A COMMEN-
TARIE OF M. DOCTOR
MARTIN LVTHER VPON THE EPI-

stle of S. Paul to the Galathians, first collected and gathered vvord by vvord out of his preaching, and nowv out of Latine faithfully translated into Englisſh for the vnlearned.

WHEREIN IS SET FORTH MOST EX-
CELLENTLY THE GLORIOVS RICHES OF
Gods grace and power of the goſpell, with the difference betwene the law and the goſpell, and ſtrength of faith declared: to the ioyfull comfort and confirmation of all true Chriſtian beleeuers, eſpecially ſuch as inwardly being afflicted and greeued in conſcience, do hunger and thirſt for iuſtification in Chriſt Ieſu. For whoſe cauſe moſt chiefely this booke is tranſlated and printed, and dedicated to the ſame.

Whileſt ye haue light, walke in the light. Iohn 12.

Imprinted at London by Thomas Vautroullier dvvelling vvithin the Blacke frears by Ludgate.
CVM PRIVILEGIO.
1575.

Rich

Tho. Stukeley

m. Stukeley's book

1751
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To the Reader.

THIS booke being brought vnto me to peruſe and to conſider of, I thought it my part, not onely to allovve of it to the print, but alſo to commend it to the Reader, as a treatiſe moſt comfortable to all afflicted conſciences exerciſed in the Schole of Chriſt. The Author felt vvhat he ſpake, and had experience of vvhat he vvrote, and therefore able more liuely to expreſſe both the aſſaultes and the ſaluing, the order of the battell, and the meane of the victory. Satan is the enemy, the victorie is by onely faith in Chriſt, as Iohn recordeth. If Chriſte iuſtifie, vvho can condemne, ſaith S. Paule. This moſt neceſſarye doctrine the author hath moſt ſubſtantially cleared in this his comment. VVhich being vvritten in the Latine tounge, certaine godly learned men haue moſt ſincerely tranſlated into our language, to the great benefite of all ſuch as vvith humbled hartes vvil diligently reade the ſame. Some beganne it according to ſuch ſkill as they had. Others godly affected, not ſuffering ſo good a matter in handling to be marred, put to their helping hands for the better framing and furthering of ſo vvorthy a vvorke. They refuſe to be named, ſeeking neither their ovvne gaine nor glory, but thinking it their happines, if by any meanes they may releue afflicted mindes, & doe good to the church of Chriſt, yealding all glory vnto God, to vvhom all glory is due.

Aprilis. 28. 1575.

Edvvinus London.

TO ALL AFFLICTED CONSCIENCES VVHICH GRONE FOR SALVATION AND VVRASTLE VNDER THE crosse for the kingdome of Christ, grace peace and victorie in the Lorde Iesu our Sauiour.

IN fewe wordes to declare what is to be sayd for the commendation of this worke, although in fewe wordes all can not be expressed that may be said, yet briefly to signifie that may suffice, this much we thought good to certifie thee, godly reader: that amongest many other godly englishe bookes in these our daies printed and translated, thou shalt finde but fewe, wherein either thy time shall seeme better bestowed, or thy labour better recompensed to the profite of thy soule, or wherein thou mayest see the spirite and veine of S. Paule more liuely represented to thee, then in the diligent reading of this present commentary vpon the epistle of S. Paule to the Galathians. In which, as in a myrrour or glasse, or rather as S. Stephen in the heauens being opened, thou mayst see and behold the admirable glory of the Lord and all the riches of heauen, thy saluation freely and onely by faith in Christe, his loue and grace toward thee so opened, thy victory and conquest in him so proued, the wrath of God so pacified, his lawe satisfied, the full kingdome of life set open, death, hell and hell gates, be they neuer so stronge, with all the power of sinne, flesh and the world vanquished, thy conscience discharged, all feares and terrours remoued, thy spirituall man so refreshed and set at libertie, that either thy heart must be heuier then lead, or the reading hereof will lift thee vppe aboue thy selfe, and giue thee to knowe that of Christe Iesu, that thy selfe shalt say thou neuer knewest before, though before thou knewest him right well.

Such spiritual comfort, such heauenly doctrine, such experience and practise of conscience herein is contained, such triumphing ouer Sathan and al his power infernall, such contempt of the lawe compared with the Gospell, such an holy pride and exaltation of the beleuinge man (whom here he maketh a person diuine, the Sonne of God, the heire of the whole earth,

conqueroure of the world, of ſinne of death and the deuill) with ſuch phraſes and ſpeeches of high cõtemplation, of Chriſt, of grace, of iuſtificatiõ and of faith (which faith, ſaith he, tranſfigureth a man vnto Chriſt, and coupleth him more nere vnto Chriſt then the huſband is coupled to his wife, and maketh a man more then a man), with ſuch other mighty voices, full of ſpirituall glory and maieſtie, as the like hath not bene vſed lightly of any writer ſince the Apoſtles time, neither durſt he euer haue vſed the ſame him ſelfe, had not greate experience and exerciſe of conſcience by inward conflictes and profound agonies framed him thereunto, and miniſtred to him both this knowledge of ſpirite and boldenes of ſpeech.

And this commonly is the working and proceeding of Godes vocation, euer to worke thinges by the contrary: of infidelitie to make faith, of pouertie to make riches, in miſery to ſhew mercye, to turne ſorrowe to ſolace, mourning to mirth, from afflictions to aduaunce to glory, from hell to bring to heauen from death to life, from darkenes to light, from thraldome to libertie, in wildernes to geue waters, the barren to make frutefull, of thinges that be not to make thinges to be, briefely to make all thinges of nought. Thus began God firſt to worke, thus he proceeded, thus he continueth, and ſo will to the worldes ende. The firſte ſeede of promiſe next to Eue, was geuen to Sara: yet in what caſe was Eue before ſhe had the promiſe? And in vvhat barrennes and deſpaire vvas Sara before ſhe enioyed her welbeloued Iſaac? The like is to be ſaid of the two mothers of two moſt excellent children Samuel & Iohn Baptiſte, and yet what griefes & ſorrowes paſt ouer their heartes, being both paſt all hope in nature, before the goodnes of God did worke? Howe longe did Iacob the Patriarke ſerue in miſerable thraldome for his Rachel? In what excellent glorye was Ioſeph exalted? yet what ſuffered he before of his brethren, and how longe impriſonment? In what and howe longe ſeruitude were the ſonnes of Iſraell before Moſes was ſent vnto them? and afterward in what diſtreſſe were they cõpaſſed on euery ſide whẽ the ſea was forced to geue them place? After that againe, what an excellent land was promiſed and geuen vnto them, floweing with milke and hony? but how were they ſcourged before in the deſert, and yet neither had they the lande, but their children? To ouerpaſſe many thinges here by the way, what an excellent worke was it of God to ſet vppe Dauid in his kingedome? Alſo what excellent promiſes were geuen to his throne? Yet how hardly eſcaped he with life? howe did the Lord mortifie and frame him to his hand before he placed him in quiet? Infinite it were to recite all. Briefely, in all the works of God this is vſuall to be ſeene, that he worketh euermore moſt excellent thinges by inſtrumentes moſt humble,

Samuel. 1.
Eſay. 41.
1. Cor. 1.

and

and which seeme most furdest of. Which of al the Apostles did euer thinke, when Christ was so humbled and crucified vppon the tree, that they should euer see him againe? although he foretold them of his rising before: in so muche that Thomas did scarsely beleeue when he with his eies sawe him. What man would euer haue thought that Paule in the raging heate of his persecuting spirite would haue turned from a persecuter to such a professor? from such infidelitie to such a faith? in so much that Ananias woulde scarsely beleue the Lord when he tolde him. Such is the omnipotencie of the Lorde our God, euer working lightly by the contrarye, especially when he hath any excellent thinge to worke to his own glory.

After like sorte may we esteeme also of Martine Luther, who being firste a frear, in what blindnes, superstition and darkenes, in what dreames and dregges of munkishe idolatrye he was drowned, his historie declareth, witnes recordeth, and this booke also partly doth specifie. Whose religion was all in popish ceremonies, his zeale without knowledge, vnderstanding no other iustification but in workes of the law and merites of his owne makinge, onely beleuing the historie (as many doe) of Christes death and resurrection, but not knowing the power and strength thereof. After he had thus continued a longe space, more pharisaicall and zealous in these monkish waies then the common sorte of that order, at length it so pleased almighty God to beginne with this man: first to touch his conscience with some remorse and feelinge of sinne, his mind with feares and misdoutes, whereby he was driuen to seeke further: So that by searchirg, seekinge, conferring, and by reading of S. Paule, some sparckles of better knowledge beganne by litle and litle to appeare, which after in time grew vp to greater encrease. But here it happened to him as commonlye it doth to all good Christians: The more that the true knowledge of Christe in him encreased, the more Sathan the enemy stirred with his fiery dartes, with doubtes and obiections, with false terrours and subtill assaultes, seeking by all meanes possible howe to oppresse the inward soule which would faine take his rest in Christe. In these spirituall conflictes and inward wrastlings, how grenously he was encumbred, fighting against incredulitie, errour and desperation, maruelous it is to consider: In so much, that three dayes and three nightes together he lay vppon his bedde without meate, drinke or any sleepe, like a deade man (as some of him doe write) labouringe in soule and spirite vppon a certaine place of S. Paule in the third chapiter to the Rom. which was: Ad ostendendam iustitiam suā: that is, to shewe his iustice, thinking Christ to be sent to no other end but to shewe forth Gods iustice as an executor of the law, till at length, being aunswered and satisfied by

the Lord touching the right meaninge of those wordes, signifying the iustice of God to be executed vppon his Sonne to saue vs from the stroke therof, he immediatly vppon the same started vp from his bedde, so confirmed in faith, as nothing afterward could appall him: Besides other manifold and greeuous tentations (which I speake not of) of all sortes and kindes, except onely of auarice, with the which vice onely he was neuer once tempted nor touched, as of him is writen by them that were conuersant with him.

In this meane while, during these conflictes and exercises of M. Luther, which notwithstanding did him no hurt, but rather turned to his more furtherance in spirituall knowledge, Pope Leo the .x. sent a Iubiley with his pardons abroade through all Christian realmes and dominions, wherby he gathered together innumerable riches and treasure. The collectors wherof promised to euery one that would put ten shillinges in the box, licence to eate whitemeat and flesh in lent, and power to deliuer what soule he woulde out of purgatorye, and moreouer full pardon from all his sinnes, were they neuer so heynous. But if it were but one iote lesse then .x. shillings, they preached that it would profite him nothing. The abomination wherof was so horrible, that when no other man durst speake, yet Luther could not of conscience holde his peace, but drawing out certaine articles, desired gently to dispute the matter, writing withall a most humble admonition to the Pope, submitting him selfe in most lowely wise to his censure and iudgement. But the Pope thinkinge great scorne to be controlled of such a frear, tooke the matter so hoate, that he with all his Cardinals, with all the rable of Monkes and Frears, Bishops and Archbishops, Colleges and vniuersities, Kinges and Princes, with the Emperour also him selfe, were all vppon him. If the omnipotent prouidence of the Lord from aboue had not sustained him, what was it for one poore frear to haue endured all these sharpe assaultes of Sathan, all the violence of the whole world, hauinge no lesse then the soone, the moone and seuen starres (as they say) against him? being hated of men, impugned of deuilles, reiected of nations, by solemne authority condemned, distressed with infirmities, and with all maner of tentations tried and proued. And yet for all these tentations such was his life, that (as Erasmus writing to Cardinall Wolsey affirmeth) none of all his enemies could euer charge him with any note of iust reprehension. Againe, such were his allegations out of the scripture, that Roffensis writing to Erasmus, confesseth him selfe to be astonied at them.

And thus much by way of preface touching the conflictes and exercises of this man. Which we thought good to insinuate to the Christian reader for sundry purposes: First to note the mercifull clemencie of Christe

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our Sauiour in calling ſo ſuperſtitious and idolatrous a frear ſo graciouſly to ſuch a light of his goſpell, his grace in iuſtifying him, his might in preſeruing him, his helpe in coforting him, his glory in proſpering him, one againſt ſo many, and ſo proſpering him, that the whole kingedom of the Pope had no power either to withſtand him, or to maintaine it ſelfe: Secondly for this reſpect alſo and purpoſe, that the reader conſidering the meruelous working of the Lord in this man, may the better credite the doctrine which he teacheth. And though his doctrine as touching a litle circumſtance of the ſacrament can not be throughly defended, yet neither is that any greate maruell in him, who being occupied in weightier pointes of religion, had no leiſure to trauell in the ſearching out of this matter, neither ought it to be any preiudice to all the reſt which he taught ſo ſoundly of the weightier principles and groundes of Chriſtes Goſpell and our iuſtification onely by faith in Chriſt. And yet in the ſame matter of the ſacrament, notwithſtanding that he altereth ſomewhat from Zuinglius, ſticking to nere to the letter: yet he ioyneth not ſo with the Papiſt, that he leaueth there any tranſubſtantiation or idolatrie. Wherefore the matter being no greater then ſo, nor directly againſt any article of our crede, let not vs be ſo nice, for one litle wart to caſt away the whole body. It were doutleſſe to be wiſhed, that in good teachers and preachers of Chriſt, there were no defect or imperfection. But he that can abide nothing with his blemiſh, let him, if he can, name any Doctor or writer (the ſcripture onely except) greke or latin, old or new, either beyond the Alpes or on this ſide the Alpes, or him ſelfe alſo, what ſo euer he be, which hath not erred in ſome ſentence or in ſome expoſition of holy ſcripture. But if he can not ſo doe, then let him learne by him ſelfe to beare with other, to take the beſt and leaue the worſt (although there is no ſuch matter in this booke to be feared, forasmuch as we hauing a reſpect to the ſimple haue purpoſely ſpũged out and omitted ſuch ſtumbling places, being but few, which might offend) and to geue God thankes for any thing that is good, and namely for this which he hath geuen to vs by Luther, in opening to vs his grace, mercy and good will in his Sonne ſo excellently through the preaching of this man: who if he had not taught the difference betwene the lawe and the goſpell, and ſet out to vs our iuſtification, victory and libertie by faith onely in Chriſt ſo plainely, ſo plentifully and ſo aſſuredly as he hath done, who euer durſt haue bene ſo bold to open his mouth in ſuch wordes, or ſo confidently to ſtand in this doctrine of faith and grace? For if there haue bene ſince the time of Luther, and be yet ſome, which openly defend that workes be neceſſary to ſaluation, where he before ſo mightely hath taught

Hereof reade more in the Apologie of the church of England, and in the booke of monuments fol. 992. Col. 2.

the contrary: what then would these haue done if Luther had not bene? who also did forewarne vs of the same, propheſying that after his time this doctrine of iuſtification would be almoſt extinguiſhed in the church, as in certaine places experience beginneth partely to proue.

Wherefore, ſo much as the Lord ſhall geue vs grace, let vs hold conſtantly the comfortable doctrine of faith and iuſtification, & not loſe that the Lord ſo freely hath geuen, calling vppon the Lord with all obedience and diligence, to geue vs grace with S. Paule, not to refuſe the grace whiche he beſtoweth vppon vs, nor to be offended with this ioyfull doctrine, as many be. And therefore as our duty was for our part to ſet it abroade, ſo our counſell is no leſſe to euery ſtudious reader thereof, to pray for grace, rightly to vnderſtād that he readeth. For els, vnleſſe the ſpecial grace of Chriſt doe helpe, hard it is to fleſh and blood to comprehend this myſticall doctrine of faith onely. So ſtrāge it is to carnall reaſon, ſo darke to the world, ſo many enemies it hath, that except the ſpirite of God from aboue doe reueale it, learning can not reach it, wiſedome is offended, nature is aſtonied, deuilles doe not knowe it, men doe perſecute it. Briefely, as there is no way to life ſo eaſie, ſo is there none ſo hard: Eaſie to whom it is geuen from aboue: hard to the carnall ſenſe not yet enſpired. The ignoraunce whereof is the roote of all errours, ſectes and diuiſions, not onely in all chriſtendome, but alſo in the whole world. The Iewe thinketh to be ſaued by his Moſes lawe, the Turke by his Alcoran, the philoſopher by his morall vertues. Beſides theſe, commeth an other ſort of people, not ſo ill as the Iewe, nor ſo hethen as the philoſopher, but hauing ſome part of both, which refuſe not vtterly the name of Chriſt, but with Chriſt doe ioyne partely the law of Moſes, partely the morall and naturall diſcipline of philoſophy, and partely their owne ceremonies and traditions, to make a perfect way to heauen. And theſe here in this commentary are called papiſts, of the Pope their author, being diuided within them ſelues more then into an hundreth diuers ſectes, orders and profeſſions of Cardinales, Frears, Monkes, Nunnes, Prieſtes, Heremites, and other votaries. All which ſeeme to ſpringe vp of no other cauſe but onely vppon ignorance of this doctrine. And no meruell: For take away this doctrine of iuſtification by faith onely in Chriſt, and leaue a man to his owne inuentions, what ende will there be of newe deuiſes? Such a perilous thing is it to erre in the firſt fundation: whereuppon the higher ye build, the greater is the fall. And yet ſuch builders are not without their proppes to hold vppe their workemanſhip of workes againſt this doctrine of iuſtifying faith, pretending for their defence the teſtimonie of S. Iames, where he ſeemeth to attribute iuſtifica-

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tion to workes and not to faith onely.

Touching which matter of iuſtification, for as much as in the ſequele of this treatiſe the author hath diſcourſed vpon the ſame at large, it ſhall not be much needefull to vſe many wordes at this preſent. This briefely may ſuffice by way of preface, in a word or two to aduertiſe the chriſtian reader, who ſo taketh in hand with profite and iudgement to reade this booke, that in him two things are ſpecially to be required: Firſt to reade it wholy togeather, and not by peeces and partes here and there, but to take it in order as it lyeth, conferring one place with an other, wherby to vnderſtand the better the right meaning of the writer, howe and in what ſenſe he excludeth good workes, and howe not: howe he neglecteth the law, and how he magnifieth the lawe. For, as in caſe of iuſtifying before God, the free promiſe of the goſpell admitteth no condition, but faith onely in Chriſt Ieſu: ſo in caſe of dutifull obedience, Luther here excludeth no good works, but rather exhorteth thereunto, and that in many places. Thus times and caſes diſcretly muſt be diſtincted.

The ſecond thing to be required is, that in reading hereof, he that ſeketh to take frute hereby, doe bring ſuch a mind with him to the reading, as the author him ſelfe did to the preaching therof: that is, he had neede to haue his ſenſes exerciſed ſomewhat in ſuch ſpirituall conflictes, and to be well humbled before with the feare of God and inward repentance, or els he ſhal hardly conceaue the excellent ſwetenes either of this writer or any other. For albeit moſt true it is, that no greater cõfort to the ſoule of man can be found in any booke next to the holy ſcripture, then in this commentary of M. Luther: ſo this comforte hath litle place, but onely where the conſcience being in heauines hath neede of the phiſicions hand. The other, who feele thẽ ſelues whole & are not touched in ſoule with any ſorowe, as they litle care for theſe bookes, ſo haue they litle vnderſtandinge of this doctrine when they reade it. And this is the cauſe in my mind, why the Pope & his papiſtes haue ſo litle feeling & liking of Luthers doctrine, and all becauſe they commonly are neuer greatly vexed in ſpirite with any deepe affliction, but rather deride them that be beaten downe with ſuch conflictes and tẽtations of Sathan, as they did by Luther, whom becauſe God ſuffered to to be tried and exerciſed with the buffets of the enemie, they ſay therefore that he learned his diuinitie of the Deuill. But how he learned his diuinitie, let vs heare what he him ſelfe in this booke, fol. 197. & 198. cõfeſſeth in theſe wordes, ſaying: Vnleſſe we had bẽ exerciſed with violẽce, and craftie aſſaultes by tirannes & heretikes, and in our heart with terrors and fiery dartes of the deuill, Paule had bene to vs no leſſe obſcure,

then he was in times past to the whole world and yet is to this day to our aduersaries the papistes, the Anabaptistes and other our aduersaries: And therefore the gifte of knowledge of the scripture and our studies through such inward and outward conflictes, open vnto vs the minde of Paule and of all the Scriptures &c.

But let these ignorant papistes who so euer they be, tast a litle the same or like as Luther did, and then see what they will say. Experience geueth demonstration. For howe many of them doe we see, for all their auricular confession, which puffeth them vp in false securitie, but at length, when they lie at the point of death, where death on the one side and Gods iustice on the other side is before their eies, for the most part either they despaire, or ells leauing all other helpes, they onely sticke to faith and the blood of Christ Iesus, and in very deede many of them are glad to die Lutherans how so euer they hated Luther before. And what shall we say then of this doctrine of Luther? If the papistes them selues be glad to die in it, why are they vnwilling to liue in it? And if it be true at one time, how can alteration of time make that false which is once true?

And therefore where these men so stoutely withstand this doctrine of iustification by faith onely, they are much deceaued. And where they alledge S. Iames for them, that is soone aunswered if we rightly discerne the meaning of S. Iames and of S. Paule: Of whom the one speaketh of mans righteousnes or iustification onely before men, which is a demonstration of a true faith or a true beleuer before man, rather then the working of true iustification before god. And so is it true which S. Iames saith, how that faith without workes doth not iustifie: whose purpose is, not to shewe vs what maketh a iust man before God, but onely to declare the necessary coniunction of good workes in him that by faith is iustified. The other speaketh of righteousnes or iustification, not before men, but onely before God: meaning not to exclude good workes from true faith, that they should not be done: but to teach vs wherin the true stay and hope of our saluation ought to be fixed, that is, in faith onely. And so is it true likewise that S. Paule saith, that faith onely without workes doth iustifie.

The which proposition of S. Paule the better to vnderstand and to ioine it with S. Iames, here is to be noted for the satisfying of the cauilling aduersary, that the proposition is to be taken full and whole, as S. Paule doth meane it, so that with the right subiect we ioyne the right predicatum, as the Scholemen terme it: that is, so that faith of Christ in iustifying, euer haue relation to the true penitent and lamenting sinner. And so is the article most true, that faith onely without workes doth iustifie.

But

But whom doth it iuſtifie? the worldlīg? the licentious ruffen? the voluptuous Epicure? the carnall goſpeller? Paule meaneth no ſuch thing, but onely the mourning and labouring ſoule, the greeued conſcience, the repenting heart, the mending ſinner: And in him the propoſition is true, according to the doctrine of S. Paule: Credenti in cū qui iuſtificat impium, fides eius imputatur ad iuſtitiam: *that is,* to him that beleueth in him vvhich iuſtifieth the vngodly, his faith is counted for righteouſnes. Rom. 4.

Contrarywiſe, let faith haue relation to the obſtinate and willfull rebel, who contrary to conſcience continueth and deliteth in ſinne, and in him it is true likewiſe that S. Iames ſaith: & non ex fide tantum, *that is,* and not by faith onely, *meaning therby that faith auaileth not to iuſtification, but onely in ſuch perſons as haue a good will and purpoſe to amend their liues: Not that repentance and turning from iniquitie doth ſaue them: but that faith in Chriſt worketh iuſtification in none but onely in ſuch as heartely repent and are willing to amend. So that:* Credite Euangelio, beleue the goſpell, *hath euer:* agite pœnitentiam, repent and amend *going withall. Not that repentance ſaueth any malefactor from the law, but onely ſheweth the perſon whom faith in Chriſt onely doth ſaue and iuſtifie.* Iac. 2. Mar. 1. Mat. 3.

But of this enough, and more then greatly needed, eſpecially ſeeing the booke it ſelfe here following will ſatiſfie the reader at large in all ſuch doutes to this matter appertaining. And thus ceaſing to trouble thee, gentle reader, with any longer preface, as we commend this good worke to thy godly ſtudies, ſo we commend both thee and thy ſtudies to the grace of Chriſt Ieſu the Sōne of God, hartely wiſhing and crauing of his maieſtie, that thou mayeſt take no leſſe profite and conſolation by reading hereof, then our purpoſe was to doe thee good in ſetting the ſame forth to thy comfort and edification, which the Lord graunt, Amen, Amen.

Faultes escaped in the printing, and to be amended before the reading of this booke.

Leafe.	Page.	Line.	
11.	2.	1.	put out this whole line.
21.	2.	28.	put out, our.
23.	1.	29.	for, to erre in the faith, reade, to fall in faith.
25.	2.	20.	for, gon, reade God.
37.	1.	9.	for, the God, reade God.
39.	1.	22.	reade, still goeth about
68.	2.	22.	for, any other, reade an other.
88.	2.	30.	for, slime, read, slymy body.
91.	1.	1.	for, vvere, reade, neuer.
128.	1.	23.	for, the ciuill, reade, then the ciuill.
151.	1.	13.	reade, would haue hated.
201.	1.	37	for, he is, reade, he was.
216.	2.	26.	reade, but we onely suffer.
226.	1.	38.	reade, likenes of Christ.
226	2.	12.	reade, I haue ouercome.
232.	2.	15.	for, syirite, reade, spirite.
235.	1.	17.	for amply, reade, amplifie.
237.	2.	9.	for, I trust to you, reade, I haue a trust of you.
244.	2.	28.	for, vnderstand vvel, reade, know well.
267.	2.	17.	for, lost, reade, decayed.

The Preface of Martine Luther vpon the Epistle to the Galathians.

MYself can scarcely beleeue that I was so plentifull in wordes when I did publikely expounde this Epistle of S. Paule to the *Galathians*, as this booke sheweth me to haue bene. Notwithstanding, I perceaue all the cogitations which I finde in this treatise by so great diligence of the brethren gathered together, to be mine: so ỳ I must needes confesse either all, or perhaps more, to haue bene vttered by me in this publike treatise. For in my heart this one article raigneth, euen the faith of Christ. From whom, by whom, and vnto whom all my diuine studies day and night haue recourse to and froe continually. And yet I perceaue that I coulde not reache any thing neare vnto the heighte, bredth, and depth of suche highe and inestimable wisedome: onely certaine bare and poore begimmings, & as it were fragments doe appeare. Wherfore I am ashamed that my so barren and simple Commẽtaries should be set forthe vpon so worthy an Apostle, and elect vessel of God. But when I consider againe the infinite and horrible abuses and abominations which alwayes haue raged in the Churche of God, and yet at this day cease not to rage against this onely and grounded rocke, which we holde to be ỳ article of our iustification, (that is to say, howe, not by our selues, neither by our workes, which are lesse then oure selues, but by an other helpe, euen the sonne of God Iesus Christ, we are redemed from sinne, death, ỳ deuell, and made partakers of eternal life) I am compelled to cast of all shame, & to be bolde aboue measure.

This rocke did Sathan shake in paradise, when he perswaded our first parents, that by their owne wisedome and power they should be like vnto God: forsaking true Faith in God, who had geuen them life, and promised the continuaunce therof. By and by after, this lier and murtherer, which will be alwayes like vnto him selfe, stirred vp the brother to the murthering of his brother, and for none other cause, but for that his godly brother by Faith had offered vp a more excellent sacrifice, and he offering vp his owne workes without faith, had not pleased God. After this, against the same Faith followed a most intollera- *Gen. 3, vers. 2.* *Gen. 4.*

ble perſecution of Sathan by the ſonnes of Caine, vntil God was euen cõſtrained at once by the flood to purge the whole worlde, and to defend Noe the preacher of righteouſneſſe. This notwithſtanding Sathan continued his ſeede in Cham, the third ſonne of Noe. But who is able to recken vp all examples? After theſe things the whole worlde waxed madde againſt this Faithe, finding out an infinite nombre of idolles and ſtraunge religions, wherby euery one (as S. Paule ſayth) walked his owne way, truſting by their workes, ſome to pacifye or pleaſe a God, ſome a Goddeſſe, ſome Gods, ſome Goddeſſes: that is to ſay, without the helpe of Chriſt, by their owne workes to redeme them ſelues from euils and from their ſinnes, as all the examples and monuments of all nations doe ſufficiently witneſſe.

Genes. 6.
2. Peter. 2. 5.
Geneſ. 10. 6. &c.
Actes 14.

But theſe are nothing in compariſon of that people and congregation of God, Iſraell: which not onely had the ſure promiſe of ỳ fathers, and afterward the lawe of God, geuen vnto them from God him ſelfe by his angels, aboue all other: but alwayes and in all things were alſo certified by the preſent ſayings, miracles, and examples of ỳ prophets. Notwithſtanding euen amonge them alſo Satan did ſo preuaile (that is to ſay, the madde & outragious opinion of their owne righteouſnes) that afterwardes they killed all the prophets, yea euen Chriſt him ſelfe the ſonne of God, their promiſed Meſſias, for that they had taught, that men are accepted into the fauour of God by grace only and not by their owne righteouſnes. And this is the ſumme of the doctrine of the deuill and of the worlde from the beginning: We will not ſeeme to doe euill, but yet whatſoeuer we doe that muſt God allow of, & all his prophets muſt conſent to it, which if they ſhall refuſe to doe, they ſhall dye the death. Abell ſhall dye, but Cain ſhall flouriſhe. Let this be our lawe (ſay they) and euen ſo it commeth to paſſe.

Actes. 7. 53.

The church of the Gentiles.

But in the Church of the *Gentiles*, the matter is, and hath beene ſo vehemẽtly handled, ỳ the fury of the Jewiſh Synagoge may wel ſeeme to be but a ſporte. For they (as S. Paul ſayth) did not knowe Chriſt their anoynted, & therfore they crucified the lord of glory. But the church of the gentiles hath receyued & confeſſed Chriſt to be the ſonne of god, being made our righteouſnes, & this doth the publikely record, reade, and teach. And yet notwithſtanding this confeſſion, they that would be accounted the church, do kill and perſecute, & continually rage againſt thoſe which beleeue and teach and in their deedes declare nothing els, but that Chriſt is the ſelfe ſame thing that they them ſelues (though with fayned wordes and hipocriticall deedes) are conſtrained mawgre their

1. Cor. 2. 8.
1. Cor. 1. 30.

heads,

heads, to allow and confesse. For vnder the name of Christ at this daye they reigne. And if they could without the name of Christ hold that seate and kingdome, no doubt but they would expresse him to be such a one openly as in their hartes they esteeme him secretly. But they esteeme him a great deale lesse then the Iewes doe, which at the least thinke him to be Thola, that is to say, a theefe worthely hanged on the crosse. But these men account him as a fable, and take him as a fayned God amongest the gentiles, as it may plainly appeare at Rome in the Popes court, and almost throughout all *Italie*.

Because therefore Christ is made as it were a mocke amongest his Christians (for Christians they wilbe called) : and for that Cain doth kill Abell continually, & the abhomination of Sathan doth now chefely raigne, it is very necessary that we should diligently handle this Article, and set it against Sathan, whether we be rude or eloquent, learned or vnlearned. For this rocke must be published abrode, yea though euery man should holde his peace, yet euen of the very rockes & stones them selues. Wherfore I doe most willingly herein accomplish my duetie, and am contented to suffer this long Commentarie and full of wordes, to be set forth for the stirring vp of all the brethren in Christ, against the sleights and malice of Sathan, which in these dayes is turned into suche extreame madnesse against this healthfull knowledge of Christ now reuealed and raised vp againe: that as hetherto men haue seemed to be possessed with deuels and starke madde, euen so nowe the deuils them selues doe seeme to be possessed of farre worse deuels, and to rage euen aboue the furie of deuils, which is in deede a great argument that that enemie of truth and life, doth perceaue the day of iudgement to be at hand, which is the horrible day of his destruction, but the most comfortable day of our redemption, and shall be the end of all his tyrannie and crueltie. For not without cause is he disquieted, when his members and powers are so assailed: euen as a theefe or an adulterer, when the morning appeareth and discloseth his wickednesse, is taken tardie and apprehended for the same. For who euer heard (to passe ouer the abhominations of the Pope) so many monsters to burst out at once into the world, as we see at this day in the Anabaptists alone? In whom Sathan breathing out as it were the last blast of his kingdom, through horrible vproures setteth them euery where in such a rage, as though he would by them sodenly, not only destroy the whole world with seditions, but also by innumerable sectes swallow vp and deuoure Christ wholy with his Church.

The argument of iustificatiō, very necessary and diligently to be handled.

The rage of Sathan, a sure argumēt that the day of iudgemēt is at hande.

The outrages of the Anabaptistes.

Against the liues and opinions of others he dothe not so rage: to wit, against whoremõgers, theues, murtherers, periured persons, rebels against God, vnbeleuers. No, to these rather he geueth peace and quietnesse: these he maintaineth in his court w̃ all manner of pleasures and delites, and geueth to them all things at will: Euen like as sometime in the begũning of the church, he did not onely suffer all the idolatries and false religiõs of the whole world to be quiet and vntouched, but also mightely maintained, defended, and nourished the same. But the church & religion of Christ alone he vexed on euery side. After this, permitting peace and quietnes to many heretikes, he troubled only the catholike doctrine. Euen so likewise at this day he hath no other busines in hand but this onely (as his owne and alwaies proper vnto him selfe) to persecute and vexe our Sauiour Christ: which is our perfect righteousnes without our workes, as it is writen of him: Thou shalt treade vpon his heele.

Th: Deuill troubleth not those that are buried and dead in sinne, but especially those that are godly and hate sinne.

Genes. 3, ver. 15.

But I doe not set forth these my meditations so much against these men, as for my brethren, which will either shew them selues thankfull in the Lord for this my trauell, or els will pardon my weakenes and temeritie. But of the wicked I would not in any wise they should be liked or allowed: but rather that therby both they and their God might be the more vexed, seeing with my greate trauell they are sette forth onely for suche as S. Paule writeth this Epistle vnto: that is to say, the troubled, afflicted, vexed, tempted, (for they onely vnderstande these thinges) and miserable *Galathians* in the Faithe. Who so are not such, let them heare the papistes, monkes, anabaptistes and such other maisters of profound wisdome and of their owne religion, and let them stoutly contemne our doctrine and our doinges. For at this day the papistes and anabaptistes conspire together against the church in this one point (though they dissemble in wordes) that the worke of God dependeth vpon the worthines of the person. For thus do the Anabaptistes teach: that baptisme is nothing except the person doe beleeue. Out of this principle must needes follow, that all the workes of God be nothing if the man be nothing. But baptisme is the worke of God, and yet notwithstanding an euell man maketh it, not to be the worke of God. Moreouer, hereof it must follow that matrimonie, authoritie, libertie and bondage, are the workes of God: but because men are euill, therfore they are not the workes of God. Wicked men haue the sunne, the moone, the earth, the water, the aire, and all suche other creatures subiect vnto them: but because they be wicked and not godly, therfore the

For vvhose cause specially Luther setteth forth this vvorke and vvho they be that onely vnderstand this doctrine.

The dignitie of Gods vvordand the sacraments depend not vpon the vvorthines or vnvvorthines of the minister.

sunne

ſunne is not the ſunne, the moone, the earth, ỳ water, are not that which they are. The Anabaptiſtes them ſelues had bodies and ſoules before they were rebaptiſed: but becauſe they were not godly, therefore they had not true bodies and true ſoules. Alſo their parentes were not lawfully married (as they graunt them ſelues) becauſe they were not rebaptiſed: therefore the Anabaptiſtes them ſelues are all baſtards, and their parentes were all adulterers and whoremongers, and yet they doe inherite their parents landes and goods, although they graunt thē ſelues to be baſtardes and vnlawfull heires. Who ſeeth not here in the Anabaptiſtes, men not poſſeſſed with Deuills, but euen Deuills them ſelues poſſeſſed with worſe Deuills?

The Papiſtes in like manner vntill this daie doe ſtande vpon workes and the worthines of man, contrary to grace, and ſo (in wordes at the leaſt) doe ſtrongly aſſiſt their brethren the Anabaptiſtes. For theſe Foxes are tied together by the tailes, although by their heades they ſeeme to be contrary. For outwardly they pretende to be their greate enemies, when as inwardly notwithſtanding they thinke, teache and defend in deede all one thinge againſt our Sauiour Chriſt, who onely is our righteouſnes. Let him therefore that can, holde faſt this one article, and let vs ſuffer the reſt which haue made ſhipwracke thereof, to be carried whether the ſea and windes ſhall driue them, vntill either they returne to the ſhip or ſwimme to the ſhore. *Iudges.15, 4.* *1. Timot.1,19.*

The concluſion and ende of this complaint is, to hope for no quietnes or ende of complaint, ſo long as Chriſt and Belial doe not agree. One generation paſſeth and an other commeth. If one hereſie die, by and by an other ſpringeth vp: for the Deuill doth neither ſlumber nor ſleepe. I my ſelfe, which (though I be nothing) haue bene now in the miniſtery of Chriſt about .xx. yeares: can truly witneſſe ỳ I haue bene aſſayled with moe then .xx. ſectes: of the which ſome are already deſtroyd, other ſome, as the partes and membres of wormes or bees that are cut aſunder, doe yet pant for life. But Satan the God of all diſſention, ſtirreth vp daily new ſectes, and laſt of all (which of all other, I ſhould neuer haue foreſeene or once ſuſpected) he hath raiſed vp a ſecte of ſuch as teach that the ten commaundementes ought to be taken out of the church, and that men ſhould not be terrefied with the lawe, but gently exhorted by the preaching of the grace of Chriſt, that the ſaying of the Prophet Micheas might be fulfilled: Let none rebuke or reproue an other: They ſhall not prophecie vnto them. As though we were ignorant or had neuer taught that afflicted and broken ſpirites *Eccleſ.1, 4.* *Pſal.121.4.*

The Churche ſhall neuer be quiet in this vvorld.

Vnderſtande this of peſtilēt Libertines vvhich vvould vtterly take avvay the lavv, al feare of god and the miniſterie of his vvord. *Oſea.4,4.* *Mich.2, 6.*

must be comforted by Christ: but the hard harted Phariſes vnto whom the grace of God is preached in vaine, muſt be terrified by the lawe. And they them ſelues alſo are forced to deuiſe & imagine certaine reuelations of Gods wrath againſt the wicked & vnbeleuers. As though the lawe were or could be any thing els, but a reueiling of Gods wrath againſt impietie. Such is the blindnes and pride of theſe men: which euen by their owne iudgement doe condemne them ſelues. Wherefore it behoueth the miniſters of Gods word to be ſurely perſwaded (if they will be accounted faithfull and wiſe in the day of Chriſt) that the word of S. Paule is not ſpoken in vaine, or prophecied of a matter of no importance: to witte, that there muſt be hereſies, that they vvhich are proued may be knovvne. Yea I ſay, let the miniſter of Chriſt knowe, that ſo long as he teacheth Chriſt purely, there ſhall not be wanting peruerſe ſpirites, yea euen of our owne and among our ſelues, which ſhall ſeeke by all meanes poſſible, to trouble the church of Chriſt. And herewithal let him comfort him ſelfe, that there is no peace betvvene Chriſt and Beliall, or betvvene the ſeede of the ſerpent, and the ſeede of the vvoman. Yea let him reioice in the troubles which he ſuffereth by theſe ſectes and ſeditious ſpirites, continually ſpringing vp one after an other. For this is our reioicing, euen the teſtimony of our conſcience, that we be found ſtanding and fighting in the behalfe of the ſeede of the woman, againſt the ſeede of the ſerpent. Let him bite vs by the heele and ſpare not. We againe will not ceaſe to cruſh his heade, by the grace and help of Chriſt the principall hauſer therof, who is bleſſed for euer.

An exhortatiō to miniſters.

1. Cor. 11, 19.

2. Cor. 6, 15. Geneſ. 3, 15.

2. Cor. 1. 12.

THE ARGVMENT OF the Epistle of S. Paule to the Galathians.

FIRST of all it behoueth that we speake of the Argument of this Epistle: that is to say, what matter S. Paule here cheefely treateth of. The Argument is this.

S. Paule goeth aboute to establishe the Doctrine of Faith, grace, forgeuenesse of sinnes, or Christian righteousnesse, to the ende that we may haue a perfecte knowledge and difference betweene Christian righteousnesse, and all other kindes of righteousnesse. For there be diuers sortes of rightuousnesse. There is a politicall or ciuile righteousnesse, which Emperours, Princes of the world, Philosophers and Lawyers deale withall. There is also a Ceremoniall righteousnesse, which the traditions of men doe teach. This righteousnesse parentes and schoolemaisters may teache without daunger, because they doe not attribute vnto it any vertue to satisfie for sinne, to please God, or to deserue grace: but they teache suche Ceremonies as are onely necessary for the correction of maners, and certaine obseruations concerning this life. Besides these, there is an other righteousnesse, which is called the righteousnesse of the lawe, or of the ten commaundements, which Moises teacheth. This doe we also teache after the doctrine of Faith.

Howe many kindes of righteousnes there are.

There is yet an other righteousnesse, which is aboue all these: to witte, the rightuousnesse of Faith, or Christian rightuousnesse, the which we muste diligently discerne from the other afore rehearsed: for they are quite contrary to this rightuousnesse, both because they flowe out of the lawes of Emperours, the traditions of the Pope, and the commaundements of God, & because they consist also in our workes, and may be wrought of vs either by our pure naturall strength (as the Sophisters terme it), or elles by the gifte of God. For these kindes of rightuousnesse are also the gift of God, like as other good things are which we doe enioy.

Christian righteousnes.

But this moste excellent rightuousnesse, of Faith I meane, (which God through Christe, without workes imputeth vnto vs) is neither Politicall, nor Ceremoniall, nor the rightuousnesse of Gods lawe, nor

The righteousnesse of faithe aptlye called the passiue righteousnes, because it cõsisteth in suffering & receauing: like as the righteousnes of the lavv is called th'actiue righteousnesse, because it cõsisteth in doing & vvorking.

consisteth in workes, but is cleane contrary: that is to say, a meere passiue righteousnesse, as the other aboue are actiue. For in this we worke nothing, we render nothing vnto God: but onely we receaue and suffer an other to worke in vs, that is to say, God. Therefore it seemeth good vnto me to call this righteousnes of faith, or Christian righteousnesse, the passiue righteousnesse.

This is a righteousnes hidden in a mistery, which the world doth not know, yea Christians them selues doe not throughly vnderstand it, and can hardly take hold of it in their tentations. Therefore it must be diligently taught and continually practised. And who so doth not vnderstand or apprehend this righteousnesse in afflictions and terrors of conscience, must neades be ouerthrowne. For there is no comfort of conscience so firme and so sure as this passiue righteousnesse is.

The infirmitie of man in tẽptations.

But mannes weakenes and misery is so great, that in the terrors of conscience & daunger of death, we behold nothing els but our workes, our worthines and the lawe: which when it sheweth vnto vs our sinne, by and by cure euill life past commeth to remembraunce. Then the poore sinner with greate anguish of spirite groneth, and thus thinketh vvith him selfe: Alas how desperatly haue I liued? would to God I might liue longer: Then would I amend my life. Thus mans reason can not restraine it selfe from the sight and beholding of this actiue or working righteousnes, that is to say, her owne righteousnes: nor lift vp her eyes to the beholding of the passiue or christian righteousnesse, but resteth altogether in the actiue righteousnesse: So deepely is this euell rooted in vs.

On the other side, Sathan abusing the infirmitie of oure nature, doth encrease and aggrauate these cogitations in vs. Then can it not be but that the poore conscience must be more greeuously troubled, confounded, and terrified. For it is vnpossible that the minde of man, of it selfe should conceiue any comfort, or loke vp vnto grace onely, in the feeling and horror of sinne, or constantly reiect all disputing and reasoning about works. For this is farre aboue mannes strength and capacitie, yea, and aboue the lawe of God also. True it is, that of all things in the world, the law is most excellent: yet is it not able to quiet a troubled conscience, but encreaseth terrors, and driueth it to desperation. For by the lavve, sinne is made aboue measure sinfull. Romaines the seuenth, and thirtene verse.

The lavve can not comfort vs in afflictions.

Wherefore the afflicted and troubled conscience hath no remedy against desperation and eternall death, vnlesse it take holde of the

for

forgeuenesse of sinnes by grace, freely offered in Christe Iesus: that is to say, this passiue righteousnesse of Faith or Christian righteousnesse. Which if it can apprehend, then may it be at quiet, and boldly say: I seeke not this actiue or working righteousnesse: although I knowe that I ought to haue it, and to fulfill it. But be it so that I had it, and did fulfill it in deede: yet notwithstanding I can not trust vnto it, neither dare I set it against the iudgment of God. Thus I abandone my selfe from al actiue righteousnesse, both of mine owne and of Gods law, and embrace onely that passiue righteousnesse, which is the righteousnes of grace, mercy, and forgeuenes of sinnes: briefly I rest onely vpon that righteousnesse which is the righteousnesse of Christ and of the holy Ghost.

Like as the earth engendreth not raine, nor is able by her owne strength, labor and trauell to procure the same, but receaueth it of the meere gift of God from aboue: so this heauenly righteousnesse is geuen vs of God without our workes or deseruinges. Looke then how much the earth of it selfe is able to doe in getting and procuring to it selfe seasonable showers of raine to make it fruteful: euen so much & no more are we able to do by our owne strength & works in winning this heauenly & eternall righteousnesse, & therfore shall neuer be able to attain vnto it, vnles God him selfe by meere imputation & by his vnspeakable gift doe bestow it vpon vs. The greatest knowledge then and the greatest wisedome of Christians is, not to know the lawe, to be ignorant of workes and of the whole actiue righteousnesse, especially when the conscience wrestleth with the iudgement of God. Like as on the contrary, amongst those which are not of the number of Gods people, the greatest point of wisedome is, to knowe and earnestly to vrge the lawe and the actiue righteousnesse

But it is a thing very straunge and vnknowen to the world, to teach Christians to learne to be ignorant of the lawe, and so to liue before God, as if there were no law. For except thou be ignorant of the law, & be assuredly perswaded in thine hart that there is now no lawe nor wrath of God: but altogether grace and mercy for Christes sake, thou canst not be saued: for by the law commeth the knowledge of sinne. Contrariwise, workes and the keeping of the law must be so streitly required in the world, as if there were no promise or grace: and that because of the stubborne, proude, and hard harted, before whose eies nothing must be set but the lawe, that they may be terrified and humbled. For the law is geuen to terrifie and to kill such, and to exercise the old man:

The lavve is not giuen to a righteous mã: but to the lavvlesse and disobedient. *Tit. 1, 9 Rom. 3, 20.*

And both the worde of grace and of wrath must be rightly diuided, according to the saying of the Apostle in the second Epistle of Timothe, Chapter.2. verse.15.

Here is then required a wise and a faithfull disposer of the worde of God, which can so moderate the lawe, that it may be kept within his boundes. He that teacheth that men are iustified before God by the obseruation of the lawe, passeth the boundes of the lawe, and confoundeth these two kindes of righteousnesse, actiue and passiue, and is but an ill Logician, for he doth not rightly diuide. Contrariwise, he that setteth forth the lawe and workes to the old man, and the promise of forgiuenes of sinnes and Gods mercy to the new man, diuideth the worde wel. For the flesh or the old man must be coupled with the lawe and workes: the spirit or new man must be ioyned with the promise of God and his mercy. Wherefore, when I see a man that is bruised enough already, oppressed with the lawe, terrified with sinne, and thirsting for comfort, it is time that I should remoue oute of his sight the lawe and actiue righteousnes, and that I should set before him by the Gospell the Christian and passiue righteousnes: which excluding Moses with his lawe, offereth the promise made in Christ, who came for the afflicted, and for sinners. Here is man raised vp againe, and conceaueth good hope: neither is he any longer vnder the lawe, but vnder grace. Howe not vnder the lawe? According to the newe man, to whom the law doth not pertaine. For the lawe hath his boundes but vnto Christ, as Paule saith afterwardes: The lawe continueth vnto Christ: who being come, Moses ceaseth with his lawe, Circumcision, the Sacrifices, the Sabbothes, yea, and all the Prophetes.

Rom.6, 14. Rom.10, 4. Galat.3, 24

This is our diuinitie: wherby we teach how to put a difference betwene these two kindes of righteousnesse, actiue and passiue: to the end that maners and faith, workes and grace, policie and religion, shuld not be confounded or taken the one for the other. Both are necesry: but both must be kept within their boundes. Christian righteousnes pertaineth to the newe man, and the righteousnes of the lawe pertaineth to the old man, which is borne of flesh and bloode. Vpon this old man, as vpon an asse, there must be laied a burthen that may presse him downe: and he must not enioy the freedome of the spirite or grace, except he first put vpon him the newe man by faith in Christ, (which notwithstanding is not fully done in this life): then may he enioy the kingdome and inestimable gifte of grace.

Rom.3, 13.

This I say to the end that no man should thinke we reiecte or forbid

bid good wozkes, as the Papistes doe most falsely sclaunder vs, neither vnderstanding what they themselues say, noz what we teach. They knowe nothing but the righteousnes of the lawe, and yet they will iudge of that doctrine which is farre aboue the lawe: of which it is vnpossible that the carnall man should be able to iudge. Therefoze they must needes be offended: foz they can see no higher then the lawe. What so euer then is aboue the lawe, is to them a greate offence. But we imagine, as it were two wozldes: the one heauenly, and the other earthly. In these we place these two kindes of righteousnes, being separate the one farre from the other. The righteousnes of the lawe is earthly and hathe to doe with earthly things, and by it we doe good wozkes. But as the earth bringeth not foz the frute except first it be watred and made frutefull from aboue: euen so by the righteousnes of the lawe in doing many thinges we doe nothing, and in fulfilling of the lawe we fulfill it not, except first, without any merite oz wozke of ours, we be made righteous by the Christian righteousnesse, which nothing pertaineth to the righteousnesse of the lawe oz to the earthly and actiue righteousnesse. But this righteousnesse is heauenly: which (as is said) we haue not of our selues, but receaue it from heauen: which we wozke not, but which by grace is wrought in vs, and apprehended by faith: wherby we mounte vp aboue all lawes and wozkes. Wherfoze like as we haue bozne (as S. Paule saith) the image of the earthly Adam: so let vs beare the image of the heauenly, which is the newe man in a new wozld, where is no lawe, no sinne no remorse of conscience, no death, but perfecte ioy, righteousnesse, grace, peace, life, saluation and glozy.

Good vvorkes not forbidde.

Christiã righteousnesse not vvroughte by vs, but vvrought in vs. 1. Cor. 15, 49.

Why? doe we then nothing? doe we wozke nothing foz the obtaining of this righteousnes? I aunswere: nothing at all. Foz this is perfect righteousnesse, to doe nothing, to heare nothing, to knowe nothing of the law, oz of wozkes: but to know and to beleeue this onely, that Christe is gone to the father, and is not nowe seene: that he sitteth in heauen at the right hande of his Father, not as a iudge, but made vnto vs of God, wisedome, righteousnesse, holinesse and redemption: Briefely, that he is our high Priest, intreating foz vs, and raigning ouer vs and in vs by grace. In this heauenly righteousnesse, sinne can haue no place: foz there is no lawe, and where no lawe is, there can be no transgression.

VVe cã do nothing for the obtaining of Christiã righteousnesse. Io. 16, 10. Heb. 1, 3. 1. Cor. 1, 30. Heb. 4. 15. Rom. 4, 15.

Seeing then that sinne hath here no place, there can be no anguish of conscience, no feare, no heauinesse. Therfoze S. Iohn saythe he that is 1. Io. 5, 18.

1.Iohn.5. 18. borne of God, can not sinne. But if there be any feare or greefe of conscience, it is a token that this righteousnes is withdrawen, that grace is hidden and out of sighte, and that Christ is darkened and not to be seene. But where Christ is truely seene in deede, there must needes be full and perfect ioy in the Lord, with peace of conscience, which moste certainly thus thinketh: Although I am a sinner by the law, and vnder the condemnation of the lawe, yet I despaire not, yet I die not because Christ liueth, who is bothe my righteousnesse and my euerlasting life. In that righteousnesse and life I haue no sinne, no feare, no sting of cõscience, no care of death. I am in dede a sinner as touching this present life, and the righteousnesse therof, as the childe of Adam: where the law accuseth me, death reigneth ouer me, and at length will deuoure me. But I haue an other righteousnesse and life aboue this life, which is Christ the sonne of God, who knoweth no sinne nor death, but is righteousnesse and life eternall: by whome, this my body being dead and brought into dust, shalbe raised vp againe, and deliuered from the bondage of the lawe and sinne, and shalbe sanctified together with the spirite.

Rom.8. vers.19. 20.21.&c.

So bothe these continue whilest we heere liue. The flesh is accused, exercised with temptations, oppressed with heauinesse and sorrowe, bruised by this actiue righteousnesse of the law: but the spirit reigneth, reioyceth, and is saued by this passiue and christian righteousnesse, because it knoweth that it hath a Lord in heauen at the right hand of his father, who hath abolished the law, sinne, death, and hath troden vnder his feete all euils, led them captiue, and triumphed ouer them in him selfe. *Coloss.2.15.*

The drifte of the Apostle in the Epistle to the Galathiãs.

S. Paule therfore in this Epistle goeth about diligẽtly to instruct vs, to comfort vs, to holde vs in the perfect knowledge of this most excellent and christian righteousnesse. For if the article of Iustification be once lost, then is all true christian doctrine lost. And as many as are in the world, ỹ holde not this doctrine, are either Iewes, Turkes, Papists, or heretikes. For betwene the righteousnesse of the law, and the christian righteousnesse, there is no meane. He then that strayeth from this christian righteousnesse, must needes fall into the righteousnesse of the law: that is to say, when he hath lost Christ, he must fall into the confidence of his owne workes.

Therfore doe we so often repeate, and so earnestly set forthe this doctrine of Faith or Christian righteousnesse, that by this meanes it may be kept in continuall exercise, and may be plainly discerned from the

the actiue righteousnesse of the law. Otherwise we shall neuer be able to holde the true diuinitie (for by this onely doctrine ẏ Church is built, and in this it consisteth) but by ꝛ by we shall either become Canonists, obseruers of Ceremonies, obseruers of the law, or papists, and Christ so darkened, that none in the Churche shall be either rightly taught or comforted. Wherfore, if we will be teachers and leaders of other, it behoueth vs to haue a great care of these matters, and to marke well this distinction betweene the righteousnesse of the law, and the righteousnesse of Christ. And this distinction is easie to be vttered in wordes: but in vse and experience it is very hard, althoughe it be neuer so diligently exercised and practised, for that in the houre of death, or in other agonies of the conscience, these two sortes of righteousnesse do encoũter more nere together, then thou wouldest wishe or desire. Wherfore I doe admonishe you, especially such as shall become instructers and guiders of consciences, and also euery one apart, that ye exercise your selues continually by studie, by reading, by meditation of the worde, and by prayer, that in the time of temptation ye may be able to instruct and comfort bothe your owne consciences and others, and to bring them from the law to grace, from the actiue and working righteousnesse, to the passiue and receiued righteousnesse: and to conclude, from Moises to Christ. For the deuill is wont in affliction, and in the cõflict of conscience, by the law to make vs afraide, and to lay against vs the conscience of sinne, our wicked life past, the wrathe and iudgement of God, hell and eternall death, that by this meanes he may driue vs to desperation, make vs bondslaues to him selfe, ꝛ plucke vs from Christ. Furthermore, he is wont to set against vs those places of the gospell, wherin Christ him selfe requireth workes of vs, ꝛ with plaine wordes threatneth damnation to those that doe them not. Nowe, if here we be not able to iudge betwene these two kinds of righteousnes: if we take not hould of Christ by fayth sitting at the right hand of God, who maketh intercession vnto the father for vs miserable sinners, then are we vnder the lawe and not vnder grace, and Christ is no more a Sauiour but a lawe geuer: so that now there remaineth no more saluation, but certaine desperation and euerlasting death except repentance follow.

See vvhat vve fal into, vvhen vve neglecte this doctrine, or vvant true zeale to aduãce the same.

1. Cor. 1. 30. Heb. 7. 25.

Let vs then diligently learne to iudge betwene these two kindes of righteousnes, that we may know how farre we ought to obey the law. Now, we haue sayd before, that ẏ law in a Christian ought not to passe his bounds, but ought to haue dominion onely vpon the flesh, which is in subiection vnto it ꝛ remaineth vnder the same. When it is thus, the

lawe is kept within his bounds. But if it shall presume to creepe into thy conscience & there seeke to raigne, see thou play the cunning Logician, and make true diuision. Geue no more to the lawe then is conuenient: but say thou: O lawe, thou wouldest clime vp into the kingdome of my conscience and there reigne and reproue it of sinne, and wouldest take from me the ioy of my hart which I haue by faith in Christ, and driue me to desperation, that I might be without all hope and vtterly perish. This thou doest besides thine office, keepe thy selfe within thy bounds, and exercise thy power vpon the flesh: but touch not my conscience, for I am baptised, & by the gospell am called to the partaking of righteousnes & of euerlasting life, to the kingdome of Christ, wherin my conscience is at rest, where no law is, but altogither forgeuenes of sinnes, peace, quietnes, ioy, health and euerlasting life. Trouble me not in these matters, for I will not suffer thee so intollerable a tyrante and cruell tormenter to reigne in my conscience: for it is the seate and temple of Christ the sonne of God, who is the King of righteousnes & peace, and my most sweete Sauiour and Mediatour: he shall keepe my conscience ioyfull and quiet in the sound and pure doctrine of the gospell and in the knowledge of this Christian & heauenly righteousnes.

Rom. 4. 15.

1. Cor. 3. 19.

When I haue this righteousnes reigning in my hart, I descend from heauen as the raine making frutefull the earth: that is to say, I come forth into an other kingdome, and I doe good workes how and whensoeuer occasion is offered. If I be a minister of ỳ word, I preach, I comfort the broken harted, I administer the sacraments. If I be a housholder, I gouerne my house and my family, I bringe vp my children in the knowledge & feare of God. If I be a magistrate, the charge that is geuen me from aboue I diligently execute. If I be a seruant, I doe my masters busines faithfully. To conclude, whosoeuer he be that is assuredly persuaded that Christ is his righteousnes, he doth not only chearefully and gladly worke well in his vocation, but also submitteth him selfe through loue to the magistrates and to their lawes, yea though they be seuere, sharpe, and cruell, and (if necessitie doe so require) to all manner of burdens and daungers of this present life, because he knoweth that this is the will of God, & that this obedience is acceptable vnto him. Thus farre as concerning the argument of this Epistle, which S. Paule hath taken in hand to entreate of, taking occasion of false teachers which had darkened this righteousnes of faithe amongst the Galathians, against whom he commendeth his authority and office.

The first Chapter.

Verse. 1. Paule an Apostle, not of man, neither by man, but by Iesus Christ, and God the father vvhich hath raised him from the dead.

NOwe that we haue declared the argument and summe of this Epistle to the *Galathians*, we thinke it good before we come to the matter it selfe, to shewe what was the occasion that S. Paule wrote this Epistle. He had planted among the *Galathians* the pure doctrine of the gospell, and the righteousnesse of faith: but by and by after his departure, there crept in certaine false teachers which ouerthrew all that he had planted and rightly taught among them. For the Deuill can no otherwise doe, but furiously impugne this doctrine with all force and subtelte, & neuer resteth whilest he seeth one sparke therof remaining. We also for this onely cause that we preach the gospel, do suffer of the world, the deuill & his ministers, bothe on the left hand and on the right, all the mischeefe that they can worke against vs.

The occasiō of vvryting this Epistle to the Galathians.

The Deuil hateth the gospel, & stirreth vp vvicked mē against it.

For the gospell is such a doctrine as teacheth a farre higher matter then is the wisedome, righteousnes, and religion of the world: that is to say, free remission of sinnes through Christ. &c. It leaueth these things in their degree, to be as they are, and commendeth them as the good creatures of God. But ỹ world preferreth these creatures before the creator: and moreouer by them would put away sinne, be deliuered from death, & deserue euerlasting life. This doth the gospel condemne. Contrariwise, the world can not suffer those thynges to be condemned, which it most esteemeth and best liketh of, and therfore it chargeth the gospel that it is a seditious doctrine and full of errors, and that it ouerthroweth common wealthes, countreis, dominions, kingdomes, and Empires, and therfore offendeth both against God & the Emperour, abolisheth lawes, corrupteth good manners, and letteth all men at libertie to doe what they list. Wherfore the world in his most feruent zeale and high seruice of God, (as to him it seemeth) persecuteth this doctrine, and abhorreth the teachers and professors therof, as ỹ greatest plague that can be in the whole earth.

The doctrine of the gospell.

The accusatiōs vvhervvith the vvorlde chargeth the gospell.

Moreouer, by the preaching of this doctrine, the deuill is ouerthrowne, his kingdome is destroyed, the lawe, sinne, and death (wherwith, as most mightie and inuincible tyrannes, he hath brought all mankinde in subiection vnder his tyrannie) are wrested out of his handes:

The effectes of the gospell.

Colos. 1, ver. 13. Brekely, his prisoners are translated out of the kingdome of darknes, into the kingdome of light & libertie. Should the deuill suffer all this? Should not the father of lies employ all his force and subtile policies, to darke, to corrupt, and vtterly to roote out this doctrine of saluation and euerlasting life? Indeede S. Paule complaineth in this and all other his Epistles, that euen in his time the deuill shewed him selfe a cūning workeman in this businesse.

We thought good to shewe heere by the way, that the gospell is such a doctrine as condemneth all manner of righteousnes, and preacheth the onely righteousnes of Christ, and to them that embrace the same, it bringeth peace of conscience and all good thinges: and yet notwithstanding, the world hateth and persecuteth it most bitterly.

I said that the occasion why S. Paule wrote this Epistle, was for that by and by after his departure, false teachers had destroyed those thinges among the Galathians, which he with long and greate trauel had builded. And these false Apostles being of the circumcision & secte of the Pharisei, were men of great estimation and authoritie, which bragged among the people that they were of that holy & chosen stock of the Iewes, that they were Israelites, of the seede of Abraham, that they had the promises and the fathers: and finally, that they were the ministers of Christ and the Apostles schollers, to whom they had bene conuersant & had seene their miracles, and perhaps had also wrought some signes or miracles them selues: For Christ witnesseth that the wicked also doe worke miracles. Moreouer these false Apostles by all the crafty meanes they could deuise, defaced the authority of S. Paule, saying: Why doe ye so highly esteeme of Paule? why haue ye him in so great reuerence? Forsoth he was but the last of all that were conuerted vnto Christ. But we are ỹ disciples of the Apostles, & were familiarly conuersant wt them. We haue seene Christ working miracles & heard him preache. Paule came after vs, and is inferior vnto vs: and it is not possible that God should suffer vs to erre which are of his holy people, the ministers of Christ, and haue receaued the holy Ghost. Again, we are many and Paule is but one and alone, who neither was conuersant with the Apostles nor hath seene Christ: yea he persecuted the church of Christ a great while. Would God, thinke ye, for Paules sake onely, suffer so many churches to be deceaued?

The authority of the false Apostels.

Io. 8.
Rom. 4. 14. 5. 6.

Math. 7, ver. 22

When men hauing such authoritie come into any countrey or citie, by and by the people haue them in greate admiration, and vnder this couloure of godlines & religion, they doe not onely deceaue the simple, but

but also the learned, yea and those also which seeme to be somewhat confirmed in the faith: especially when they bragge (as these did) that they are the offspring of the Patriarks, the ministers of Christ, the Apostles scollers &c. Euen so the Pope at this day, when he hath no authoritie of the scripture to defend him selfe withal, vseth this one argument contenually against vs: The church, the church. Thinkest thou that God is so offended, that for a few heretikes of Luthers secte, he will cast of his whole church? Thinkest thou that he would leaue his church in error so many hundreth yeres? And this conclusion he chiefly standeth vpon: that the church can not be ouerthrowne. Now like as many are moued with this argument at this day: so in Paules time these false Apostles through greate bragging and setting forth of their owne praises, blinded the eies of the Galathians: so that Paule lost his authoritie among them, & his doctrine was brought into suspition. The argument of the papistes against vs.

Against this vaine bragging and boasting of the false Apostles, Paule with greate constancie & boldnes setteth his apostolical authority, highly cõmending his vocation & defending his ministery. And (although elswhere he neuer doth the like) he will not geue place to any, no not to the apostles them selues, much lesse to any of their schollers. And to abate their pharisaical pride and shameles boldnes, he maketh mention of the history done in *Antiochia*, where he withstode Peter himselfe. Besides this, not regarding the offence that might rise therof, he saith plainly in the text, that he was bold to accuse & reproue euẽ Peter him self the chiefe of the Apostles, who had seene Christ, and had bene most familiarly conuersant with him. I am an Apostle (saith he) and such a one as passe not what others are: yea, I was not afraid to chide the very piller of all the rest of the Apostles. And to conclude, in ỳ first two chapters he doth in a manner, nothing els but sette out his vocation, his office and his gospell, affirming that it was not of men and that he had not receaued it by man, but by the reuelation of Jesus Christ: Also, that if he, yea or an Angell from heauen should bring any other gospel then that which he had preached, he should be holden accursed. VVith howe greate constãcie S. Paule defendeth his vocation and authoritie against the false Apostles. The summe of the two first chapters. *Galat. 1.*

The certaintie of calling,

But what meaneth Paule by this his boasting? I aunswere: This common place serueth to this end, that euery minister of Gods word should be sure of his calling, that before God and man he may with a bold conscience glory herein that he preacheth the gospell as one that The minister of God must be sure of his calling.

is called and sent: Euen as the Embassadour of a King glorieth and vaunteth in this, that he commeth not as a priuate person, but as the Kings Embassadour, and because of this dignitie that he is the Kings Embassadour, he is honored and set in the highest place. Which honour should not be geuen vnto him, if he came as a priuate person. Wherefore let the preacher of the gospell be certaine that his calling is from God. And it is expedient that according to ỹ example of Paule he should magnifie this his calling, to the end that he may winne credite and authoritie among the people, like as the Kings Embassadour magnifieth his office and calling. And thus to glory, is not a vain but a necessary kinde of glorying, because he glorieth not in himselfe but in the King which hath sent him: whose authoritie he desireth to be honoured and magnified.

The glorying of S. Paule necessary and holy.

Like wise when Paule so highly commendeth his calling, he seeketh not his owne praise, but with a necessary and holy pride he magnifieth his ministery: As to the *Rom. 11.* he sayth: For as much as I am the Apostle of the *Gentiles*, I will magnifie mine office: that is to say, I will that men receaue me, not as Paule of Tharsus, but as Paule the Apostle or Embassadour of Iesus Christ. And this he doth of necessitie, to maintaine his authoritie, that the people in hearing this, might be more attent and willing to geue eare vnto him. For they heare not onely Paule, but in Paule, Christ himselfe, and God the father sending him out in his message: whose authoritie and maiestie, like as men ought religiously to honour, so ought they with greate reuerence to receaue and to heare his messengers bringing his word and message.

Rom. 11. 13.

The Preachers are to be receaued as messengers from God, by vvhose ministerie God himselfe speaketh.

This is a notable place therefore: wherein Paule so glorieth and boasteth as touching his vocation, ỹ he despiseth all others. If any mã after the manner of the world should despise all others in respect of himselfe, & attribute al vnto himself alone, he should not only shew himself a very foole, but also greuously offend. But this maner of boasting is necessary, and pertaineth not to the glory of Paule, but to the glory of God: whereby is offered vnto him the sacrifice of praise and thankesgeuing. For by this boasting, the name, the grace & the mercy of God is made knowne vnto the world. Thus then he beginneth this Epistle.

Verse. 1. Paule an Apostle not of men. &c.

Here in the very beginning he toucheth those false teachers, which boasted them selues to be the disciples of the Apostles, and to be sent of them: but despised Paule as one that was neither the Apostles scholler,

ter, nor sent of any to preach the gospell, but came in some other way, and of his owne head thrust him selfe into that office. Against those Paule defendeth his calling, saying: My calling seemeth base to your preachers. But whosoeuer they be which haue come vnto you, are sent either of men or by man: that is to say, they haue entred either of them selues being not called, or els called by others. But my calling is neither of men nor by man, but it is aboue all maner of calling that can be done by the Apostles, for it is by Iesus Christ and by God the father &c.

Where he saith of men, I meane such as cal & thrust in themselues when neither God nor man calleth nor sendeth them, but they runne & speake of them selues. As at this day certaine fantastical spirits, which either creepe in corners and seeke places where they may powre out their poyson, and come not into publike congregations: or els they go thither, wher the gospel is plãted already. These I cal such as are sent of men. But where he saith, by man, vnderstand such as haue a diuine calling, but yet by man as by meanes. God calleth then two maner of wayes: by meanes and without meanes. He calleth vs to the ministery of his worde at this day, not immediatly by him selfe but by other meanes, that is to say, by man. But the Apostles were called immediatly of Christ him selfe, as the Prophets in the old time were called of God him selfe. Therefore when Paule saith: Not of men, neither by man, he beateth downe the false Apostles. As though he would say: Albeit those vipers bragge neuer so much, what can they bragge more then that they are either come from men, that is to say, of them selues with out any calling, or, by man, that is to say: sent of others. I passe not vpon any of these things, neither ought you to regard them. As for me, I am called and sent, neither of men, nor by man, but without meanes, that is to witte, by Iesus Christ him selfe, and my calling is like in all points to the calling of the Apostles, and I am in deede an Apostle. Paule therefore handleth this place of the calling of the Apostles effectually. And elswher he seperateth the degree of Apostleship from others, as in the first to the *Corinth cap. 12.* and in the fourth to the *Ephesians*, where he saith: And God hath ordained some in the Churche, as first Apostles, secondly Prophets, thirdly teachers, &c. setting Apostles in the first place: so that they be properly called Apostles which are sent immediatly of God him selfe without any other ordinary meanes.

The calling of the Apostles.

1 Cor. 12. 28. Ephes. 4. 11.

VVho be Apostles.

So Mathias was called onely of God. For when the other

Actes.1.24.25. The calling of Mathias.

Apostles had appoynted two, they durst not choose the one nor the other, but they cast lots, & prayed that God would shew which of them he would haue. For seing he should be an Apostle, it behoued that he should be called of God. So was Paule called to be the Apostle of the Gentiles. Hereof the Apostles also are called Sainctes. For they are sure of their calling and doctrine, and haue continued faithfull in their office, and none of them became a cast away saue Iudas, because theyr calling is holy.

Actes.9.15.

The Apostles sainctes.

Math.27.5.

This is the first assault þ Paule maketh against the false Apostles, which ranne when no man sent them. Calling therfore is not to be despised. For it is not enough for a man to haue the word & pure doctrine, but also he must be assured of his calling, and he that entreth without this certaintie, entreth to no other ende but to kill and to destroy. For God neuer prospereth the labour of those that are not called. And although they teach some good and profitable matters withall, yet they edifie not. So our fantasticall spirites at this day haue the wordes of Faith in their mouthes, but yet they yeelde no frute, but their cheefe ende and purpose is to draw men to their false and peruerse opinions. They that haue a certaine and holy calling, must sustaine many and great conflictes: as they must do whose doctrine is pure and sound, that they may constantly abide in their lawfull calling, against the infinite and continuall assaultes of the Deuill and rage of the world. Heere, what should he doe whose calling is vncertaine and doctrine corrupte?

They which be not called, do kil and destroy.

The certaintie of calling.

This is then our comforte which are in the Ministerie of the worde, that we haue an office which is heauenly and holy, to the which we being lawfully called, doe triumph against all the gates of hel. On the other side it is an horrible thing when the conscience saith: This thou hast done without any lawfull calling. Herein such terrour shaketh a mans minde which is not called, that he would wish he had neuer heard the word which he teacheth. For by his disobedience he maketh all his workes euill, were they neuer so good, in so much that euen his greatest workes and labours become his greatest sinnes.

VVhat daunger they be in which haue no lavvfull calling.

We see then how good and necessary this boasting and glorying of our ministerie is. In times past when I was a yong deuine and teacher, me thought Paule did vnwisely in glorying so oft of his calling in all his Epistles: but I did not vnderstand his purpose. For I knew not that the ministerie of Gods word was so waighty a matter.

I knew

I knew nothing of the doctrine of faith, and a true conscience in deede, for that there was then no certaintie taught either in the Schooles or Churches, but al was ful of Sophistical subtilties of the Schoolemē. And therfore no man was able to vnderstand the dignitie and power of this holy and spirituall boasting of the true & lawfull calling, which serueth first to the glory of God, and secondly to the aduauncing of our office, and moreouer to the saluation of our selues, and of the people. For by this our boasting we seeke not estimation in the worlde, or praise among men, or mony, or pleasures, or fauour of the world: But for as much as we be in a diuine calling and in the worke of God, and the people haue great neede to be assured of our calling, that they may know our word to be the word of God, therfore we proudly vaunt and boast of it. It is not then a vaine, but a most holy pride against the deuil and the world, and true humilitie before God.

VVhy Paule exalteth his calling so in euery place.

The profite of extolling our calling.

A holy pride.

Verse. 1. And by God the Father, vvhich hath raised him from the dead.

Paule is so enflamed heere with zeale, that he can not tary till he come to the matter it selfe, but forthwith in the very title he bursteth out and vttereth what he hath in his heart. His intent in this Epistle is to treate of the righteousnes that cometh by faith, and to defend the same: Againe, to ouerthrowe the lawe, and the righteousnes that cometh by workes. Of such cogitations he is full, and out of this wonderfull and exceeding great abundance of the excellent wisedome and knowledge of Christ in his heart, his mouth speaketh. This flame, this great burning fire of his heart cā not be hid, nor suffer him to hold his tongue: and therfore he thought it not enough to say that he was an Apostle sent by Iesus Christ, but also addeth: by God the Father vvhich raised him vp from the dead.

The summe of the Epistle to the Galathiās.

Math. 12. 34.

But the adding of these words: And by God the father &c, semeth not necessary. But because (as I sayd) Paule speaketh out of the abundance of his heart: his minde burneth with desire to set forth euen in the very entrie of his Epistle, the vnsearchable riches of Christ, and to preach the righteousnes of God, which is called the resurrection of the dead. Christ who liueth and is risen againe, speaketh out of him, and moueth him thus to speake: therfore not without cause he addeth, that he is also an Apostle By God the father, vvhich hath raised vp Iesus Christ from the dead. As if he would say: I haue to deale with Satan and with those vipers, the instrumēts of Satan, which go about to spoile me of the righteousnes of Christ, who was raised vp by God the

to ſpoile me of the righteouſnes of Chriſt, who was raiſed vp by God ẏ father frō the dead: by which alone we are made righteous, by which alſo we ſhalbe raiſed vp in the laſt day from death to euerlaſting life. But they that in ſuch ſort goe about to ouerthrow Chriſtes righteouſnes, do reſiſt the father and the ſonne, and the worke of them bothe.

VVhat Paule goeth about in this Epiſtle.

Thus Paule euen at the firſt entrance, burſteth out into the whole matter wherof he treateth in this Epiſtle. For (as I ſayd) he treateth of the reſurrection of Chriſt, who roſe againe to make vs righteous, and in ſo doing he hath ouercome the lawe, ſinne, death, and all euels.

Rom. 4. 24. 25.

The victorie of Chriſt is ours.

Chriſtes victorie then is the ouercōming of the law, of ſinne, our fleſh, the world, the deuil, death, hel & all euils: and this his victorie hath he geuen vnto vs. Although then that theſe tyrants and enemies of ours do accuſe vs and make vs afraid: yet can they not driue vs to deſpaire, nor condemne vs. For Chriſt whom God the father hath raiſed vp frō the dead, is our righteouſnes and victory. Therfore thanks be to God, who hath geuen vs victorie by our Lord Jeſus Chriſt. Amen.

1. Cor. 15. 57.

But marke how fitly and to the purpoſe Paule here ſpeaketh. He ſayth not by God that hath made heauen and earth, which is Lord of the Angels: which commaunded Abraham to goe out of his owne cōtrey: which ſent Moiſes to Pharao the king: which brought Iſrael out of *Egypt*, (as the falſe Apoſtles did, who boaſted of the God of their fathers, the creator, maintainer, and preſeruer of all things, working wonders among his people): but Paule had an other thing in his hart, namely the righteouſnes of Chriſt, & therfore he ſpeaketh words that make much for this his matter, ſaying: I am an Apoſtle, neither of men nor by men, but by Ieſus Chriſt and God the father, vvho hath raiſed him vp from the dead. Ye ſee then with what feruencie of ſpirit Paule is led in this matter which he goeth about to eſtabliſh and maintaine againſt the whole kingdom of hell, the power and wiſdom of the world, and againſt the Deuill and his apoſtles.

Verſe. 2. And all the Brethern vvith me.

This maketh much for the ſtopping of the mouthes of theſe falſe Apoſtles. For al his arguments tend to the aduauncing & magnifying of his miniſterie, & contrariwiſe to the diſcrediting of theirs. As if he ſhould thus ſay: Although it be enough, ẏ I through a diuine calling am ſent as an Apoſtle by Jeſus Chriſt & God the father, which hath raiſed him vp from the dead, yet leſt I ſhould be alone, I adde ouer & beſides (which is more then needeth) all the brethern which are not Apoſtles,

postles,but fellow souldiers: they wryte this Epistle as well as I,and beare witnes with me that my doctrine is true & godly. Wherfore we be sure that Christ is present with vs,& that he teacheth and speaketh in the middest of vs and in our church. As for the false Apostles,if they be any thing,they be but sent either of mē or by men: but I am sent of God the Father,and of Iesus Christ, who is our life and resurrection. My other brethern are sent from God, howbeit by mā,that is to wit, by me. Therfore lest they might say, that I onely set my selfe proudly against them,I haue my brethern with me all of one minde,as faithfull witnesses: which thinke,wryte,& teach the selfe same thing that I doe. Thus much concerning the title of the wryter. Now to the parties to whom he wryteth.

Iohn.11.25.

VVhy he saith and all the brethern.

Verse. 1. Vnto the Churches of *Galatia.*

Paule had preached the gospell thorow out all *Galatia:* and albeit he had not wholy conuerted it vnto Christ, yet he had many Churches in it,into the which the false Apostles, Satans ministers had crept.So likewise at this day the fantasticall Anabaptists come not to those places where the aduersaries of the gospel beare rule: but where Christians and good men are which loue the gospel. With such they wind in them selues euen in the dominions of tyrans and persecuters of the gospell:where they creeping into houses vnder craftie pretence,poure out their poyson to the subuersion of many.But why goe they not rather into the cities, countreis and dominiōs of the papists,and there professe & mainteine their doctrine in the presence of wicked Princes,Bishops and Doctors in the vniuersities,as we by Gods helpe & assistance haue done? These tender Martyrs will aduenture no perill, but they resort thither where ỳ gospel hath an harborow already,where they may liue wout daunger in great peace & quietnes. So the false Apostles would not endaūger thēselues to come to *Ierusalem* to Caiphas, or to *Rome* to the Emperour, or to other places where no mā had preached afore, as Paule & the other Apostles did: but they came into *Galatia,* which was wonne vnto Christ already by the labour & trauel of Paule,& into *Asia, Corinth,*& such other places,where good mē were & professed ỳ name of Christ,persecuting no mā,but suffring al things quietly. Ther might ỳ enemies of christes crosse liue in great security,& wout any persecutiō.

These fantasticall spirites flie the crosse, and therfore betake them selues to such places vvhere they may liue at ease.

And here we may learne that it is the lot of all godly teachers, that besides the persecution which they suffer of the wicked & vnthankfull world, and the great trauell which they sustaine in planting of

The condition of all godly preachers.

churches, they are compelled to suffer that thing which they of long time before had purely taught, to be quickly ouerthrowne of fantasticall spirites, who afterwards reigne and rule ouer them. This greueth godly ministers more then any persecution of Tyrants. Therefore let him not be a minister of the gospell that is not contēt to be thus despised, or is loth to beare this reproch: or if he be, let him giue ouer his charge to an other. We also at this day finde the same thing true by experience. We be extreamly despised and vexed outwardly by Tyraunts, inwardly by those whom we haue restored to liberty by the gospell, and also by false brethern. But this is our comforte and glory, that being called of God, we haue a promise of euerlasting life, & looke for that reward, which eie hath not seene, nor eare hath heard, nor hath entred into the harte of man. For when the greate shepard Christ shal appeare, we shall receaue an incorruptible crowne of glory: who here also in this world will not suffer vs to perish for hunger.

The cōfort of faithfull teachers laboring vnder the crosse.

1. Cor. 2, 9.

The constant faith of Luther

1 Pet. 5, 4.

Ierome moueth here a greate question, why Paule calleth those churches, which were no churches. Is it (saith he) because Paule writeth to the Galathians that were peruerted and turned backe from Christ and from grace, vnto Moises and the law? Herevnto I answer, that Paule calleth them the Churches of *Galatia*, by putting a part for the whole, which is a common thing in the scriptures. For writing in like maner to the *Corinthians*, he reioyseth on their behalfe, that the grace of God was geuen them in Christ, namely, that they were made rich thorow him in all vtterance and knowledge: and yet many of thē were misled by false Apostles, and beleeued not the resurrection of the deade.

Allbeit then that the *Galathians* were fallen away frō the doctrine of Paule, yet did baptisme, the worde, and the name of Christ remaine among them. There were also some good men that were not reuolted, which had a good opinion of the word and sacraments, and vsed them rightly. Moreouer these things could not be defiled through them that were reuolted. For baptisme, the gospell, & other things are not therfore made vnholy because many are polluted and vnholy, and haue an euil opinion of them: but they abide holy, and the same that they were, whether they be among the godly or the vngodly: by whom they can neither be polluted, nor made holy. By our good or euil conuersation, by our good or euill life and maners they be polluted or made holy in the sight of the heathen, but not afore God. Wherefore whersoeuer the substance of the word and sacraments remaineth, there is the ho-

The vvord & sacramentes are not polluted by our vngodlines.

ly

ly Church, although Antichrist there reigne, who (as the scripture witnesseth,) sitteth not in a stable of Feends, or in a Swinestie, or in a company of Infidels, but in the highest and holiest place of all, namely in ỹ temple of God. Wherefore although spirituall Tyrants reigne, yet there must be a temple of God, and the same must be preserued vnder them. Therefore I aunswere briefly to this question: that the Church is vniuersall throughout the whole world, wheresoeuer the Gospell of God and the sacraments be. The Iewes, the Turcks, and other fantasticall spirites are not the church because they fight against these things, and do deny them. Now followeth the greeting of Paule.

The seat of Antichrist.

2. Thess. 2.

The churche dispersed through the vvorld.

Verse. 3. Grace be vvith you and peace from God the father, and from our Lord Iesus Christ.

I hope ye are not ignorant what grace and peace meaneth, seeing that these termes are common in Paule, and nowe not obscure or vnknowne. But forasmuch as we take in hand to expound this Epistle (which we doe, not because it is needefull, or for any hardnes that is in it, but that our consciences may be confirmed against heresies yet to come), let it not be tedious vnto you if we repeat these things againe, that elsewhere and at other times we teach, preach, singe, and sette out by writing. For if we neglect the article of iustification, we lose altogether. Therefore most necessary it is cheifly and aboue all things, that we teach and repete this article continually: Like as Moses saith of his law: for it can not be beaten into our eares enough or to much. Yea though we learne it and vnderstand it well, yet is there none that taketh hold of it perfectly, or beleueth it with his whole hart: so fraile a thing is our flesh and disobedient to the spirite.

Grace. Peace.

The article of of iustificatiō is continually to be beaten into our heds.

This greeting of the Apostle is straunge vnto the world, and was neuer heard of before the preaching of the Gospell. And these two words Grace and Peace cōprehend in them whatsoeuer belongeth to Christianitie. Grace releaseth sinne, and peace maketh the conscience quiet. The two Feends that torment vs, are sinne and conscience. But Christ hath vanquished these two Monsters and troden them vnder foote both in this world and in the world to come. This the world doth not knowe, and therefore it can teach no certaintie of the ouercomming of sinne, conscience, and death. Only Christians haue this kinde of doctrine, and are exercised and armed with it, to get victory against sinne, despaire, and euerlasting death. And it is a kinde of doctrine neither proceeding of free wil, nor inuented by the reason or wisedome of

The greeting of the Apostle straunge and vnheard of to the vvorld.

Sinne. Conscience.

The doctrine of Christians.

Grace, Peace.

of man, but geuen from aboue. Moreouer these two words Grace and Peace doe containe in them the whole summe of Christianitie. Grace containeth the remission of sinnes, peace a quiet and ioyful conscience. But peace of conscience can neuer be had, vnlesse sinne be first forgeuē. But it is not forgeuen for the fulfilling of the law: For no man is able to satisfie the law: but the law doth rather shew sinne, accuse and terrifie the conscience, declare the wrath of God, and driue to desperation. Much lesse is sinne taken away by the workes and inuentions of men, as wicked worshippings, straung religions, vowes and pilgrimages. Finally there is no worke that can take away sinne: but sinne is rather encreased by works. For the Justiciaries & Meritmongers, the more they sweate and labour to bring them selues out of sinne, ẏ deeper they are plunged therin. For there is no meanes to take away sinne but grace alone. Therfore Paule in all the greetings of his epistles setteth grace and peace against sinne and an euill conscience. This thing must be diligently marked. The words are easy: but in tentation it is ẏ hardest thing that can be, to be certainly perswaded in our harts that by grace alone, without any other meanes either in heauen or earth, we haue remission of sinnes and peace with God.

Sinne is not released, but by grace alone.

The world vnderstādeth not this doctrine, & therfore it neither will nor can abide it, but condemneth it as hereticall and wicked. It braggeth of free will, of the light of reason, and the soundnes of the powers and qualities of nature, & of good workes, as meanes wherby it could deserue and attaine grace and peace, that is to say, forgeuenes of sinnes and a quiet conscience. But it is impossible that the conscience should be quiet and ioyfull, vnlesse it haue peace therowe grace, that is to say, through the forgiuenes of sinnes promised in Christ. Many haue carefully laboured by finding out diuers and sundry religions, orders and exercises for this purpose, to attaine peace and quietnes of conscience: but by so doing they haue plunged them selues in moe and greater miseries: for all such deuises are but meanes to encrease doubtfulnes and despaire. Therfore there shall be no rest to my bones or thine, vnlesse we heare the word of grace and cleaue vnto it stedfastly & faithfully: Then shall our conscience vndoubtedly finde grace and peace.

The vvorld knovveth not the doctrine of true godlines.

Onely by grace is the conscience quieted.

The Apostle doth fitly distinguish this grace and peace from al other kinds of grace & peace whatsoeuer. He wisheth to the Galathians Grace & Peace, not from the Emperour, or Kings and Princes: for these doe commonly persecute the Godly and rise vp against the Lord and Christ his anointed. *Psal. 2.* nor from the world (for in the world,

VVhat peace Paule vvisheth to Christians.

Psal. 2. 2.

saith

saith Christ, ye shall haue trouble) but from God our father &c. which is as much to say, as he wisheth vnto them a heauenly peace. So Christ saith: My peace I leaue vnto you: my peace I geue you: not as the vvorld geueth it, do I geue it vnto you. The peace of the world graunteth nothing but the peace of our goods and bodies. So the Grace or fauoure of the world geueth vs leaue to enioy our goodes, & casteth vs not out of our possessions. But in affliction & in the hower of death, the grace and fauour of the world can not helpe vs, they can not deliuer vs from affliction, despaire and death. But when the Grace and Peace of God are in the hart, then is man strong, so that he can neither be cast downe with aduersitie, nor puffed vp with prosperitie, but walketh on plainly and kepeth the hie way. For he taketh hart and courage in the victory of Christes death, & the confidence thereof beginneth to reigne in his conscience ouer sinne and death, because through him he hath assured forgeuenes of his sinnes: which after he hath once obtained, his conscience is at rest, and by the word of Grace is comforted. So then a man being comforted & hartened by the Grace of God, that is, by forgeuenes of sinnes and by this peace of conscience, is able valiantly to beare and ouercome all troubles, yea euen death it selfe. This Peace of God is not geuen to the world, because the world neuer longeth after it, nor vnderstandeth it, but to them that beleeue: and this commeth to passe by no other meane, then by the onely Grace of God.

Iohn. 16. 33

Iohn. 14. 27.

Peace of the vvorld.

The grace of te vvorld.

A rule to be obserued, that men ought to abstaine from the curious searching of Gods maiestie.

But why doth the Apostle ioyne in this salutation: And from our Lord Iesus Christ? Was it not enough to say: And from God our father? why then doth he couple Iesus Christ vvith the father? We haue often times heard of vs, howe it is a rule and principle in the scriptures diligently to be marked, that we must abstaine from the curious searching of Gods maiestie, which is intolerable to mans body, and much more to his minde. No man (saith the scripture) shall see me and liue. The Pope, the Turkes, the Iewes, and all such as trust in their owne merits, regard not this rule: and therefore remouing Christ the Mediatour out of their sight, they speake onely of God, & before him onely they pray, and doe all that they doe.

VVhy this is added and frō our Lord Iesus Christ.

Exod. 33, 20

That Meritemongers or such as seeke to iustifie thē selues, by thē selues shutte out Christ, and vvill only haue to doe vvith God.

As for example, the Monke imagineth thus: These works which I doe, please God. God will regard these my vowes, and for them will saue me. The Turke saith: If I keepe the things that are

The Alcoran is a boke containing the Turkes religion, receaued frō Mahomet a false prophet that vvas among them.

commaunded in the *Alcoran*, God will accept me, and geue me euerlasting life. The Ievve thinketh thus: If I kepe those things which the law commaundeth, I shall finde God mercifull to me, and so shall I be saued. So also a sort of fond heades at this day, bragging of the spirite, of reuelations, of visions, and such other monstrous matters I wote not what, doe walke in wonders aboue their reaches. These new Monkes haue inuented a new crosse and new workes, and they dreame that by doing them, they please God. To be briefe, as many as know not the Article of Iustification, take away Christ the mercy seat, and will needes comprehend God in his maiestie by the iudgemēt of reason, and pacifie him with their workes.

But true Christian diuinitie (as I geue you often warning) setteth not God forth vnto vs in his maiestie, as Moises and other doctrines do. It commaundeth vs not to search out the nature of God: but to know his will set out to vs in Christ, whom he would haue to take our flesh vpon him, to be borne and to die for our sinnes, and that this should be preached among all nations. For seeing the world by wisedom knew not God in the wisedom of God, it pleased God by the foolishnes of preaching to saue thē that beleue. *1.Cor.1.* Wherfore, when thy conscience standeth in the conflict, wrastling against the law, sinne, and death in the presence of God, there is nothing more daungerous then to wander with curious speculatiōs in heauen, and there to search out God in his incomprehensible power, wisedom and maiestie, how he created the world and how he gouerneth it. If thou seeke thus to comprehend God, and wouldest pacifie him without Christ the Mediator, making thy workes a meane betweene him and thy selfe, it can not be but that thou must fall as Lucifer did, and in horrible despaire lose God and altogether. For as God is in his owne nature vnmeasurable, incomprehensible, and infinite, so is he to mans nature intolerable.

The vvill of God is to be sought in Christ.

1.Cor.1.21.

The fall of Lucifer.

VVhat God is in his ovvne nature.

Wherfore, if thou wouldest be in safetie and out of perill of conscience and saluation, bridle this climing and presumptuous spirite, and so seke God as Paule teacheth thee. *1.Cor.1.* We (sayth he) preach Christ crucified, a stumbling blocke vnto the Ievves, and foolishnes vnto the Grecians: but vnto thē vvhich are called, both of the Ievves and Grecians, vve preach Christ the povver of God & the vvisedom of God. Therfore begin thou there where Christ began, namely in the wombe of the virgin, in the maunger, at his mothers breasts. &c. For to this ende he came downe, was borne, was conuersant among men, suffered, was crucified and died, that by all meanes he might set forth

1.Cor.1.13.

VVhere the vvil of God is to be sought.

forth him selfe plainly before our eies, and fasten the eies of our hartes vpon him selfe, that he therby might keepe vs from climing vp into heauen, and from the curious searching of the diuine maiestie.

Whensoeuer thou hast to doe therefore in the matter of iustification, and disputest with thy selfe howe God is to be found that iustifieth and accepteth sinners, where and in what sort he is to be sought, then knowe thou that there is no other God besides this man Christ Jesus. Embrace him and cleaue to him with all thy hart, setting aside all curious speculations of the diuine maiestie: For he that is a searcher of Gods maiestie shalbe ouerwhelmed of his glory, I knowe by experience what I say. But these vaine spirites which so deale with God, that they exclude the Mediatour, beleue me not. Christ him selfe saith: I am the vvay, the truth and the life: No man commeth to the father but by me. Therefore besides this way Christ, thou shalt finde no way to the father, but wandering: no veritie, but hypocrisie and lying: no life, but eternall death. Wherefore marke this well in the matter of iustification, that when any of vs all shall haue to wrestle with the lawe, sinne, death and all other euils, we must looke vpon no other God but onely this God incarnate and clothed with mans nature.

Iob. 36. 23, 24, 25. Esaiae. 2, 10. Proverb. 25, 27. 2 Esdras. 12, 4. 2 Esdras. 13. 52. Eccles. 3, 22. Rom. 12, 3.

Io. 14, 6.

Christ the vvay, the truth and the life

But out of the matter of iustification, when thou must dispute with Jewes, Turkes, Papistes, Heretikes &c. concerning the power, wisdome, and maiestie of God, then employ all thy witte & industrie to that ende, and be as profound and as subtill a disputer as thou canst: for then thou art in an other veine. But in the case of conscience, of righteousnes and life (which I wish here diligently to be marked) against the lawe, sinne, death, and the deuill, or in the matter of satisfaction, of remission of sinnes, of reconciliation, and of euerlasting life, thou must withdrawe thy minde wholy from all cogitations and searching of the maiestie of God, and looke onely vpon this man Jesus Christ, who setteth him selfe forth vnto vs to be a Mediatour, and saith: Come vnto me all ye that labour, and are heauy loden and I vvill refreshe you. Thus doing thou shalt perceaue the loue, goodnes and sweetenes of God: thou shalt see his wisdome, power and maiestie sweetned and tempered to thy capacitie: yea and thou shalt finde in this mirrour and pleasant contemplation, all things according to that saying of Paule to the Colossians, *Chap. 2. Verse. 3.* In Christ are hid all the treasures of vvisedome and knovvledge. Also in the secoud chapiter. *Verse. 9.* For in him dvvelleth the fulnes of the Godhead bodily. The world is ignorant of this, and therefore it searcheth out the will of God, setting aside the promise in Christ,

The afflicted conscience vvrestling vvith the iudgment of God by faith onely in Christ is comforted. *Mat. 11, 28.*

Colos. 2, 3. 2, 9.

Mat. 11.27. Ie. 10.15. Chriſt, to his great deſtruction. For no man knovveth the father but the ſonne, and he to vvhom the ſonne vvill reueale him.

And this is the cauſe why Paule is wont ſo often to couple Ieſus Chriſt with God the father, euen to teach vs what true Chriſtian religion is: which beginneth not at the higheſt as other religions doe, but at the loweſt. It will haue vs to clime vp by Iacobs ladder, wherupon God him ſelfe leaneth, whoſe feete touch the very earth, hard by the head of Iacob. Wherfore when ſo euer thou art occupied in the matter of thy ſaluation, ſetting aſide all curious ſpeculatiõs of Gods vnſearchable maieſtie, all cogitations of workes, of traditions, of philoſophie, yea and of Gods law too, runne ſtreight to the maunger and embrace this infant, and the virgins litle babe in thine armes, and behold him as he was borne, ſucking, growing vp, conuerſant among men, teaching, dying, riſing againe, aſcending vp aboue all the heauens and hauing power aboue all things. By this meanes thou maiſt ſhake of all terrours and errours, like as the ſunne driueth away the cloudes. And this ſight and contemplation wil keepe thee in the right way, that thou maieſt follow whether Chriſt is gonne. Therefore Paule in wiſhing Grace and Peace, not onely from God the father, but alſo from Ieſus Chriſt, teacheth, firſt that we ſhould abſtaine from the curious ſearching of the diuine maieſtie (for God no man knoweth), and to heare Chriſt, who is in the boſome of the father, and vttereth to vs his will, who alſo is appointed of the father to be a teacher, to the end that euery one of vs ſhould heare him.

Chriſtian diuinitie beginneth at Chriſt lying in the lappe of the virgine Mary.

Io. 1.18.

Chriſt is God by nature.

The other thing that Paule teacheth here, is a confirmation of our Faith, That Chriſt is very God. And ſuch like ſentences as this is concerning the Godhead of Chriſt, are to be gathered together and marked diligently, not onely againſt the Arians and other heretikes which either haue bene or ſhalbe hereafter, but alſo for the confirmation of our faith. For Satan will not faile to impugne in vs all the articles of our Faith, ere we die. He is a moſt deadly enemie to Faith, becauſe he knoweth, that it is the victorie which ouercometh the world. Wherfore it ſtandeth vs in hand to labour that our Faith may be certaine, and may encreaſe and be ſtrengthened by diligent and continuall exerciſe of the word and feruent prayer, that we may be able to withſtand Satan.

Chriſt God.

The deuill an aduerſarie to faith.

1. Iohn. 5.4.

Now

Now that Christ is very God, hereby it is euidently declared, in that Paule attributeth the same things equally vnto him, which he doth vnto the father, namely diuine power, as the geuing of grace, the forgeuenes of sinnes, peace of conscience, life, victorie ouer sinne, death, the deuill and hell. This were by no meanes lawfull for him to doe, nay it were sacrilege thus to doe, except he were very God, according to that saying: I vvill not geue my glory vnto any other. Againe, No man geueth that to others, which he him selfe hath not. But seeing Christ geueth Grace, Peace, and the holy Ghost, deliuereth from the power of the deuill, from sinne and death: it is certaine that he hath an infinite and diuine power equall in all poyntes to the power of the father.

The povver of the father and of Christ equall.

Esaias. 42. 8.

And in that Christ geueth Grace and Peace, he geueth it not as the Apostles gaue and brought the same vnto men by preaching of the gospell: but he geueth it as the author and creator. The father createth and geueth life, Grace, Peace, & all other good things. The selfe same things also the sonne createth & geueth. Now, to geue Grace, Peace, euerlasting life, to forgeue sinnes, to make righteous, to quicken, to deliuer from death and the deuill, are not the workes of any creature, but of the diuine Maiestie alone. The Angels can neither create nor geue these things. Therefore these workes pertaine onely to the glory of the soueraigne Maiestie, the maker of all things. And seing Paule doth attribute the selfe same power of creating, and geuing all these things vnto Christ equally with the father, it must nedes follow that Christ is verely and naturally God.

Hovve Christ giueth grace and peace.

The vvorks of Christ are diuine and proper to God.

Many such arguments are in Iohn, where it is proued and concluded by the workes which are attributed to the sonne as well as to the father, that the diuinitie of the father and of the sonne is all one. Therfore the giftes which we receiue of the father, and which we receiue of the sonne are all one. For else Paule would haue spoken otherwise, after this manner: Grace from God the father, and Peace from our Lord Iesus Christ. But in knitting them both together, he attributeth them equally, as well to the sonne as to the father. I do therfore so diligently admonish you of this thing, because it is daungerous lest among so many errours, and in so great varietie and confusion of sectes, there might step vp some Arrians, Eunomians, Macedonians, and such other heretikes, that might doe harme to the Churches with their subteltie.

One and the self same Godhead of the father and of the sonne.

In

Arriane. In deede the Arrians were sharpe and subtile fellowes. They graunted that Christ hath two natures, and that he is called very God of very God, howbeit in name onely. Christ (said they) is a most noble and perfect creature aboue the Angels, wherby God afterward created heauē and earth, and all other things. So Mahomet also speaketh honorably of Christ. But al this is nothing els but goodly imaginations & words pleasant and plausible to mans reason, wherby the fantasticall spirites do deceiue men except they take good hede. But Paule speaketh otherwise of Christ: Ye (sayth he) are rooted and stablished in this beleefe, namely that Christ is not onely a perfect creature, but very God, who doth the selfe same things that God the father doth. He hath the diuine workes, not of a creature, but of the creator, because he geueth Grace & Peace: and to geue them, is to condemne sinne, to vanquish death, and to tread the deuill vnder foote. These things no Angell can geue: but seing they are attributed vnto Christ, it must nedes folow, that he is very God by nature.

Mahomet.

The vvorkes of Christ.

Verse. 4. VVhich gaue himselfe for our sinnes.

Paule in a maner in euery word handleth the argumēt of this Epistle. He hath nothing in his mouth but christ, & therfore in euery word ther is a feruencie of spirite and life. And marke how well & to the purpose he speaketh. He sayth not, which hath receaued our works at our hāds, nor, which hath receaued the sacrifices of Moises law, worshippings, religions, Masses, vowes, and pilgrimages: But hath geuen. What? not golde nor siluer, nor beastes, nor paschall lambes, nor an angel, but him selfe. For what? Not for a crowne, not for a kingdome, not for our holines or righteousnes, but for our sinnes. These words are very thunder claps from heauen against all kindes of righteousnes: like as is also this sentence of Iohn: Behold the lambe of God that taketh away the sinnes of the vvorld. Therfore we must with diligent attention marke euery word of Paule, and not slenderly consider them or lightly passe them ouer: for they are full of consolation, and confirme fearfull consciences exceedingly.

VVhich hath geuen himself.

Iohn. 1. 36.

But how may we obtaine remission of our sinnes? Paule answereth, that the man which is called Iesus Christ the sonne of God hath geuē him selfe for them. These are excellēt & most comfortable words, & are promises of the olde law, that our sinnes are taken away by none other meane, then by the sonne of God deliuered vnto death. With such gunnes and such artillarie must the Papacie be destroyed, and all the religions

all the religions of the heathen, all woꝛks, all merits and all superstitious ceremonies. Foꝛ if our sinnes may be taken away by our owne woꝛks, merites and satisfactions, what needed the sonne of God to be giuen foꝛ them? But seeing he was giuen foꝛ them, it followeth, that we can not doe them away by our owne woꝛks.

Againe, by this sentence it is declared, that our sinnes are so great, so infinite and inuincible, that it is impossible foꝛ the whole woꝛld to satisfie foꝛ one of them: and surely the greatnes of the raunsome (namely Chꝛist the sonne of God, who gaue himselfe foꝛ our sinnes) declareth sufficiently, that we can neither satisfie foꝛ sinne, noꝛ haue dominion ouer it. The foꝛce and power of sinne is set foꝛth and amplified by these woꝛds excedingly: vvhich gaue himself for our sinnes. Therfoꝛe here is to be marked the infinite greatnes of the pꝛice bestowed for it, and then will it appeare euidently, that the power of it is so great, that by no meanes it could be put away, but that the sonne of God must needes be geuen foꝛ it. He that considereth these things well, vnderstandeth that this one woꝛd Sinne, compꝛehendeth Gods euerlasting wꝛath, & the whole kingdome of Sathan, and that it is a thing moꝛe horrible then can be expꝛessed: which oughte to moue vs, and make vs affraide in deede. But we are careless, yea we make lighte of sinne and a matter of nothing: which although it bꝛing with it the sting and remoꝛse of conscience, yet notwithstanding we thinke it not to be of such weight and foꝛce but that by some litle woꝛke oꝛ merite we may put it away.

The greatnes of sin is to be vveied by the greatnes of the price.

This sentence therefoꝛe witnesseth, that all men are seruaunts and bondslaues of sinne, & (as Paule saith in an other place) are sould vnder sinne. And againe, that sinne is a most cruell & mighty tiraunt ouer all men: which can not be vanquished by the power of any creatures, whether they be Angels oꝛ men, but by the soueraine and infinite power of Jesus Chꝛist, who hath geuen him selfe for the same.

Rom. 7 14.

Sinne a puissãt tiraunt holding all men captiues.

Furthermoꝛe, this sentence setteth out to the consciences of all men which are terrified with the greatnes of their sinnes, a singular comfoꝛt. Foꝛ albeit sinne be neuer so inuincible a tyꝛaunt: yet notwithstanding foꝛasmuch as Chꝛist hath ouercome it thꝛough his death, it can not hurt thẽ that beleue in him. Moꝛeouer, if we arme our selues with this beliefe, and cleaue with all our harts vnto this man Jesus Chꝛist, then is light opened and a sounde iudgement geuen vnto vs, so as we may most certainly and freely iudge of all kindes of life. Foꝛ when we heare that sinne is such an inuincible Tyꝛaunt, thus incontinent by a

The iudgemẽt of the Godly.

a necessary consequence we inferre: Then what do the Papists, Monkes, Nunnes, Priests, Mahometists, Anabaptists, and al such as trust in their workes, which will abolish and ouercome sinne by their owne traditions, workes preparatiue, satisfactions, &c? Here forthwith we iudge all those sectes to be wicked and pernicious: wherby the glory of God and of Christ is not onely defaced, but also vtterly taken away, and our owne aduaunced and established.

A great vehemencie alvvayes to be marked in pronovvnes.

But wey diligently euery word of Paule, and specially marke well this pronoune Our. For the effect of altogether consisteth in the well applying of the pronownes, which we finde very oftē in ỹ scriptures. Wherin also there is euer some vehemencie and power. Thou wilt easely say and beleue that Christ the sonne of God was geuen for the sinnes of Peter, of Paule, and of other Sainctes, whom we accompt to haue bene worthy of this grace. But it is a very hard thing that thou which iudgest thy selfe vnworthy of this grace, shouldest from thy hart say and beleue, that Christ was geuen for thine inuincible, infinite, and horrible sinnes. Therfore in generall and without the pronowne it is an easie matter to magnifie and amplifie the benefite of Christ, namely that Christ was geuen for sinnes: but for other mens sinnes which are worthy. But when it commeth to the putting too of this pronowne Our, there our weake nature and reason starteth backe, and dare not come neere vnto God, nor promise to her selfe that so great a treasure should be freely geuen vnto her: and therfore she will not haue to doe with God except first she be pure and without sinne. Wherfore although she read or heare this sentence: vvhich gaue himselfe for our sinnes, or such like, yet doth she not apply this pronowne Our to her selfe, but vnto others which are worthy & holy. And as for her selfe, she will tary till she be made worthy by her owne workes?

Mans reason doth extenuate and lessen sinne.

This then is nothing else, but that mans reason faine would that sinne were of no greater force and power, thē she her selfe dreameth it to be. Hereof it commeth that the hypocrites being ignorāt of Christ, although they feele the remorse of sinne, do thinke notwithstāding that they shalbe able easely to put it away by their good works & merits, & secretly in their harts they wish that these words: vvhich gaue himself for our sinnes, were but as words spoken in humilitie, and would haue their sinnes not to be true & very sinnes in deede, but light & small matters. To be short, mans reason would faine bring and present vnto God a fained and a counterfet sinner, which is nothing afraid, nor hath any feeling of sinne. It would bring him that is whole, and not him that hath neede of a Phisician, and when it feeleth no sinne, then would it

The hypocrits vvould that these vvordes vvere rather spoken to shevv the humilitie of Paul then the greatnes of our sinnes: for that they can not heare.

beleeue that Christ was geuen for our sinnes.

The whole world is thus affected, & specially they that would be counted more holy and religious then others, as Monkes, and all Iusticiaries. These confesse with their mouth that they are sinners, and they confesse also that they commit sinnes daily, howbeit not so great & many, but that they are able to put them away by their owne works: yea and besides all this, they will bring their righteousnes and deserts to Christes iudgement seat, and demaund the recompēce of eternal life for them at the iudges hand. In the meane while notwithstanding, (as they pretend great humilitie) because they wil not vaunt themselues to be vtterly voide of sinne, they faine certaine sinnes, that for the forgeuenes therof, they may with great deuotion pray with the publican, God be mercifull vnto me a sinner. Unto them these words of S. Paule: for our sinnes, seme to be but light & triseling: Therfore they neither vnderstand them, nor in temptation when they feele sinne in deede, can they take any cōfort of them, but they are compelled flatly to despaire.

The picture of the Iusticiaries and meritmongers.

Luke 18.13.

This is then the cheefe knowledge & true wisedom of Christians, to count these wordes of Paule, that Christ was deliuered to death, not for our righteousnes or holines, but for our sinnes (which are very sinnes in deede, great, many, yea infinite and inuincible) to be most true, effectual, & of great importaūce. Therfore thinke them not to be smal, & such as may be done away by thine owne works: neither yet despair thou for the greatnes of them if thou feele thy selfe oppressed therwith either in life or death: but learne here of Paule to beleue ỳ Christ was geuen, not for fained or counterfait sinnes, nor yet for small sinnes, but for great & huge sinnes: not for one or two, but for all: not for vāquished sinnes (for no man, no nor Angell is able to ouercome the least sinne that is) but for inuincible sinnes. And except thou be found in the nūber of those that say: Our sinnes, that is, which haue this doctrine of faith, & teach, heare, learne, loue, & beleue the same, ther is no saluatiō for thee.

The cheefe vvisedom of Christians.

Labour therfore diligently that, not onely out of the time of tentation, but also in the daunger and conflict of death, when thy conscience is thoroughly afraide with the remembraunce of thy sinnes past, and the Deuill assaileth thee with great violence, going about to ouerwhelme thee with heapes, floudes and whole seas of sinnes, to terrifie thee, to draw thee from Christ, and to driue thee to despaire: that then I say, thou maist be able to say wt sure confidence: Christ ỳ sonne of god was geuē, not for ỳ righteous & holy, but for ỳ vnrighteous & sinners. If I were righteous and had no sinne, I should haue no neede of Christ

to be my reconciler. Why then, O thou peuish holy Satan, wilt thou make me to be holy and to seke righteousnes in my selfe, when in very deede I haue nothing in me but sinnes, and most greuous sinnes? not fained or triseling sinnes, but such as are against the first table: to wit, great infidelitie, douting, despaire, contempt of God, hatred, ignoraunce, and blaspheming of God, vnthankfulnes, abusing of Gods name, neglecting, lothing and despising the word of god, and such like: And moreouer these carnall sinnes against the second Table: as not to yelde honour to my parents, not to obey the magistrates, to couet an other mans goods, his wife, and such like: howbeit that these be light faults in respect of those former sinnes. And admit that I haue not cõmitted murther, whoredom, theft, and such other sinnes against the second table in fact: yet I haue committed them in hart, and therfore I am a transgressour of al Gods commaundements, and the multitude of my sinnes is so great, that they cã not be numbred: For I haue sinned aboue the number of the sands of the sea.

Sinnes against the first table.

Besides this, satan is such a cunning iuggler, ẏ he can make of my righteousnes and good workes, great sinnes. Forsomuch then as my sinnes are so waighty, so infinite, so horrible and inuincible, and that my righteousnes doth nothing further me, but rather hinder me before God: therfore Christ the sonne of God was geuen to death for them, to put them away, and to saue me and all men which beleue. Herein then consisteth the effect of eternall saluation, namely in taking these words to be effectuall, true, & of great importaunce. I say not this for naught, for I haue oftentimes proued by experience, and I daily finde what an hard matter it is to beleue (especially in the conflict of conscience) that Christ was geuen, not for the holy, righteous, worthy, & such as were his frends, but for wicked sinners, vnworthy, and his enemies, which haue deserued Gods wrath and euerlasting death.

Satan is vvõt to chaũge our righteousnes into sinnes.

Let vs therfore arme our harts wt these & such like sentẽces of ẏ holy scripture, ẏ we may be able to answer ẏ deuil (accusing vs & saying: thou art a sinner & therfore thou art dãned) in this sort. Because thou saist I am a sinner, therfore wil I be righteous & saued. Nay (saith the deuil) thou shalt be dãned. No (say I) for I flie vnto Christ, vvho hath geuen himself for my sinnes. Therfore satã thou shalt nothing preuail against me in ẏ thou goest about to terrifie me in setting forth ẏ greatnes of my sinnes, & so to bring me into heauines, distrust, despair, hatred, cõtempt and blaspheming of God: yea rather by this, that thou sayst I am a sinner, thou geuest me armour & weapon against thy selfe, that with thine owne

Hovv vve must answver the deuil, reasoning vvith vs.

owne swoꝛd I may cut thy thꝛote, and tread the vnder my feete: foꝛ Chꝛist died foꝛ sinners. Moꝛeouer thou thy selfe pꝛeachest vnto me the glooꝛy of God. Foꝛ thou puttest me in minde of Gods fatherly loue towards me wꝛetched and damned sinner, vvho so loued the vvorld that he gaue his onely begotten sonne, that vvhosoeuer beleueth in him might not perish but haue euerlasting life. Also as oft as thou obiectest that I am a sinner, so often thou callest to my remembꝛaũce the benefit of Chꝛist my redemer, vpon whose shoulders, and not vpon mine, lie all my sinnes: Foꝛ the Loꝛd hath laied all our iniquitie vpon him. Againe: For the transgression of his people vvas he smitten. Wherefoꝛe when thou obiectest that I am a sinner, thou doest not terrifie me, but comfoꝛt me aboue measure.

Io. 3. 24. Io. 11. 25. 1 Io. 4. 9.

Esaiæ. 53. 6.

Esaiæ. 53. 8.

Who so knoweth this one point of cunning well, shall easely auoide all the engins and snares of the Deuill, who by putting man in minde of his sinnes, dꝛiueth him to despaire and destroieth him, vnlesse he wꝛstand him with this cunning, and with this heauenly wisedome: wherby onely sinne, death and the Deuill are ouercome. But the man that putteth not away the remembꝛaunce of his sinne, but keepeth it still and toꝛmenteth him self with his owne cogitations, thinking either to help him selfe by his owne strength and policie, oꝛ to tarry the time till his conscience may be quieted, falleth into Sathans snares and miserably afflicteth him selfe, and at length is ouercome with the continuance of the tentation: Foꝛ the Deuill will neuer cease to accuse his conscience.

Against this tentation we must vse the woꝛds of Paule, in the which he geueth a very good and a true definition of Chꝛist in this maner: Chꝛist is the sonne of God and of the virgine, deliuered and put to death foꝛ our sinnes. Here if the Deuill aledge any other definition of Chꝛist, say thou: The definition and the thing defined are false: therefoꝛe I will not receaue this definition. I speake not this without cause: Foꝛ I know what moueth me to be so earnest that we should learne to define Chꝛist out of the woꝛds of Paule. Foꝛ in deede Chꝛist is no cruel exactoꝛ, but a foꝛgeuer of the sinnes of the whole woꝛld. Wherefoꝛe if thou be a sinner (as in deede we are all) set not Chꝛist downe vpon the raigne bowe as a iudge (foꝛ so shalt thou be terrified and despaire of his mercy): but take hold of his true definition, namely that Chꝛist ỹ sonne of God and of the virgine, is a person, not that terrifieth, not that afflicteth, not that condemneth vs of sinne, not that demaundeth an account of vs foꝛ our life euill passed: but gaue him selfe foꝛ our sinnes, and with one oblation hath put away the sinnes of the whole woꝛld, hath nailed

The proper and true definition of Christ.

Galat. 1. 4. Ebr. 10. 10. Colos. 2. 14.

them to the crosse, and put them cleane out by him selfe.

Let euery man learne to apply this pronovvne our to him selfe.

Learne this definition diligently, and especially so exercise this pronoune our, that this one sillable being beleued, may swallow vp all thy sinnes: that is to say, ẏ thou maist know assuredly that Christ hath takē away the sinnes, not of certaine men only, but also of thee, yea & of ẏ whole world. Thē let not thy sinnes be sinnes only, but euen thy own sinnes: That is to witte, beleeue thou that Christ was not onely geuen for other mens sinnes, but also for thine. Hold this fast & suffer not thy selfe by any meanes to be drawne away frō this most sweete definition of Christ, which reioyceth eue the very angels in heauen: that is to say,

The true picture of Christ.

that Christ according to his proper and true definition, is no Moses, no lawgeuer, no tyraunt, but a Mediator for sinnes, a free geuer of grace, righteousnes and life: who gaue him selfe, not for our merits, holines, righteousnes & godly life, but for our sinnes. In deede Christ is an enterpreter of the law, but that is not his proper and principall office.

These things, as touching the words, we know wel enough and cā talke of them: but in practise and in the conflict, when the deuill goeth about to deface Christ, & to plucke the word of grace out of our hartes, we finde that we doe not yet know them well and as we should doe. He that at that time could define Christ truly, and could magnifie him and behold him as his most sweete Sauiour and high Priest, and not as a straite Iudge, this man had ouercome all euils, and were already in ẏ kingdome of heauen. But this to doe in the conflict, is of all things the most hardest. I speake this by experience: for I know the Deuils subtilties, who at that time not onely goeth about to feare vs with the terrour of the lawe, yea and also of a little mote maketh many beames, that is to say, of that which is no sinne he maketh a very hell (for he is maruelous craftie both in aggrauating sinne, and in puffing vp the cōscience euen in good works): but also is wont to feare vs with the very person of the Mediatour: into the which he transformeth him selfe, and laying before vs some place of the scripture or some saying of Christ, suddenly he striketh our harts, and sheweth him selfe vnto vs in such sort as if he were Christ in deede, leauing vs sticking so fast in that cogitation, ẏ our conscience would sweare it were the same Christ whose saying he alledged. Moreouer such is the subtilty of this enemy, that he will not sette before vs Christ entierly and wholy, but a peece of Christ

VVhat snares Sathan layeth for vs.

onely, namely that he is the soone of God, and man borne of the virgin: and by and by he patcheth therto some other thing: that is to say, some saying of Christ wherwith he terrifieth the impenitent sinners, such as

that

that is in the 13. of Luke: Except ye repent ye shall all likewise perish: And so corrupting the true definition of Christ with his poison, he bringeth to passe that albeit we beleue him to be Christ the true Mediatour, yet in very deede our troubled conscience feeleth and iudgeth him to be a tiraunt and a iudge. Thus we being deceaued by Sathan, doe easily lose that sweete sight of our high Priest and sauiour Christ: which being once lost, we shunne him no lesse then the deuill him selfe.

And this is the cause why I doe so earnestly call vpon you, to learne the true and proper definition of Christ out of these words of Paule: vvhich gaue him selfe for our sinnes, If he gaue him selfe to death for oure sinnes, then vndoubtedly he is no tiraunt or iudge, which will condemne vs for our sinnes: He is no caster downe of the afflicted, but a raiser vp of those that are fallen, a mercifull releuer and comforter of ỹ heauy and broken harted. Els should Paule lie in saying, vvhich gaue him selfe for our sinnes. If I define Christ thus, I define him rightly, and take hold of the true Christ and possesse him in deede. Also I lette passe the curious speculations touching the diuine maiestie, and I stay my selfe in the humanitie of Christ, and so I learne truly to know the will of God. Here is then no feare, but altogether sweetnes, ioy, peace of conscience and such like. And herewall a light also is opened, which sheweth me the true knowledge of God, of my selfe, of all creatures, and of all the iniquitie of the Deuils kingdome. We teach no newe thing, but we repeate and establish olde things, which the apostles & all godly teachers haue taught before vs. And would to God we could so teach & establish them, that we might not only haue them in our mouth, but also well grounded in the bottome of our harte, and especially that we might be able to vse them in the agony and conflicte of death.

This sentence is diligently to be vrged: vvhich gaue him selfe for vs.

Verse. 4. That he might deliuer vs from this present euil vvorld.

In these words also Paule handleth yet more largely the argument of this Epistle. He calleth this whole world, which hath bene, is and shall be, the present vvorld, to put a difference betwixt this, and that euerlasting world which is to come. Moreouer he calleth it an euill world, because that whatsoeuer is in this world, is subiect to the malice of the Deuil raigning ouer the whole world. For this cause the world is said to be the kingdome of the Deuill. For there is nothing els in this world, but ignorance, contempt, blasphemy, and hatred of God. Also disobedience against all the words and works of God. In and vnder this kingdome of the world are we.

VVhy Paule doth call this vvorld present and euill.

Io. 12. 31.

Here againe you see that no man is able by his owne workes or his owne strēgth to put away sinne, because this present world is euill, and as S. Iohn sayth, is set vpon mischeefe. As many therfore, as are in the world, are the bond slaues of the deuill, constrained to serue him, and to doe all things at his pleasure. What auailed it then to set vp so many orders of religions for the putting away of sinnes: to deuise so many great and exceeding painfull workes, to weare heary coates, to beat the body with whips till the blood followed, to goe on pilgrimage to S. Iames in harnes and such other like? Be it so that thou doest all these things, yet neuertheles doth this determinate sentence remaine stil, That thou art in this present euel vvorld, & not in the kingdom of Christ. And if thou be not in the kingdom of Christ, it is certaine that thou doest belong vnto the kingdom of Satan which is this euil world. Therfore all giftes either of the body or of the minde which thou possessest, as wisedom, righteousnes, holines, eloquence, power, beautie, riches, are but the slauish instruments of the hellish tyrannie, and with all these thou art compelled to serue the deuill, and to promote and enlarge his kingdom.

1. Iohn. 5. 19.

That the vngodly vvith al their gifts doe serue the Deuill.

First with thy wisedom thou dost darken the wisedom and knowledge of Christ, and by thy wicked doctrine leadest men out of the way, so that they can not come to the grace and knowledge of Christ. Thou settest out and praisest thine owne righteousnes and holines: but the righteousnes of Christ, by which onely we are iustified and quickened, thou doest detest and condemne as wicked and deuillish. To be shorte by thy power thou destroyest the kingdom of Christ, and doest abuse the same to roote out the gospell, to persecute and kill the ministers of Christ, and so many as heare them. Therfore if thou be without Christ, this thy wisedom is double foolishnes, thy righteousnesse double sinne and impietie, because it knoweth not the wisedom and righteousnes of Christ: moreouer it darkneth, hindreth, blasphemeth, and persecuteth the same. Therfore Paule doth rightly call it the euill or vvicked vvorld: for when it is at the best, then is it worst. In the religious, wise, and learned men the world is at the best, and yet in very dede in them it is double euill. I ouerpasse those grosse vices which are against the second table, as disobedience to parents, to magistrates, adulteries, whoredomes, couetousnes, thefts, murthers, and maliciousnes, wherin the world is altogether drowned, which notwithstanding are light faultes if ye compare them with the wisedom and righteousnes of the wicked, wherwith they fight against the first table. This

They that knovve not Christ, the more vvise and righteous they are, the more do they hate and persecute the gospell.

Galat. 1. 4.

white

white Deuill which forceth men to commit spirituall sinnes, that they may sell them for righteousnes, is farre more daungerous then the blacke deuill, which onely enforceth them to commit fleshly sinnes which the world acknowledgeth to be sinnes.

The vvhite deuill. Spirituall vvhoredomes the most abhominable.

By these wordes then: That he might deliuer vs &c. Paule sheweth what is the argument of this Epistle: to wit, that we haue neede of grace and of Christ, and that no other creature, neither man nor Angell, can deliuer man out of this present euill world. For these workes are onely belonging to the diuine Maiestie, and are not in the power of any, either man or Angell, that Christ hath put away sinne, and hath deliuered vs from the tyrannie and kingdom of the Deuill, that is to say, from this wicked world, which is an obedient seruaunt, and a willing follower of the Deuill his God. Whatsoeuer that murtherer and father of lies either doth or speaketh, that the world, as his most loyall and obedient sonne, diligently followeth and performeth. And therfore it is full of the ignorance of God, of hatred, lying, errours, blasphemie, and of the contempt of God: Moreouer of grosse sinnes, murthers, adulteries, fornications, thefts, robberies, and such like, because he followeth his father the deuill, who is a lier and a murtherer. And the more wise, righteous and holy men are without Christ, so much the more hurt they doe to the gospell. So we also that were religious men, were double wicked in the Papacie, before God did lighten vs with the knowledge of his gospell, and yet notwithstanding vnder the colour of true pietie and holines.

Christ only deliuereth vs out of this present euell vvorld.

The vvorld obayeth his prince the deuill.

VVhat sinnes are in the vvorld.

Let these words then of Paule stand as they are in deede, true and effectual, not coloured or counterfait, namely: that this present world is euill. Let it nothing at all moue thee that in a great nombre of men there be many excellent vertues, and that there is so great a shew of holines in hypocrites. But marke thou rather what Paule sayeth: out of whose wordes thou maist boldly and freely pronounce this sentence against the world: That the world with all his wisedome, power, and righteousnes is the kingdom of the deuill, out of the which God onely is able to deliuer vs by his onely begotten sonne.

VVhat the vvorld is vvith all his vertues and righteousnes.

Therfore let vs praise God the father, & geue him harty thankes for this his vnmeasurable mercy, that hath deliuered vs out of ỳ kingdom of the Deuill, (in which we were holden captiues) by his owne sonne, when it was impossible to be done by oure owne strength. And let vs acknowledge together with Paule, that all our works & righteousnes (with all which we could not make the deuil to stoupe one hear

Phil.3.9.

wzedth) are but losse and dung. Also let vs cast vnder our feete and vtterly abhorre all the power of free will, all Pharasaicall wisedom and righteousnes, all religious orders, all Masses, ceremonies, vowes, fastings, and such like, as a most filthie defiled cloth, and as the most daungerous poyson of the Deuill. Contrariwise let vs extoll and magnifie the glory of Christ, who hath deliuered vs by his death, not out of a world onely, but out of an euill world.

Esay.64.6.

Paule then by this word Euill, sheweth that the kingdom of the world, or the Deuils kingdom is a kingdom of iniquitie, ignorance, errour, sinne, death, blasphemie, desperation and euerlasting damnation. On the other side, the kingdom of Christ is a kingdom of equitie, light, grace, remission of sinnes, peace, consolation, sauing health, and euerlasting life, into the which we are translated by our Lord Iesus Christ, to whom be glory world without end. So be it.

The kingdom of the vvorld.

The kingdom of Christ.

Colossa.1.3.

Verse. 4. According to the vvill of God, euen our father.

Here Paule so placeth and setteth in order euery word, that there is not one of them but it fighteth against those false Apostles for the article of iustification. Christ (sayth he) hath deliuered vs out of this most wicked kingdom of the deuill and the world. And this hath he done according to the will, good pleasure and commaundement of the father. wherfore we be not deliuered by our owne will or running, nor by our owne wisedom or policie, but for that God hath taken mercy vpon vs, and hath loued vs: like as it is wrytten also in an other place. Herein hath appeared the great loue of God towardes vs, not that vve haue loued God, but that he hath loued vs, and hath sent his onely begotten sonne to be a reconciliation for our sinnes: That we then are deliuered from this present euill world, it is of mere grace, and no desert of ~~our~~ ours. Paule is so plentifull and so vehement in amplifying and extolling the grace of God, that he sharpeneth & directeth euery word against the false Apostles.

Iohn.3.16.
Iohn.4.10.

There is also here an other cause why Paule maketh mention of the Fathers wil, which also in many places of S. Iohns gospel is declared, wher christ cõmẽding his office, calleth vs back to his fathers wil, that in his words & works we should not so much loke vpon him, as vpõ the father. For Christ came into this world & toke mans nature vpõ him, þ he might be made a sacrifice for the sinnes of the whole world, & so recõcile vs to God the father, that he alone might declare vnto vs how that this was done through the good pleasure of his father, þ we by fastning

Iohn.8.16.

It is a great consolation to know that Christ is geuẽ for vs by the vvill of his father.

our

our eyes vpō Chriſt, might be drawn & caried ſtreight vnto the father.

For we muſt not thinke (as I haue warned you before) that by the curious ſearching of the Maieſtie of God, any thing concerning God can be known to our ſaluation: but by taking hold of Chriſt, who according to the wil of the father, hath geuē himſelf to ẏ death for our ſinnes. Whē thou ſhalt acknowledge this to be the wil of God through chriſt, then wrath ceaſeth, feare and trembling vaniſheth away, neither doth God appeare any other then merciſull, who by his determinate coūſell would that his ſonne ſhould die for vs, that we might liue thorow him. This knowledge maketh the hart chearfull, ſo that it ſtedfaſtly beleueth that God is not angry, but ẏ he ſo loueth vs wretched ſinners, that he gaue his onely begotten ſonne for vs. It is not for nought therfore, that Paule doth ſo oftē repeat and beat into our minds that Chriſt was geuen for our ſinnes, & that by the good will of the father. On the contrary part, the curious ſearching of the Maieſtie of God and his dreadfull iudgements, namely how he deſtroyed the whole world with the floud, how he deſtroyed *Sodome*, and ſuch other things are very daūgerous, for they bring men to deſperation and caſt them downe headlong into vtter deſtruction, as I haue ſhewed before.

Verſe. 4. Of God and our Father.

This word OVR, muſt be referred to both, that the meaning may be this: of our God and of our father. Then is Chriſtes father and our father all one. So in the 20. of Iohn Chriſt ſayth to Mary Magdalen: Goe to my brethern and ſay vnto them: I aſcend vnto my father and your father, to my God and to your God. Therfore God is our father and our God, but through Chriſt. And this is an Apoſtolike maner of ſpeache, and euen Paules owne phraſe, who in deede ſpeaketh not with ſuch picked and gay wordes, but yet very fit and to the purpoſe, and ful of burning zeale.

God is a common father both to Chriſt and to vs.

Iohn.20. 17.

Verſe. 5. To vvhom be glory for euer and euer.

The *Hebrues* are wont in their wrytings to intermingle praiſe and geuing of thankes. This cuſtome the *Hebrues* and Apoſtles themſelues do obſerue. Which thing may very often be ſeene in Paule. For the name of the Lord ought to be had in great reuerence, and neuer to be named without praiſe & thankſgeuing. And thus to do is a certaine kind of worſhip and ſeruice of God. So in worldly matters, when we mention the names of kings or princes we are wont to do it with ſome comely geſture, reuerence & bowing of the knee: much more ought we,

What knees we ought to bowe when we mention the name of God.

when we speake of God to bowe the knee of our harte, and to name the name of God with thankfulnes and greate reuerence.

Verse. 6. I maruell.

Ye see here howe Paule handleth his Galathians, which were falle away and seduced by the false Apostles. He doth not at the first set vpon them with vehement & rigorous wordes, but after a very fatherly sorte, not onely patiently bearing their fall, but also in a maner excusing the same. Farthermore he sheweth towards them a motherly affection, and speaketh them very faire, and yet in such sorte, as he reproueth them notwithstanding, howbeit with very fitte wordes and wisely framed to the purpose. Contrarywise he is very hotte and full of indignation against those false Apostles their seducers, vpon whom he laieth the whole fault. And therfore forthwith euen in the entraunce of his Epistle, he bursteth out into plaine thunderings and lightenings against them. *Gal. 1.8.9. Galat. 5.10.* If any man (saith he) preach any other Gospell then that you haue receaued, be he accursed. And afterwards in the fifte chapter he threateneth damnation vnto them: VVho so troubleth you shall beare his condemnation vvhatsoeuer he be. Moreouer he curseth them with horrible wordes saying. I vvould to God they vvere cutte of vvhich trouble you. These are dreadfull thunderclaps against the righteousnes of the flesh, or of the lawe.

He might haue handled the Galathians more vncurteously, and haue inueied against them more roughly after this manner: Out vpon this backsliding. I am ashamed of you, your vnthankfulnes greueth me: I am angry with you: Or els thus tragically haue cried out against thē: O vngracious world, O wicked dealings &c. But forasmuch as his purpose is to raise vp them that were falne, and with a fatherly care to call them backe againe from their errour to the puritie of the gospell, he leaueth those rough & sharpe wordes, especially in the first entraūce, and most gently and mildly he speaketh vnto them. For seeing he went about to heale them that were wounded, it was not meete that he should now further vexe their greene woōd by laying to it a sharpe and a fretting plaster and so rather hurt the wounded then heale them. Therfore of all the sweetest and mildest wordes, he could not haue chosen any one more fitte then this: I maruel: wherby he signifieth both that it greued him, and also þ it displeased him that they had falne away from him.

How Preachers ought to behaue thē selues in bringing backe such as are gone astray, and falne through vveakenes.

And here Paule is mindfull of his owne rule, which he giueth hereafter

hereafter in the 6 chapiter, where he saith: Brethern if a man be falne by occasion into any fault, ye vvhich are spirituall restore such a one vvith the spirite of meekenes, considering thy selfe, lest thou also be tempted. This example must we also follow, that we may shew our selues to beare like affection towards such as are misled, as parents beare towards their children, that they may perceaue our fatherly and motherly affection towards them, and may see that we seeke not their destruction but their welfare. But as for the Deuill and his ministers, the authors of false doctrine and sects, against them we ought by the example of the Apostle, to be impatient, proud, sharpe and bitter, detesting and condemning their false iugglings and deceits with asmuch rigour and seueritie as may be. So parents when their childe is hurt with the biting of a dogge, are wont to pursue the dogge onely, but the weeping childe they bemone and speake faire vnto it, comforting it with most sweete words.

The spirite therefore that is in Paule, is a wonderfull craftsmaster in handling the afflicted consciences of such as are falne. Contrariwise the Pope (because he is lead with a wicked spirite) breaketh out violently like a tiraunt, and rappeth out his thundercracks and cursings against the miserable and terrified in conscience: which thing may be seene in his Buls, & especially in that Bul touching the Lords supper. The Bishops also doe their duety neuer a whit better. They teache not the Gospell, they are not carefull for the sauing of mens soules, but onely they seeke Lordshippe and soueraintie ouer them, and therefore their speakings and doings are altogether to maintaine and support the same. In like maner are all the vainglorious Doctours and teachers affected.

The studie of Bishopes to maintaine their Lordeship and soueraintie.

Verse. 6. That so soone.

Ye see how Paule himselfe complaineth, that to fall and to erre in the faith, is an easy matter. In respect whereof he warneth the Christiãs in an other place, that he vvhich standeth, should take hede that he fall nor. And we daily proue by experience, howe hardly the minde of man conceaueth and kepeth a sure and stedfast faith: Also with what greate difficultie a perfect people is gotten to the Lord. A man may labour halfe a score yeares ere he shall gette some litle church to be righly and religiously ordred, and when it is so ordred, there creepith in some madde braine, yea and a very vnlearned idiote, which knoweth

1 Co. 10. 12.

VVhat an hard thing it is to plant a church.

nothing but to speake sclaunderously against the sincere preachers of the word, and he in one moment ouerthroweth all. Whom would not this wicked dealing moue?

We by the grace of of God haue gotten here at *Vvitenberge* the forme of a Christian church. The word among vs is purely taught, the sacraments are rightly vsed, exhortations and praiers are made also for all estates, and to be briefe, all things goe forward prousperously. This most happy course of the gospell some madde head would soone stoppe, and in one moment would ouerturne all that we in many yeres with greate labour haue builded. Euen so it befell to Paule the electe vessell of Christ. He had wonne the churches of *Galatia* with greate care and trauel, which the false Apostles in a short time after his departure ouerthrew, as this and diuers other of his Epistles doe witnesse. So greate is the weakenes and wreatchednes of this present life: and we so walke in the middest of Satans snares, that one fantasticall head may destroy and vtterly ouerthrow in a short space, al that which many true ministers, labouring night and day, haue builded vp many yeares before. This we learne at this day by experience, to our great greife, and yet we can not remedie this enormitie.

That vvhich in long time of godly preachers if builded, vp of one vvicked teachers is quickly destroied.

Seeing then that the church is so softe and so tender a thinge, and is so soone ouerthrowne, men must watch carefully against these fantasticall spirites: who when they haue heard a few Sermons or haue read a fewe leaues in the holy scriptures, by and by they make themselues maisters and controulers of all learners and teachers, contrary to the authoritie of all men. Many such also thou maiest finde at this day among handicrafts men, bold and malapert fellowes, who hauing bene tried by no temptations, haue neuer learned to feare God, nor haue had any taste or feeling of grace. These, for that they are void of ỹ holy Ghost, teach what liketh them selues, & such things as are plausible to the common people. Then the vnskilfull multitude, longing to heare newes, doe by and by ioine them selues vnto them: yea and many also which thinke themselues well seene in the doctrine of faith, and after a sort haue bene tried with temptations, are seduced by them.

The Church is a most tender thing.

He speaketh of the Anabaptistes.

The right picture of fantasticall spirites.

Sith Paule therefore by his owne experience may teach vs, that congregations which are wonne by exceeding greate labour, are easily and soone ouerthrowne, we ought with singular care to watch against the Deuil raunging euery where, lest he come while we sleepe, and sow tares among the wheate: for though the shepardes be neuer so watchfull and diligent, yet is the Christian flocke in daunger of Sathan.

The churches are ouerthrovvne vvhile the teachers sleepe. *1. Peter. 5. 8. Math. 13. 25.*

For

For Paule (as I said) with singular studie and diligence had planted churches in *Galathia*, and yet he had scarsly set his foote (as they say) out of the doze, but by and by the false Apostles ouerthrew some, whose fall afterward was the cause of greate ruines in the churches of *Galatia*. This so sodaine and so greate a losse, no doubt was more bitter vnto the Apostle then death. Therefore let vs watch diligently, first euery one for him selfe, secondly all Teachers, not onely for them selues, but also for the whole church, that we enter not into temptation.

Verse. 6. Ye are remoued avvay.,

Here once againe he vseth not a sharpe, but a most gentle word. He sayeth not. I maruell that ye slide so soone backe: that ye are so disobedient, light, inconstant and vnthankfull: but that ye are so soone remoued away. As if he would say: Ye are altogether patients or sufferers. For ye haue done no harme, but ye haue suffered and receaued harme. To the intent therefore that he might call backe againe those backesliders, he rather accuseth those that did remoue, then those that were remoued, and yet very modestly he blameth them also when he complaineth that they were remoued. As if he would say: Albeit I embrace you with a fatherly affection, and know that ye are deceaued, not by your owne fault, but by the fault of these false Apostles, yet notwithstanding I would haue wished, that ye had growne vp a litle more in the strength of sound doctrine. Ye tooke not hold enough vpon the word, ye rooted not your selues depe enough in it, and that is the cause that at so light a blast of winde, ye are carried away and remoued. Ierome thinketh that Paule ment to enterpzete the name of the Galathians by alluding to the Hebzew word *Galath*, which is as much to say, as, false or caried away. As though he would say: Ye are right Galathians both in name and in dede, that is to say, false, or remoued away. Some thinke that we Germans are descended of the Galathians. Neither is this diuination perhaps vntrue. For we Germans are not much vnlike to them in nature. And I my selfe also am constrained to wish to my cuntreimen more stedfastnes and constancie. For in all things that we doe, at the first brunt we be very hotte: but when that heate of our first affections is alaied, anone we become more slacke, and looke with what rashnes we beginne things, with the same we geue them ouer and vtterly reiect them.

Vvhat Hierom vvould that Paule should meane by calling them Galathians.

The dispositiō of the Germaines.

This may vvel be said of vs English men, for our heat is sone cooled, and that may appeare by our cold proceedings at this day.

At the first when the light of the gospel, after so great darknes of mens traditions began to appeare, many were zelously bent to godlines: they heard Sermons greedely, & had the ministers of Gods word in reuerence. But now when the doctrine of pietie and godlines is happely reformed, with so great encrease of Gods word, many which before seemed earnest disciples, become contemners and very enemies. Who not onely cast of the studie and zeale of Gods word, and despise the ministers therof, but also hate all good learning, and become plaine hogs and bellie Gods, worthy doutles to be compared vnto those foolish and inconstant *Galathians*.

Verse. 6. From him that hath called you in the grace of Christ.

A double exposition vpon this place.

This place is somewhat doubtfull, and therfore it hath a double vnderstanding. The first is: From that Christ that hath called you in grace. The other is: From him, that is to say, from God vvhich hath called you in the grace of Christ. I embrace the former. For it liketh me that euen as Paule a litle before made Christ the Redemer, who by his death deliuereth vs from this present euill world: also the giuer of Grace and Peace equally with God the father: so he should also make him here the caller in grace: For Paules speciall purpose is, to beat into our minds the benefite of Christ, by whom we come vnto the father.

There is also in these wordes: From him that hath called vs in grace, a great vehemencie. Wherin is contained withal a contrary relation. As if he would say: Alas, how lightly do you suffer your selues to be withdrawne and remoued from Christ, which hath called you: not as Moises did, to the law, workes, sinne, wrath and damnation, but altogether to grace. So we also complaine at this day with Paule, that the blindnes and peruersines of men is horrible, in that none will receaue the doctrine of grace and saluation. Or if there be any that receaue it, yet they quickly slide backe againe and fall from it, whereas notwithstanding it bringeth with it all good things, as well ghostly as bodely, namely forgeuenes of sinnes, true righteousnes, peace of conscience, and euerlasting life. Moreouer it bringeth light and sound iudgement of all kindes of doctrine and trades of life. It approueth & establisheth ciuill gouernment, houshold gouernment, and all kindes of life that are ordained and appointed of God. It rooteth vp all doctrines of errour, sedition, confusion and such like: and it putteth away the feare of sinne and death, and to be short, it discouereth all subtile

VVhat good things the doctrine of grace bringeth vvith it.

sleights

slights and works of the Deuill, and openeth the benefits and loue of God towards vs in Christ. What (with a mischiefe) meanes the world to hate this word, this glad tidings of euerlasting comfort, grace, saluation and eternall life so bitterly, and to persecute it with such hellish outrage?

Paule before called this present world, euill and wicked, that is to say, the Deuils kingdome: For els it would acknowledge the benefite and mercie of God: but forasmuch as it is vnder the dominion of the deuill, it doth therefore carelesly and desperatly despise & persecute these things, louing darknes, errours and the kingdome of the Deuill, more then the light, truth, & kingdom of Christ. And this it doth not through ignorance or errour, but through the malice of the deuill. Which thing hereby may sufficiently appeare, in that Christ the sonne of God by giuing him selfe to death for the sinnes of all men, hath gained nothing els of this froward and forlorne world, but that for this his inestimable benefite, it blasphemeth him, and persecuteth his most healthfull word, and faine would yet still naile him to the crosse, if it could. Therefore not onely the world dwelleth in darkenes, but it is darkenes it selfe, as it is written in the first of Iohn.

The vvorld hateth the light, and loueth darknes. *Io.1. 3.10.*

VVhat reward the vvicked vvould repay to Christ for his benefits. *Io.1.3.*

Paule therfore amplifieth these words: From Christ vvho hath called you. As though he would say: My preaching was not of the hard lawes of Moses, neither taught I that you should be bondslaues vnder the yoke: but I preached the onely doctrine of grace and freedome from the lawe, sinne, death, the deuill and damnation: That is to say, that Christ hath mercifully called you in grace, that ye should be freemen vnder Christ, and not bōdmen vnder Moses, whose Disciples ye are now become againe by meanes of your falle Apostles, who by the lawe of Moises called you not vnto grace, but vnto wrath, to the hating of God, to sinne and death. But Christes calling bringeth grace and sauing health. For they that be called by him, in stede of the lawe that worketh sorrow, doe gaine the glad tidings of the Gospel, and are translated out of Gods wrath into his fauour, out of sinne into righteousnes, and out of death into life. And will you suffer your selues to be carried, yea and that so soone and so easily an other way, from such a liuing fountaine, full of grace and and life? Now if Moses call men to Gods wrath and to sinne by the law of God, whither shall the Pope call men by his owne traditions? The other sense, that the father calleth in the grace of Christ, is also good: but the former sense con-

The calling of Christ.

cerning Christ, serueth more fitly for the comforting of afflicted consciences.

Verse. 6. Vnto an other Gospell.

Here we may learne to espie the craftie sleights and subtilties of the Deuill. No heretike commeth vnder the title of errours and of the Deuill, neither doth the Deuill himselfe come as a Deuill in his owne likenes, especially that white Deuill which we spake of before. Yea euen the blacke deuill, which forceth men to manifest wickednes, maketh a cloke for them to couer that sinne which they committe or purpose to committe. The murtherer in his rage seeth not that murther is so greate and horrible a sinne as it is in deede, for that he hath a cloke to couer the same. Whoremasters, theeues, couetous persons, drunkards and such others, haue wherwith to flatter them selues and couer their sinnes. So the blacke deuill also commeth out disguised and counterfet in all his workes and deuises. But in spirituall matters, where Sathan commeth forth, not blacke, but white in the likenes of an Angell or of God him selfe, there he passeth himselfe with most craftie dissimulation and wonderfull sleights, and is wont to set forth to sale his most deadly poison for the doctrine of grace, for the word of God, for the Gospell of Christ. For this cause Paule calleth the doctrine of the false Apostles Sathans ministers, a gospell also, saying: vnto an other Gospell: but in derision. As though he would say: ye *Galathians* haue now other Euangelistes and an other Gospell. My Gospell is now despised of you: it is now no more in estimation among you.

The vvhite Deuill.

The blacke Deuill.

Sathan chaungeth himselfe into an Angel of light.

Hereby it may easily be gathered, that these false Apostles had condemned the Gospell of Paule among the *Galathians*, saying: Paule in deede hath begunne well, but to haue begunne well it is not enough: for there remaine yet many higher matters. Like as they say in ȳ. 15. of the Acts: It is not enough for you to beleue in Christ or to be baptised, but it behoueth also that ye be circumcised: For except ye be circumcised after the lavv of Moses, ye can not be saued. This is asmuch to say, as Christ is a good workman, which hath in deede begunne a building, but he hath not finished it: for this must Moses doe.

The false Apostles condemne Paules doctrine. *Acts. 15.5.*

So at this day, when the fantasticall Anabaptistes and others can not manifestly condemne vs, they say: These Lutherans haue the spi-

The nature of heretiks liuely painted out

rite

rite of fearefulnes, they dare not franckly and freely profesſe the truth, and goe thorow with it. In deede they haue laid a foundation, that is to ſay, they haue well taught faith in Chriſt, but the beginning, midle, and end muſt be ioyned together. To bring this to paſſe, God hath not giuen it vnto them, but hath left it vnto vs. So theſe peruerſe and deuelish ſpirits, ſet out and aduaunce their owne wicked preachings, calling them the word of God, and ſo deceaue many vnder the colour of Gods name. For the Deuill will not be ougly and blacke in his miniſters, but faire and white. And to the end he may appeare to be ſuch a one, he ſetteth out and decketh all his words and works with the colour of truth, and with the name of God. Hereof is ſprong that common prouerbe among the *Germains:* In Gods name beginneth all miſchiefe.

The Deuill vvill not be blacke in his Miniſters.

A prouerbe among ths Germains.

Wherefore let vs learne that this is a ſpeciall point of the deuils cunning, that if he can not hurt by perſecuting and deſtroying, he doth it vnder a colour of correcting and building vp. So now a dayes he perſecuteth vs with force and ſword, that when we are once taken away and diſpatched, he may not onely deface the Goſpell, but vtterly ouerthrow it. But hitherto he hath preuailed nothing, for he hath ſlaine many, who haue conſtantly confeſſed this our doctrine to be holy and heauenly: through whoſe bloud the Church is not deſtroied but wattred. Forasmuch therefore as he could preuaile nothing that way, he ſtirreth vp wicked ſpirits and vngodly teachers, which at the firſt allow our doctrine, and teach the ſame with a common conſent together with vs. But afterwards they ſay, that it is our vocation to teach the firſt principles of Chriſtian doctrine, and that the very myſteries of the ſcriptures are reuealed vnto them from aboue by God himſelfe, and that they are called for this purpoſe, that they ſhould open them to the world. After this maner doth the Deuill hinder the courſe of the Goſpell, both on the right hand and on the left, but more on the right hand (as I ſaide before) by building and correcting, then on the left by perſecuting and killing.

The Deuill doth more hurt on the right hand then on the left.

Wherefore it behoueth vs to pray without ceaſing, to reade the holy ſcriptures, to cleaue faſt vnto Chriſt and his holy word, that we may ouercome the Deuils craft and ſubtilties, with which he aſſaileth vs both on the righte hande and on the lefte. For vve vvreſtle not againſt flesh and bloud, but againſt rule, againſt povver, againſt the vvorldly gouerners, the Princes of the darkenes of this vvorld, againſt ſpirituall vvickednesſes in heauenly things. *Epheſ. 6. 12.*

Verse. 7. VVhich is not an other Gospell, but that there be some vvhich trouble you.

Here againe he excuseth the Galathians, and most bitterly reproueth the false Apostles. As though he would say: Ye *Galathians* are borne in hand, that the Gospell which ye haue receaued of me, is not the true and sincere gospell, and therefore ye thinke ye do well to receaue that new gospell which the false apostles doe teach, and that it is better then mine. I doe not so much charge you with this fault, as those disturbers which trouble your consciences, and pull you out of my hand. Here you see againe, how vehement and hoate he is against those deceauers, and with what rough and sharpe words he painteth them out, calling them troublers of the Churches: which doe nothing else but seduce and deceaue innumerable poore consciences, geuing occasions of horrible mischiefes and calamities in the congregations. This great mischiefe we also at this day are constrained to see, to the great griefe of our hartes, and yet are we no more able to remedie it, then Paule was at that time.

The troublers of the church.

This place witnesseth, that those counterfait Apostles had reported Paule to be an vnperfect Apostle, and also a weake and erroneous preacher. Therefore here on the other side he calleth them troublers of the Churches, and ouerthrowers of Christes gospell. Thus they condemned eche other. The false Apostles condemned Paule, and Paule againe the false Apostles. And the like contending and condemning hath euer bene in the Church, specially when the doctrine of the gospell hath flourished, to wit, that wicked teachers doe persecute, condemne, and oppresse the godly: and on the contrary part, that the godly doe reproue and condemne the vngodly.

Howe the false Apostles had slaundered Paule.

The Papists, and bragging spirites do at this day hate vs deadly, and condemne our doctrine as wicked and erroneous. Yea moreouer they lie in wait for our goods and liues. And we againe doe with a perfect hatred detest and condemne their wicked and blasphemous doctrine. In the meane while the miserable people are at a stay, wauing hether and thither as vncertaine and doubtfull to which part they may leane, or whom they may safely follow: and this is, because it is not geuen to euery one to iudge Christianly of such great and waighty matters. But the ende will shew which part teacheth truely, and which of them doth iustly condemne other.

That vngodly teachers condemne and persecute the godly.

Sure

Sure it is that we persecute no man, oppresse no man, put no man to death, neither doth our doctrine disquiet mens consciences, but deliuereth them out of innumerable errours and snares of the Deuill. For the truth hereof we haue the testimonie of many good men, who geue thankes vnto God, for that by our doctrine they haue receiued certaine and sure consolation to their consciences. Wherfore like as Paule at that time was not to be blamed that the Churches were troubled, but the false Apostles: so also at this day it is not our fault, but the fault of the Anabaptists and such fantastical spirits, that many and great troubles are in the Church.

Marke here diligently, that euery teacher of workes and of the righteousnes of the law, is a troubler of the Church, and of the consciences of men. And who would euer haue beleeued that the Pope, Cardinals, Bishops, Monkes, and that whole Sinagoge of Satan, specially the Founders of those holy religious orders (of which number neuertheles God might saue some by miracle) were troublers of consciences? Yea verely they be yet farre worse then were those false Apostles. For the false Apostles taught, that besides faith in Christ, the workes of the law of God were also necessary to saluation. But the Papistes omitting Faith, haue taught mens traditions and workes not commaunded of God, but deuised by themselues without and against the worde of God: and these haue they not only made equall with the word of God, but also exalted them farre aboue it. But the more holy that the heretikes seeme to be in outward shew, so much the more mischeefe they doe. For if the false Apostles had not ben endued with notable giftes, with great authoritie, and a shewe of holines, and had not vaunted themselues to be Christes ministers, the Apostles disciples, and sincere preachers of the gospel: they could not so easily haue defaced Paules authoritie, and led the *Galathians* out of the way.

Euery one that teacheth vvorkes, is a troubler of mens consciences.

The Papistes vvorse then the false Apostles amõg the Galathians.

Nowe, the cause why he inueyeth so sharply against them, calling them the troublers of the Churches, is, for that besides Faith in Christ, they taught that Circumcision and the keeping of the law was necessary to saluation. The which thing Paule him selfe witnesseth in the fifte Chapiter following. And Luke in the fiftenth of the Actes declareth the same thing in these wordes: That certaine men comming dovvne from *Iudea*, taught the brethern, saying: Except ye be circumcised after the custome of Moises, ye can not be saued. *Actes.15.1.*

Wherfore the false Apostles most earnestly and obstinately contended that the law ought to be obserued. Unto whom the stifnecked Iewes forthwith ioyned themselues, and so afterwardes easily perswaded such as were not stablished in the Faith, that Paule was not a sincere teacher because he regarded not the law, but preached such a doctrine as did abolish and ouerthrow the law. It seemed vnto them a very straunge thing that the lawe of God should vtterly be taken away, and the Iewes which had euer vntill that time bene counted the people of God, to whom also the promises were made, should be now reiected. Yea it seemed yet a more straunge thing vnto them, that the Gentiles being wicked Idolaters, should attaine to this glory and dignitie, to be the people of God without Circumcision, and without the workes of the law, by grace onely and Faith in Christ.

These things had the false Apostles amplified and set forth to the vttermost, that they might bring Paule into more hatred among the Galathians. And to the ende they might set them the more sharply against him, they sayd that he preached vnto the Gentiles fredome from the law, to bring into contempt, yea and vtterly to abolish the law of God and the kingdom of the Iewes, contrary to the law of God, contrary to the custome of the Iewish nation, contrary to the example of the Apostles, and to be short, contrary to his owne example: Wherefore he was to be shunned as an open blasphemer against God, and a rebell against the whole common weale of the Iewes, saying that they themselues ought rather to be heard, who besides that they preached the Gospell rightly, were also the very disciples of the Apostles: with whom Paule was neuer conuersant. By this policie they defamed and defaced Paule among the Galathians: so that by this their peruerse dealing, of very necessitie Paule is compelled with all his might to set him selfe against these false Apostles: whom he boldly reproueth and condemneth, saying that they are the troublers of the Churches and ouerthrowers of Christes gospell, as followeth:

False Apostles brag of their owne doings and dispraise other mens.

Verse. 7. And intendeth to peruert the Gospell of Christ.

False Apostles trouble and ouerthrow the gospell of Christ.

That is to say, they doe not onely goe about to trouble you, but also vtterly to abolish and ouerthrow Christes Gospell. For these

these two things the Deuill practiseth most bussily. First, he is not contented to trouble and deceaue many by his false Apostles, but moreouer he laboureth vtterly to ouerthrow the Gospell by them, and neuer resteth till he haue brought it to passe. Yet such peruerters of the Gospell can abide nothing lesse, then to heare that they are the Apostles of the Deuill: nay rather they glory aboue others in the name of Christ, and boast themselues to be the most sincere preachers of the Gospell.

The most vvicked teachers vvould be taken for holy instructers.

But because they mingle the law and the Gospell together, they can not but be the peruerters of the Gospell. For either Christ must remaine and the law perish: or the law must remaine and Christ perish: For Christ and the law can by no meanes agree and raigne together in the conscience. Where the righteousnes of the law ruleth, there can not the righteousnes of grace rule. And againe, where the righteousnes of grace raigneth, there can not the righteousnes of the lawe raigne: for one of them must needes geue place vnto the other. And if thou canst not beleeue, that God will forgeue thy sinnes for Christes sake, whom he sent into the world to be our high priest: how then I pray thee, wilt thou beleeue that he will forgeue the same for the works of the law, which thou couldest neuer performe: Or for thine owne workes, which (as thou must be compelled to confesse) be such, as it is impossible for them to counteruaile the iudgement of God?

The righteousnes of the lavv, and the righteousnes of grace are contrary.

Wherefore the doctrine of Grace can by no meanes stande with the Doctrine of the Lawe. The one muste simplye be refused and abolished, and the other confirmed and stablished. For as Paule sayeth here, to mingle the one with the other, is to ouerthrow the Gospell of Christ. And yet if it come to debating, the greater parte ouercommeth the better. For Christ with his side is weake, and the Gospell is but a foolish preaching. Contrariwise, the kingdome of the world and the Deuill the prince thereof, are strong. Besides that, the wisedom and righteousnes of the flesh cary a goodly shew. And by this meanes the righteousnes of grace and Faith is lost, and the other righteousnes of the law and workes aduaunced and maintained. But this is our comforte, that the Deuill with all his limmes, can not doe what he would. He may trouble many, but he can not ouerthrow Christes Gospell. The truth may be assailed, and may come in daunger, but perish it can not.

They that mingle the righteousnes of the lavve and grace together, are subuerters of the gospell of Christ.

It may be assailed, but vanquished it can not be: For the vvord of the Lord indureth for euer.

The discommodities that follovv the mingling of faith and vvorks together.

It seemeth to be a light matter, to mingle the lawe and the Gospell, faith and works together: but it doth more mischiefe then mans reason can conceaue. For it doth not onely blemish and darken the knowledge of grace, but also it taketh away Christ with all his benefits, and it vtterly ouerthroweth the Gospell, as Paule saith in this place. The cause of this great euill is our flesh: which being plunged in sinnes, seeth no way how to get out but by works, & therefore it would liue in the righteousnes of the lawe, and rest in the trust and confidence of her owne works. Wherefore it is vtterly ignorant of the doctrine of faith and grace: without which notwithstanding it is impossible for the conscience to finde rest and quietnes.

It appeareth also by these words of Paule: And intend to peruert the Gospell of Christ, that the false Apostles were exceeding bolde and shameles, which with all their might set them selues against Paule. Wherefore he againe, vsing his spirite of zeale and feruencie, and being fully perswaded of the certaintie of his calling, setteth him selfe strongly against them, & wōderfully magnifieth his ministery, saying:

Verse. 8. But though that vve or an Angell from heauen preach vnto you othervvise then that vve haue preached vnto you, let him be accursed.

The vehemēt zeale of Paule against the false Apostles.

Here Paule casteth out very flames of fire, and his zeale is so feruent that he beginneth also almost to curse the Angels. Although, sayth he, that we our selues, euen I and my brethren Timothy and Titus, and as many as teach Christ purely with me (I speake not now of those seducers of cōsciences): yea or if an angel from heauen preach vnto you &c. notwithstanding I would rather, that I my selfe, my brethren, yea & the very Angels from heauen also, should be holden accursed, then that my Gospel should be ouerthrowen. This is in deede a vehement zeale, that he dare so boldly curse, not onely him selfe and his brethren, but also euen an Angell from heauen.

The Greke word *Anathema*, in Hebrew *Herem*, signifieth a thing accursed, execrable, and detestable: which hath nothing to doe, no participation, or communion with God. So the citie *Hierico* (saith Iosua) shalbe accursed for euer, that it neuer be builded vp againe. And in the last of Leuiticus it is written: Nothing separate from the common

Iosua. 6. 26.

vse

vse, vvhich shal be separate from man, shalbe redemed but die the death, vvhether it be man or beast. So God had appointed that Amalech, & certaine other cities accursed by gods owne sentence, should be vtterly rased and destroied. This then is Paules minde: I had rather that my selfe, and other my brethren, yea and an Angell from heauen should be accursed, then that we or others should preach any other Gospell, then that which we haue preached already. So Paule first curseth him selfe: for cunning artificers are wont first to finde faulte with themselues, that they may the more frely and sharply afterwards reproue others. *Leuit. 16. 29.* *Exod. 17. 14.*

Paule therfore concludeth, that there is no other Gospell besides that, which he himselfe had preached. But he preached not a Gospell which he had him selfe deuised, but the same which God promised before by his Prophets in the holy scriptures. *Rom. 1.* Therefore he pronounceth him selfe and others, yea euen an Angell from heauen, to be vndoubtedly accursed, if they teach any thing contrarie vnto the first Gospell. For the voice of the Gospell once sent forth shall not be called backe againe til the day of iudgment. The Gospell of Paule. *Act. 13. 2. Rom. 1. 2. Deut. 18. 15. Act. 3. 22.*

Verse. 9. As vve said before so say vve novv againe, if any man preach vnto you othervvise then that you haue receaued, let him be accursed.

He repeteth the selfe same thing, onely chaunging the persons. Before he cursed him selfe, his brethren, and an Angell from heauen. Here if there be any (saith he) besides vs, which preach vnto you any other Gospell then that ye haue receaued of vs, let them also be accursed. Therefore he plainly excommunicateth and curseth all teachers in generall, him selfe, his brethren, an Angell, & moreouer all others whatsoeuer, namely all those false teachers his aduersaries. Here appeareth an exceeding greate feruencie of spirite in the Apostle, that dare curse all teachers thorow out the whole world and in heauen, which peruert his Gospel & teach any other. For all men must either beleue that Gospel that Paule preached, or els they must be accursed and condemned. O would to God this terrible sentence of the Apostle might strike a feare into their harts that seeke to peruert the Gospel of Paule: of which sorte at this day (the more it is to be lamented) the world is full. The vehemencie of Paule against the false Apostles. An horrible sentence against the Papistes.

The chaunging of persons is here to be marked. For Paule spea-

keth otherwise in his first cursing, then he doth in this second. In the first he saith: If we or an Angell from heauen, preach vnto you any other Gospell then that we haue preached vnto you. In the second: then that you haue receaued. And this he doth of purpose, lest the Galathians should say: We, o Paule, do not peruert the gospell that thou hast preached vnto vs: we vnderstood thee not rightly, but the teachers that came after thee, haue declared vnto vs the true meaning therof. This (saith he) wil I in no case admitte. They ought to adde nothing, neither to correct it: but that which you heard of me, is the sincere word of God: let this onely remaine. Neither doe I desire my selfe to be an other maner of teacher then I was, nor you other disciples. Wherefore, if ye heare any man, bringing any other Gospel then that ye haue heard of me, or bragging that he will deliuer better things then ye haue receaued of me, let him and his disciples be both accursed.

The contents of the two first chapters.

The first two chapters, in a maner containe nothing els but defences of his doctrine, and confutations of errours. For in the ende of the second chapter, at the last he beginneth to handle the article of iustification. Notwithstanding, this sentence of Paule ought to admonish vs, that so many as thinke the Pope to be the iudge of holy scripture, are accursed. Which thinge the Popes Scholemen haue wickedly taught, standing vpon this ground: The church hath allowed foure Gospels onely: therefore there are but foure. For if it had allowed more, ther had ben more. Now seeing the Church might receaue and allowe such and so many Gospels as it would, therefore the Church is aboue the Gospell. A goodly argument forsoth. I approue the scripture, Ergo I am aboue the scripture. Iohn Baptist acknowledgeth and confesseth Christ and pointeth to him with his finger, therfore he is aboue Christ. The Church approueth the Christian faith and doctrine, therefore the Church is aboue them. For the ouerthrowing of this their wicked and blasphemous doctrine against God, thou hast here a plaine text like a thunderbolt, wherein Paule subiecteth both him selfe and an Angell from heauen, and Doctours vpon earth, and all other teachers and maisters whatsoeuer, vnder the authoritie of the scripture. For they ought not to be maisters, iudges, or arbiters, but onely witnesses, disciples and confessours of the Church, whether it be the Pope, Luther, Augustine, Paule, or an Angell from heauen. Neither ought any doctrine to be taught or heard in the Church besides the word of God, that is to say, the holy

The reason of the Papists, to proue that the Church is aboue the scripture.

The vvord of God must only be taught in the church.

holy scripture. Otherwise accursed be both the teachers and hearers together with their doctrine.

Verse. 10. For nowe preach I mans doctrine or Gods?

These wordes are spoken with the same vehemencie that the former were. As if he would say: Am I Paule so vnknowen amongest you, which haue preached so openly in your churches? Are my bitter conflicts and so many sharpe battails against the Iewes, yet vnknowne vnto you? It appeareth, I thinke, sufficiently vnto you by my preaching, by so many and great afflictions which I haue suffered, whether I serue men or God. For all men see that by this my preaching I haue not onely stirred vp persecution against me in euery place, but haue also procured the cruell hatred both of mine owne nation and of all other men. I shew therefore plainely enough that I seeke not by my preaching the fauour or liking of men, but to set forth the goodnes and glory of God.

VVhat reward Paule receaued for his paines taking.

VVhat the ministers of God ought to seeke.

Neither doe we (be it spoken without bragge) seeke the fauour of men by our doctrine. For we teach that all men are wicked by nature, and the children of wrath. We condemne mans freewill, his strength, wisedome and righteousnes, and all religion of our deuising. And to be shorte, we say that there is nothing in vs that is able to deserue grace and the forgeuenes of sinnes: but we preach, that we obtaine this grace by the free mercy of God onely for Christes sake. For so the heauens shewe forth the glory of God and his vvorkes, condemning all men generally with their workes. This certes is not to preach for the fauour of men and of the world. For the world can abide nothing lesse then to heare his wisedome, righteousnes, religion, and power condemned. And to speake against those mighty and glorious gifts of the world, is not to flatter the world, but rather to procure hatred and indignation of the world. For if we speake against men or against any such things as pertaine to their glory, it can not be, but that cruell hatred, persecutions, excommunications, murthers and condemnations thereupon must needes follow.

Ephes. 2. 3.

The summe and effect of the doctrine of the Gospel.

Psal. 19. 4.

If then (saith Paule) they see other matters, why see they not this also, that I teach the things ẏ are of God & not of men? that is to say: ẏ I seeke no mans fauour by my doctrine, but I set out Gods mercie

To teach the things that are of God,

offred vnto vs in Christ. For if I sought the fauour of men, I would not condemne their workes. Now for as much as I condemne mens workes, that is to say, because I shew Gods iudgement out of his word (whereof I am a Minister) against all men, how that they are sinners, vnrighteous, wicked, children of wrath, bondslaues of the deuill and damned, and that they are not made righteous by workes, or by circumcision, but by grace onely and faith in Christ: therfore I procure vnto my selfe the deadly hatred of men. For they cā abide nothing lesse, than to be taken for such maner of men: nay rather they would be praised for wise, righteous, and holy. Wherfore this witnesseth sufficiently, that I teach not mans doctrine. After the same maner Christ speaketh also in the seuenth of Iohn: The vvorld can not hate you, but me it hateth, because I testifie of it that the vvorkes thereof are euill. And in the third of Iohn: This is condemnation, that light is come into the vvorld, and men loued darknes more then light, because their vvorkes vvere euill.

Iohn. 7. 7. VVhy the vvorld hateth Christ. *Iohn. 3. 19.*

Nowe, that I teach the things which are of God (saith the Apostle) hereby it may sufficiently appeare, that I preach the grace, goodnes & glory of God alone. Moreouer, he that speaketh (as Christ saith) those things which his Lord and maister hath commaunded him, and glorifieth not him selfe, but him whose messenger he is, bringeth and teacheth the true woorde of God. But I teache those things onely which are commaunded me from aboue: neither glorifie I my selfe, but him that sent me. Besides that, I stirre vp against my selfe the wrath and indignation both of the Iewes and Gentiles: Therefore my doctrine is true, pure, certaine and of God, neither can there be any other, (much lesse then, any better) then this my doctrine is. Wherfore whatsoeuer doctrine els teacheth not as mine doth, that all men are sinners and are iustified by faith only in Christ, must needes be false, wicked, blasphemous, accursed and deuillish: and such also are all they which either teach it or receaue it.

Signes that testifie Paules doctrine to be true.

So we with Paule both boldly and assuredly doe pronounce all such doctrine to be accursed and abhominable, as dissenteth from ours. For in deede we seke not by our preaching the praise of men or the fauour of Princes or Bishops, but the fauour of God alone, whose onely grace and mercy we preach, despising and treading vnder our feete whatsoeuer is of our selues. Whosoeuer he be then which shall teach any other gospell, or that which is contrary to ours, let vs be bold to say that he is sent of the Deuill, and hold him accursed.

Verse. 10. Or goe I about to please men?

That is, doe I serue men or God? He hath alwaies a glaunce at the false Apostles. These (saith he) must nedes seeke to please & to flatter men: for by this meanes they seeke, that they againe may glory in their flesh. Moreouer, because they will not beare the hatred and persecution of men, they teach circumcision, onely to auoide the persecution of the crosse of Christ, as followeth in the 5 chapter.

False Apostles seeke to please men.

So at this day you may finde many which labour to please men, & to the end they may liue in peace and securitie of the flesh, they teach mans doctrine, that is to say, wicked things, or els they allow the blasphemies and wicked iudgements of the aduersaries, contrary to the word of God and against their owne conscience, that they may keepe stil the fauour of Princes and Bishops, and enioy their goods: But we, because we endeuour to please God and not mē, do stirre vp against vs the malice of the Deuill and of hell it selfe: we beare the reproches and sclaunders of the world, death, & al the mischiefes that can be wrought against vs.

Teachers of mens traditions doe please men.

The revvard of godly teachers.

So saith Paule here: I seeke not to please men, that they may praise my doctrine, and report me to be an excellent teacher, but I desire only that my doctrine may please God: and by this meanes I make men my mortal enemies. Which thing I find by experience to be most true: for they requite me with infamy, sclaunder, imprisonment and sword. Contrariwise, the false Apostles teach the things that are of men, that is to say, such things as be pleasant and plausible to mans reason, and that to the end they may liue in ease and purchase the fauour, good will and praise of the people. And such men finde that they seeke for. For they are praised and magnified of men. So saith Christ also *Math. 6.* That hypocrits do al things to be praised of mē. And in the. 5. of Iohn he sharply reproueth such: How can ye beleue (saith he) which receaue honour one of an other, and seeke not the honour that commeth of God alone? These things which Paule hath hitherto taught, are in a maner examples onely. In the meane time notwithstanding he is very earnest euery where, in proouing his doctrine to be sincere and vnfained. Therefore he exhorteth the Galathians that they forsake it not for any other doctrine.

The revvard of false and vngodly teachers. *Mat. 6. 2. Io. 5. 44.*

Verse. 10. For if I should yet please men I vvere not the seruaunt of God?

All these things are to be referred to the whole office and ministerie of Paule, to shew what a contrarietie there was betwene his conuersation before in the Iewish law, and his conuersation now vnder the gospell. As if he would say: Doe ye thinke that I goe about still to please men, as I did in times past? So he speaketh afterwardes in the fifte chapter. If I yet preach Circumcision, vvhy doe I suffer persecution? As though he would say: Doe ye not see and heare of my daily conflictes, great persecutions and afflictions? After I was conuerted & called to office of Apostleship, I neuer taught mans doctrine, neither sought I to please men, but God onely. That is to say: I seke not by my ministerie & doctrine the praise and fauour of men, but of God.

Verse. 11.

Here againe is to be marked how malicioully and craftely the false apostles went about to bring Paule into hatred among the Galathians. They picked out of his preachings & wrytings certaine cõtradictions (as our aduersaries at this day do out of our bokes), & by this meanes they would haue cõuinced him ẏ he had taught cõtrary things. Wherfore they said ẏ ther was no credit to be geuẽ vnto him: but ẏ Circũcisiõ and the law ought to be kept. Which thing he himself also by his example had allowed, because he had circumcised Timothy accoẏding to the lawe, had purified him selfe with other foure men in the temple at *Ierusalem*, & had shauen his head at *Cenchrea*. These cauillers surmised that Paule was constrayned to doe these thinges by the commaundement and authoẏity of the Apostles. Which notwithstanding he had kept as indifferent, bearing with the infirmity of the weake bẏethern (which yet vnderstode not the chẏistian liberty) lest they should be offended. To whose cauillations thus he aunswereth: How true it is which the false apostles forge against me foẏ the ouerthẏowing of my gospell, and setting vp of the law and Circumcision againe, the matter it selfe sufficiently declareth. Foẏ if I would preach the law and Circumcision, and commend the strength, power, and will of man, I should not be so hated of them, but should please them maruelously well.

Lies and sclãders deuised by the false Apostles against Paule.

Acts. 16. 3.
Acts. 18. 18.
Acts. 21. 24.

Verse. 11. 12. Novv I certefie you brethern, that the gospell vvhich vvas preached of me, vvas not after man. For neither receaued I it of man, neither vvas I taught it but by the reuelation of Iesus Christ.

1 Cor. 15. 1.
Acts. 9. 1.

Here is the pẏincipal poynt of all this matter: which containeth a confutation of his aduersaries, and a defence of his doctrine to the ende of the second chapter. This he bẏgeth, this he standeth vpon, & with an othe

The chiefe purpose of Paule in this disputation.

oth confirmeth it, ẏ he learned not his gospel of any man, but receaued the same by the reuelation of Jesus Chryst. And in that he sweareth, he is constrained so to do, ẏ the Galathians may beleue him, and also, that they should geue no eare to ẏ false Apostles: whō he reproueth as liers, because they had said, ẏ he learned & receaued his gospel of ẏ Apostles.

Where he sayth that his gospell is not after man, he meaneth not, that his gospell is not earthly, (for that is manifest of it selfe: and the false apostles bragged also that their doctrine was not earthly but heauenly): but he meaneth that he learned not his gospel by the ministerie of men, or receiued it by any earthly meanes (as we all learne it either by the ministery of men, or els receaue it by some earthly meanes: some by hearing, some by reading, and some by writing): but he receaued the same onely by the reuelation of Jesus Chryst. If any man list to make any other distinction, I am not against it. The Apostle sheweth here by the way, that Chryst is not onely man, but that he is both very God and very man, whan he sayth: that he receaued not his gospell by man.

Paules doctrine vvas not after man.

Christ both God and man

Now, Paule receaued his gospell in the way as he was going to *Damascus*, where Chryst appeared vnto him, and talked with him. Afterwardes also he talked with him in the temple at *Ierusalem*: but he receaued his gospel vpon the way, as Luke reciteth the storie in the .9. of the Actes. Arise (sayth Christ) and goe into the Citie, and it shall be told thee vvhat thou must doe. He doth not bid him goe into the citie, that he might learne the gospel of Ananias: but Ananias was bid to goe and baptise him, to lay his hands vpon him, to commit the ministerie of the word vnto him, and to commend him vnto the Church: and not to teach him the Gospel, which he had receaued afore (as he glorieth in this place) by the onely reuelation of Jesus Chryst. And this Ananias himselfe confesseth, saying: Brother Saule, the Lord vvhich appeared to thee in the vvay hath sent me, that thou mightest receaue thy sight. Therfore he receaued not his doctrine of Ananias, but being already called, lightned, and taught of Chryst in the way, he was sent to Ananias, that he might also haue the testimonie of men, that he was called of God to preach the gospell of Chryst.

VVhere Paule receaued the Gospell. *Acts.9.11.*

Verse. 17.

This Paule was constrained to recite, to put away the sclaunder of the false Apostles, who laboured to bring him into hatred among the Galathians, saying that Paule was inferiour to the rest of the Apostles schollers: who had receaued of the Apostles that which they taught and kept: whose conuersation also they had seene a long time: and that Paule him selfe had also receaued the same things of them, although he

did now deny it. Why then would they rather obey an inferiour, and despise the authoritie of the Apostles themselues, who were not onely the forreelders and teachers of the Galathians, but also of al the Churches through out the whole world.

The argument of the false Apostles take from the authoritie of the Apostles.

This argument, which the false Apostles grounded vpon the authority of the Apostles, was strong & mighty, wherby the Galathians were sodenly ouerthrowne, especially in this matter. I would neuer haue beleued, had I not ben taught by these exãples of the Churches of *Galatia*, of the *Corinthians* & others, that they which had receaued the word of God in the beginning with such ioy (among whom were many notable men) could so quickly be ouerthrowne. Oh good God, what horrible and infinite mischeefes may one onely argument easily bring: which so pearceth a mans conscience when God withdraweth his grace, that in one moment he loseth altogether. By this craftie pretence then the false Apostles deceaued the Galathians, being not fully stablished and grounded, but as yet weake in the Faith.

So great is the vveaknes euẽ of the godly, that they are hardli dravvn to Gods promises, though they be most certaine.

Moreouer, the matter of iustification is brickle: not of it selfe (for of it selfe it is most sure and certaine) but in respect of vs. Whereof I my selfe haue good experience. For I know in what houres of darknes I sometimes wrastle. I know how often sodenly I lose the beames of the gospell and grace, as being shadowed from me with thicke and darke cloudes. Briefly I know in what a slippery place euen such also do stand, as are well exercised, and seeme to haue sure footing in matters of faith. We haue good experience of this matter: For we are able to teach it vnto others, and this is a sure token that we vnderstand it. But when in the very conflict we should vse the gospell, which is the word of grace, consolation and life, there doth the law, the worde of wrath, heauines and death preuent the gospell, and beginneth to rage: and the terrours which it raiseth vp in the conscience, are no lesse then was that horrible shew in the mount *Synai*. So that euen one place out of the scripture containing some threatning of the law, drowneth and beareth downe all consolations besides, and so shaketh all our inward powers, that it maketh vs to forget Iustification, Grace, Christ, the gospell, and altogether.

The office of the lavv. *Exod. 19. 18.* He alludeth to the geuing of the lavv in mount Synai.

The conflictes of the godly.

Therfore in respect of vs, it is a very brickle matter, because we are brickle. Againe, we haue against vs euẽ the one halfe of our selues: that is to say, reason, & all ỳ powers therof. Besides all this, ỳ flesh resisteth the spirite, which can not beleeue assuredly ỳ promises of God are true. It fighteth therfore against the spirite, and (as Paule sayth) it

Galat. 5. 17.

holdeth

holdeth the ſpirite captiue: ſo that it can not beleeue ſo ſtedfaſtly as it would. Wherefore we teach continually that the knowledge of Chriſt and of Faith, is no worke of man, but ſimplie the gift of God, who as he createth Faith, ſo doth he kepe it in vs. And euen as he firſt geueth Faith vnto vs through the word, ſo afterwardes he exerciſeth, encreaſeth, ſtrengtheneth & maketh perfect the ſame in vs by the word. Therfore the greateſt ſeruice that a man can doe vnto God, & the very Sabboth of Sabboths is to exerciſe him ſelfe in true godlines, diligently to read and to heare the word. Contrariwiſe there is nothing more daũgerous then to be wery of the word. He therfore that is ſo cold that he thinketh him ſelfe to know enough, and beginneth by litle and litle to lothe the word, that mã hath loſt Chriſt and the goſpel, and that which he thinketh him ſelf to know, he attaineth onely by bare ‖ ſpeculation: And he is like vnto a man (as S. Iames ſayth): VVho beholding his face in a glaſſe, goeth his vvay, and by and by forgetteth vvhat his countenaunce vvas.

Rom.7.23.

Faith is the gift of God.

The cheefe ſeruice of God.

VVhat inconueniences follovv the lothing of Gods vvord.

‖Speculatiõ is a naked knovvledge vvithout practiſe.

Iam.1. 23.24.

Wherefore let euery faithfull man laboure and ſtriue with all diligence to learne and to keepe this doctrine: And to that ende let him vſe humble and hearty prayer, with continuall ſtudie and meditation of the worde. And when we haue ſtriuen neuer ſo much, yet ſhall we haue enough to keepe vs occupied. For we haue to doe with no ſmall enemies, but ſtrong and mighty, and ſuch as are in continuall warre againſt vs, namely our owne fleſh, all the daungers of the world, the law, ſinne, death, the wrath and iudgement of God, and the Deuill himſelfe: who neuer ceaſeth to tempt vs inwardly by his fierie darts, & outwardly by his falſe Apoſtles, to the ende that he may ouerthrow, if not all, yet the moſt part of vs.

The doctrine of true godlines is kept by prayer and earneſt ſtudie of the vvorde.

The enemies of the godly.

This argument therefore of the falſe apoſtles had a goodly ſhew, and ſeemed to be very ſtrong. Which alſo at this day moueth many, namely that the Apoſtles, the holy fathers and their ſucceſſours haue ſo taught: that the Church ſo thinketh and beleeueth: Moreouer that it is impoſſible that Chriſt ſhould ſuffer his Church ſo long time to erre. Art thou alone (ſay they) wiſer then ſo many holy men? wiſer then ỹ whole church? After this maner the deuil being chaunged into an Angell of light, ſetteth vpon vs craftely at this day by certaine peſtiferous hypocrites, who ſay: We paſſe not for the Pope, nor for the Biſhops thoſe great perſecutors and contemners of Gods word: we abhorre alſo ỹ hypocriſie & deceitfulnes of Monkes & ſuch like: but we would haue the aucthoritie of holy Church to remaine vntouched. The

The reaſon vvhich at this day is vſed againſt vs, and preuaileth vvith many.

The Deuils argument.

Church hath thus beleeued and taught this long time. So haue all the Doctours of the primatiue Church, holy men, more auncient and better learned then thou. Who art thou, that dareſt diſſent from all theſe, and bring vnto vs a contrary doctrine? When Satan reaſoneth thus, conſpiring with the fleſh and reaſon, then is thy conſcience terrified and vtterly deſpaireth, vnleſſe thou conſtantly retourne to thy ſelfe againe, and ſay: Whether it be Cyprian, Ambroſe, Auguſtine, either S. Peter, Paule or Iohn, yea or an Angell from heauen that teacheth otherwiſe, yet this I know aſſuredly, that I teach not the things of men, but of God: that is to ſay, I attribute all things to God alone, and nothing to man.

Doctour Staupitius a fauourer of Luthers doctrine, vvhē he began to preach.

When I firſt tooke vpon me the defence of the Goſpell, I remember that Doctor Staupitius a worthy man, ſayd thus vnto me. This liketh me well that this doctrine which thou preacheſt, yeldeth glory and all things elſe vnto God alone, and nothing vnto man: for vnto God there can not be attributed too much glory, goodnes, mercie. &c. This ſaying did then greatly comfort and confirme me. And

The doctrine of the goſpell attributeth all things vnto God, and nothing to man.

true it is that the doctrine of the Goſpell taketh from men all glory, wiſedom, righteouſnes. &c. and geueth them to the creatour alone, who made all things of nothing. We may alſo more ſafely attribute too much vnto God then to man. For in this caſe I may ſay boldly: Be it ſo that the Church, Auguſtine and other Doctours, alſo Peter and Apollo: yea euen an Angell from heauen, teach a contrary doctrine, yet my doctrine is ſuch, that it ſetteth forth and preacheth the grace and glory of God alone, and in the matter of ſaluation, it condemneth the righteouſnes and wiſedom of all men. In this caſe I can not offend, becauſe I geue both to God and man, that which properly and truely belongeth vnto them both.

But thou wilt ſay: The Church is holy, The Fathers are holy. It is true: notwithſtanding, albeit the church be holy, yet is it compelled to pray: forgeue vs our treſpaſſes. So, though the fathers be holy, yet are they ſaued through the forgeuenes of ſinnes. Therfore neither am I to be beleued, nor the Church, nor the Fathers, nor the Apoſtles, no nor an Angell from heauen, if we teach any thing againſt the word of God, but let the vvord of God abide for euer: For elſe this argument of the falſe Apoſtles had mightely preuailed againſt Paules doctrine. For in deede it was a great matter, a great matter I ſay, to ſet before the Galathians the whole Church, with all the companie of the Apoſtles, againſt Paule alone, but lately ſprong vp and of ſmall authoritie.

Mat. 6. 12.

Neither Angels nor Apoſtles, or any other to be beleued: if they teach any thing againſt the vvord of God.

This

This was therefore a strong argument, and concluded mightely. For no man sayth willingly that the Church erreth, and yet it is necessary to say that it erreth, if it teache any thing besides or against Gods worde.

Peter the cheefe of the Apostles taught both in life and doctrine besides Gods word, therfore he erred and was deceaued. Neither did Paule dissemble that errour (although it seemed to be but a light fault) because he sawe it would turne to the hurt of the whole Church, but withstoode him euen to his face, because he walked not after the truth of the Gospell. Therefore neither is the Church, nor Peter, nor the Apostles, nor Angels from heauen to be heard, vnlesse they bring and teach the pure word of God.

The errour of Peter.

Galat.2.11.

A cheefe argument against vs.

This argument euen at this day is not a little preiudiciall to our cause. For if we may neither beleeue the Pope, nor the Fathers, nor Luther, nor any other, except they teach vs ý pure word of God, whom shall we then beleeue? Who in the meane while shall certefie our consciences which part teacheth the pure word of God, we or our aduersaries? For they bragge, that they also haue the pure worde of God and teach it. Againe, we beleue not the Papistes, because they teach not the word of God, neither can they teach it. Contrariwise, they hate vs most bitterly, and persecute vs, as most pestilent heretikes and seducers of the people. What is to be done in this case? Shall it be lawfull for euery fantasticall spirite, to teach what him selfe listeth, seeing the world can neither heare nor abide our doctrine? For although we glory with Paule, that we teach the pure Gospell of Christ (vnto which, not onely the Emperour, Pope, and the whole world ought to geue credite, but also ought gladly and thankfully to receaue and embrace it, yea, and diligently to prouide, that it be taught in euery place: and if any should teach the contrary, were he the Pope, an Apostle, or an Angell from heauen, to holde him accursed together with his Gospell), yet for all that, we profite nothing, but are compelled to heare, that this our glorying is not onely vaine, rash, and arrogant, but also Deuilish and full of blasphemie. But if we abase our selues, and geue place to the rage of our aduersaries, then both the Papists and Anabaptists ware proud. The Anabaptists wil vaunt ý they bring and teach vs some straunge thing which the world neuer heard of before. The Papistes will set vp againe and stablishe their olde abhominations. Let euery man therfore

A preacher must be sure of his calling and doctrine. *Galat. 1. 8.*

take heede, that he be most sure of his calling and doctrine, that he may boldly say with Paule: Although vve or an Angell from heauen preach vnto you otherwise, then that vvhich vve haue preached vnto you, let him be accursed.

Verse. 13. For you haue heard of my conuersation in times past in the Ievvish religion, hovv thar I persecuted the Church of God extremely and vvasted it: And profited in the Ievvish religion, aboue many of my companions of mine ovvne nation.

The zeale of Paule.

This place hath in it no singuler doctrine. Notwithstãding Paule alledgeth here his owne example, saying: I haue defended the obseruations of the Pharisei̇s and the law more constantly then ye, and all your false teachers. Wherfore if the righteousnes of the law had bene any thing worth, I had not turned backe from it: in the keping wherof notwithstanding before I knew Christ, I did so exercise my selfe, and so profite therin, that I excelled many of my companions of mine owne nation. Moreouer I was so zelous in defence of the same, ỳ I persecuted the church of God extremely, & wasted it. For hauing receaued authoritie of the high priests, I put many in prison, & whẽ they should be put to death I pronounced the sentẽce, and punishing them thorow out all the Sinagoges I compelled them to blaspheme, & was so exceding mad vpon them, that I persecuted them euen vnto straunge cities.

Acts. 8. 1. *Acts. 9. 12.* *Acts. 26. 4.* *Rom. 9. 3.*

Verse. 14. And vvas much more zelous of the traditiõs of my fathers.

VVhat Paule calleth the traditions of the fathers. *Phil. 3. 5.*

He calleth not here the Pharisaicall or humane traditions: the traditions of his fathers, for here he treateth not of the Pharisaicall traditions, but of a farre higher matter, and therefore he calleth euen that holy law of Moises, his fathers traditions: that is to say, receaued and left as an inheritaunce from the fathers. For these (sayth he) vvhẽ I vvas in the Ievvish religion, I vvas very zelous. He speaketh after the same maner to the Philippians. As concerning the lavv (sayth he) I vvas a Pharisee, cõcerning zeale I persecuted the church, and as concerning the righteousnes of the lavv I vvas vnrebukeable. As though he would say: Here I may glory, and may cõpare with the whole nation of the Iewes, yea euen with the best and the holiest of all those which are of the Circumcision: Let them shew me if they can, a more zelous and earnest defender of Moises law, then I haue bene.

This

This thing (O ye Galathians) ought to haue perſwaded you, not to beleue theſe ſeducers & deceauers, which magnify the righteouſnes of the law, as a matter of great importaunce, when as, if there were any cauſe to glory in the righteouſnes of the law, I haue more cauſe to glory then any other.

In like maner ſay I of my ſelfe, that before I was lightned wᵗ the knowledge of the goſpel, I was as zelous for the papiſtical lawes and traditions of the fathers, as euer any was, moſt earneſtly maintaining & defending them as holy and neceſſary to ſaluation. Moreouer, I did my endeuour to obſerue & kepe them my ſelfe as much as was poſſible for me to do, puniſhing my pore body with faſting, watching, praying & other exerciſes, more thē all they which at this day do ſo bitterly hate and perſecute me becauſe now I take frō them the glory of iuſtifying. For I was ſo diligent and ſuperſtitious in the obſeruation hereof, that I laid more vpon my body, then without daunger of health it was able to beare. I honoured the Pope of mere conſcience & vnfainedly, not ſeking after prebēds, promotions & liuings: but whatſoeuer I did, I did it wᵗ a ſingle hart, of a good zeale & for ẏ glory of god. But thoſe things which then were gainfull vnto me, now with Paule I count to be but loſſe for the excellencie of ẏ knowledge of Ieſus Chriſt my Lord. But our aduerſaries, as idle bellies & tried with no tentations, beleue not that I and many others haue endured ſuch things: I ſpeake of ſuch as with great deſire ſought for peace & quietnes of conſcience, which notwithſtanding in ſo great darknes it was not poſſible for them to finde. *Phil.3.1.*

Verſ.15.16.17. But vvhen it had pleaſed God (vvhich had ſeparated me from my mothers vvombe, and called me by his grace) to reueale his ſonne in me, that I ſhould preach him among the *Gentiles*, immediately I communicated not vvith flesh and bloud. Neither came I againe to *Ieruſalem* to them vvhich vvere Apoſtles before me, but I vvent into *Arabia*, and turned againe vnto *Damaſcus*.

This is the firſt iourney of Paule. And here he witneſſeth, that ſtraight way, after he was called by the grace of God to preach Chriſt among the *Gentiles*, he went into *Arabia* without the aduiſe of any mā, to that vvorke wherevnto he was called. And this place witneſſeth by vvhom he was taught, & by what meanes he came to the knowledge of the Goſpell and to his Apoſtleſhip. VVhen it pleaſed God (ſaith he.) The firſt iourney of Paule.

As if he would say: I haue not deserued it, because I was zealous for the lawe of God without iudgement, nay rather this foolish and wicked zeale stirred me vp, that God so permitting, I fell hedlong into more abhominable and outragious sinnes. I persecuted the church of God, I was an enemy of Christ, I blasphemed his Gospell, and to conclude, I was the author of sheding much innocent bloud. This was my desert. In ỳ middest of this cruell rage I was called to so great & inestimable grace. What? was it because of this outragious cruelty? No forsoth. But the aboundant grace of God who calleth and sheweth mercy to whom he will, pardoned and forgaue me all these blasphemies: and for these my horrible sinnes (which then I thought to be perfect righteousnes, & an acceptable seruice vnto God) he gaue vnto me his grace, the knowledge of his truth, and called me to be an Apostle.

Paules merite or desert.

By vvhat deserts vve attaine to grace

We also are come at this day to the knowledge of grace by the self same merits. I crucified Christ daily in my monkesh life, and blasphemed God through my false faith wherin I then continually liued. Outwardly I was not as other men, extorcioners, vniust, whoremongers: but I kept chastitie, pouerty and obedience. Moreouer I was farre from the cares of this present life. I was onely geuen to fasting, watching, praying, saying of Masse and such like. Notwithstãding in the meane time I fostred vnder this cloked holines, and trust in mine owne righteousnes, continuall mistrust, doubtfulnes, feare, hatred and blasphemy against God. And this my righteousnes was nothing els, but a stinking puddle and a pleasant kingdome of the Deuil. For Sathan loueth such Saincts and accompteth them for his deare darlings, who destroy their owne bodies and soules and depriue themselues of all the blessings of Gods gifts. In the meane t me notwithstanding wickednes, blindnes, contempt of God, ignorance of the gospel, prophanation of the sacraments, blaspheming and treading of Christ vnder foote, and abuse of all the benefits and gifts of God raigne in them at the full. To conclude, such Saincts are the bondslaues of Sathan, and therefore are driuen to speake, thinke, and doe whatsoeuer he will, although outwardly they seeme to excell all others in good workes, in holines and streitnes of life.

What maner of Saincts the Deuill loueth.

Such were we vnder the Popedome: verely no lesse (if not more) contumelious and blasphemous against Christ and his Gospell then Paule himself, and especially I: for I did so highly esteeme the Popes authoritie, that to dissent from him euen in the least point, I thought it a sinne worthy of euerlasting death. And that wicked opinion caused

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me to thinke that Iohn Hus was a cursed heretike, yea and I accounted it an heinous offence, but once to thinke of him. And I would my selfe in defence of ỳ Popes authoritie haue ministred fire & swoꝛd, foꝛ ỳ burning & destroying of that heretike, & thought it an high seruice vnto God so to do. Wherfoꝛe if you compare Publicanes & harlots ẅ these holy Hipocrits, they are not euill. Foꝛ they, when they offend, haue remoꝛse of conscience, & do not iustifie their wicked doings: but these men are so farre of frō acknowledging their abhominatiōs, idolatries, wicked wilwoꝛshippings & ceremonies to be sinnes, ỳ they affirme ỳ same to be righteousnes & a most aceptable sacrifice vnto god, yea they adoꝛe thē as matters of singular holines, & thoꝛow them do pꝛomise saluation vnto others, & also sell thē foꝛ mony, as things auaileable to saluation.

Iohn Hus.

Publicans and sinners are farre better then merit-mongers.

This is then our goodly righteousnes, this is our high merite which bꝛingeth vnto vs ỳ knowledg of grace: to wit, ỳ we haue so deadly & so deuelishly persecuted, blasphemed, trodē vnder foote, & condēned God, Chꝛist the gospell, faith, ỳ sacramēts, al godly men, the true woꝛship of God, & haue taught & stablished quite cōtrary things. And ỳ moꝛe holy we wer, ỳ moꝛe wer we blinded, & ỳ moꝛe did we woꝛship ỳ deuil. Ther was not one of vs, but he was a bloudsucker: if not in deede, yet in hart.

Our deserts.

The Papistes a bloudy generacion.

Verse. 15. VVhen it pleased God.

As though he would say: It is the alone and inestimable fauour of God, that not onely he hath spared me so wicked & so cursed a wꝛetch, such a blasphemoꝛ, a persecutoꝛ, & a rebell against God, but besides ỳ also hath giuen vnto me ỳ knowledge of saluation, his spirit, Chꝛist his sonne, ỳ office of an Apostle and euerlasting life. So God beholding vs giltie in ỳ like sinnes, hath not only pardoned our impieties & blasphemies, of his mere mercy foꝛ Chꝛistes sake, but hath also ouerwhelmed vs ẅ great benefits & spiritual gifts. But many of vs are not onely vnthankfull vnto God foꝛ this his inestimable grace, and as it is wꝛitten *2. Pet. 1.* Do forget the clensing of their old sinnes, but also opening againe a window to ỳ Deuill, they beginne to loth his woꝛd, and many also coꝛrupt it, and so become authoꝛs of new errours. The ends of these men are vvorse then the beginnings.

By vvhat deserts vve attaine grace.

2 Pet.1. 9.

Mat.12.45.

Verse. 15. VVhich had seperated me from my mothers vvombe.

This is an Hebꝛew phꝛase. As if he sayde: which had sanctified, oꝛdained, pꝛepared me. That is, GOD had appoynted

when I was yet in my mothers wombe, that I should so rage against his church, and that afterwards he should mercifully call me backe againe from the middest of my cruelty and blasphemy by his meere grace, into the way of truth and saluation. To be short, when I was not yet borne, I was an Apostle in the sight of God, and when the time was come, I was declared an Apostle before the whole world.

Thus Paule cutteth of all deserts, and giueth glory to God alone, but to himselfe all shame and confusion. As though he would say: All the gifts both smale and great, as well spirituall as corporall, which God purposed to giue vnto me, and all the good things which at any time in all my life I should doe, God himselfe had before appointed when I was yet in my mothers wombe, where I could neither wish, thinke, nor doe any good thing. Therefore this gift also came vnto me by the meere predestination and free mercy of God before I was yet borne. Moreouer, after I was borne he supported me, being loden with innumerable and monstrous euils and iniquities. And that he might the more manifestly declare the vnspeakeable and inestimable greatenes of his mercy towards me, he of his meere mercy forgaue me my greate and innumerable sinnes, and moreouer replenished me with such plenty of his grace, that not onely I my selfe should know what things are giuen vnto vs in Christ, but that I should preach the same vnto others also. Such then were the deserts and merits of all men, and especially of those old dotards, who exercised themselues farre aboue others in the stincking dunghils of mans righteousnes.

The deserts of S. Paule.

Verse. 15. And called me by his grace.

Marke the diligence of the Apostle. He called me (sayth he.) Howe? Was it for my pharisaicall religion? or for my blameles and holy life? for my prayers, fastings and works? No. Much lesse then for my blasphemies, persecutions, oppressions? Howe then? By his meere grace.

Verse. 16. To reueile his sonne in me.

Paules doctrine.

You heare in this place, what maner of doctrine is giuen and committed to Paule: to witte, the doctrine of the Gospel, which is the reuelation of ỹ sonne of God. This is a doctrine quite contrary to the lawe, which reueileth not the sonne of God, but it sheweth fourth sinne, it terrifieth

rifieth the conſcience, it reueileth death, the wrath and iudgement of God, and hell.

The Goſpell then is ſuch a doctrine, as admitteth no law. Now, he that in this caſe could rightly diſtinguiſh, would not ſeeke the Goſpell in the lawe, but would ſeparate the Goſpell as farre from the law, as there is diſtãce betwene heauen and earth. This difference in it ſelfe is eaſie, certaine and plaine, but vnto vs it is hard, and almoſt not to be comprehended. For it is an eaſie matter to ſay, that the Goſpell is nothing els but the reueiling of the ſonne of the God, or the knowledge of Jeſus Chriſt: and that it is not ỹ reueiling of the law. But in the very agony and conflict of conſcience, to hold this faſt, and to practiſe it in deede, it is a hard matter, yea to them alſo ỹ be moſt exerciſed therein.

Now, if the Goſpell be the reueiling of the ſonne of God (as Paule defineth it in this place), then ſurely it accuſeth not, it feareth not the conſcience, it threateneth not death, it bringeth not to deſpaire, as the law doth: but it is a doctrine concerning Chriſt, which is neither law, nor worke, but our righteouſnes, wiſedome, ſanctification & redẽption. Although this thing be more cleare then the ſunne light, yet notwithſtanding the madnes and blindnes of the Papiſtes hath bene ſo great, that of the Goſpell they haue made a lawe of charitie, and of Chriſt a lawegiuer, which ſhould giue more ſtreit and heauy commaundements then Moſes himſelfe. But the Goſpell teacheth that Chriſt came not to ſet forth a newe law, and to geue commaundements as touching maners: but that he came to this end, that he might be made an oblation for the ſinnes of the vvhole vvorld, and that our ſinnes might be forgeuẽ, and euerlaſting life giuen vnto vs for his ſake, and not for the workes of the lawe, or for our righteouſnes ſake. Of this ineſtimable treaſure freely beſtowed vpon vs, the Goſpell properly preacheth vnto vs. Wherfore it is a kind of doctrine that is not learned or gotten by any ſtudie, diligence or wiſdome of man, nor yet by the lawe of God, but is reueiled by God himſelf (as Paule ſaith in this place), firſt by the eternal word: then by the working of Gods ſpirite inwardly. The Goſpell then is a diuine word, that came downe from heauen and is reueiled by the holy Ghoſt (who was alſo ſent for the ſame purpoſe): yet in ſuch ſort notwithſtanding, that the outward word muſt goe before. For Paule himſelfe had no inward reuelation vntil he had heard the outward word frõ heauen, which was this: Saule Saule vvhy perſecuteſt thou me? Firſt therfore he heard the outward word, thẽ afterwards folowed reuelations, the knowledge of the word, faith, and the giftes of the holy Ghoſt.

The definition of the Goſpel.

1 Cor. 1.30.

The craftie Sophiſts haue turned the Goſpell into the lavve of loue, and Chriſt into Moſes.

Heb. 10.10.

The Goſpell is not learned by any ſtudie of man, but is taught from aboue, of God.

Acts. 9.4.

Verse. 16. That I should preach him among the Gentiles.

Paule is the Apostle of the Gentiles. Ro. 15. 15. 16. 17

Paules diuinitie.

The office of Paule to the Gentiles.

It pleased God (sayth he) to reueale his sonne in me. To what purpose? Not onely, that I my selfe should beleue in the sonne of God, but also that I should preach him among the Gentiles. And why not among the Iewes? Loe here we see that Paule is properly the Apostle of the Gentiles, albeit he preached Christ among the Iewes also.

Paule comprehēdeth here in few wordes (as he is wont) his whole diuinitie, which is to preach Christ amōg the Gentiles. As if he would say: I will not burden the Gentiles with the law, because I am the Apostle and Euangelist of the Gentiles, and not their law geuer. Thus he directeth all his wordes against the false Apostles. As though he would say: O ye Galathiās, ye haue not heard the righteousnes of the law, or of workes to be taught by me: for this belongeth to Moises and not to me Paule, being the Apostle of the Gentiles. For my office and ministerie is to bring the gospell vnto you, and to shew vnto you the same reuelation which I my selfe haue had. Therfore ought you to heare no teacher to teach the law. For among the Gentiles, the law ought not to be preached, but the Gospell, not Moises but the sonne of God, not the righteousnes of workes, but the righteousnes of Faith. This is the preaching that properly belongeth to the Gentiles.

Verse. 16. Immediatly I communicated not vvith flesh and bloud.

In that he maketh mention here of flesh and bloud, he speaketh not of the Apostles. For by and by he addeth: Neither came I againe to Ierusalem, to them vvhich vvere Apostles before me. But this is Paules meaning, that after he had once receaued the reuelation of the gospell from Christ, he consulted not with any man in *Damascus*, much lesse did he desire any man to teach him the gospel: Againe, that he went not to Ierusalem, to Peter and the other Apostles to learne the gospell of them, but that forthwith he preached Iesus Christ in *Damascus*, where he receaued baptisme of Ananias, and imposition of handes: for it was necessary for him to haue the outward signe and testimonie of his calling. The same also wryteth Luke. *Act. 9.*

Verse. 17. Neither came I to Ierusalem, to them that vvere Apostles before me, but vvent into *Arabia*, and turned againe vnto *Damascus*.

That

That is, I went into *Arabia* before I saw the Apostles or consulted with them, and forthwith I toke vpon me the office of preaching among the Gentiles: for therunto I was called, and had also receaued a reuelation from God. He did not then receiue his gospell of any man, or of the Apostles them selues, but was content with his heauenly calling, and with the reuelation of Iesus Christ alone. Wherefore this whole place is a confutation of the false Apostles argument, which they vsed against Paule: saying, that he was but a scholler and hearer of the Apostles, who liued after the law: moreouer, that Paule himselfe also had liued according to the law, and therfore it was necessary that the Gentiles them selues should kepe the law and be circumcised. To the ende therfore that he might stop the mouthes of these cauillers, he rehearseth this long history. Before my conuersion (sayth he) I learned not my Gospell of the Apostles, nor of any other of the brethern that beleeued (for I persecuted extremely, not only this doctrine, but also the Church of God, and wasted it): neither after my conuersion, for I preached straight wayes, not Moses with his law, but Iesus Christ at *Damascus*, consulting with no man, neither as yet hauing seene any of the Apostles.

The confutation of the argument of the false Apostles.

Verse. 18. Then after. iij. yeares I came againe to Ierusalem, to visite Peter, and abode vvith him. xv. dayes. And none other of the Apostles savve I, saue Iames the Lordes brother.

Paule graunteth that he was with the Apostles, but not with all the Apostles. Howbeit he declareth that he went vp to Ierusalem to them, not commaunded, but of his owne accorde: Moreouer, not to learne any thing of them, but to see Peter. The same thing Luke also wryteth in the ninth chapter of the Actes: that Barnabas led Paule to the Apostles, and declared to them, how he had seene the Lord in the way, and how he spake vnto him: Also how he had preached boldly at Damascus in the name of Iesus. This witnes beareth Barnabas of him. All his wordes therfore are so framed to the purpose, ỳ they proue his gospell not to be of man. In deede he graunteth that he had seene Peter and Iames the brother of our Lord, but none other of the Apostles besides these two, and that he learned nothing of them.

He graũteth then that he was at *Ierusalem* with the Apostles: and this did the false Apostles truely report. He graunteth moreouer that he had liued after ỳ maner of the Iewes, but yet onely among ỳ Iewes.

Paule became all things to all men. 1. Cor. 9. 20.

And this is it which he sayth in the. 1. Cor. 9. vvhen I vvas free from all men, I made my selfe seruaunt to all men, that I might vvin the moe. To the Ievves I became as a Ievve, that I might vvin the Ievves, and I vvas made all things to all mē, that I might by all meanes saue some. He yeldeth then that he was at *Ierusalem* with the Apostles, but he denieth that he had learned his gospell of them. Also he denieth that he was constrained to teach the Gospell as the Apostles had prescribed. The whole effect then of this matter lieth in this word, to see: I went (sayth he) to see Peter, and not to learne of him. Therefore neither is Peter my master, nor yet Iames. And as for the other Apostles, he vtterly denieth that he saw any of them.

VVhy Paule glorieth so much that he hath not learned his gospel of any man.

But why doth Paule repete this so often, that he learned not his gospell of men, nor of the Apostles themselues? His purpose is this, to perswade the churches of *Galatia* which were now led away by the false Apostles, and to put them out of all dout that his gospell was the true word of God, and for this cause he repeteth it so often. And if he had not preuailed herein, he could neuer haue stopped the mouthes of the false apostles. For thus they would haue obiected agaīst him: We are as good as Paule: we are the disciples of the Apostles as well as he: Moreouer, he is but one alone and we are many, therfore we excell him, both in authoritie and in number also.

Here Paule was constrained to boast, to affirme, and sweare, that he learned not his gospell of any man, neither receaued it of the Apostles themselues. For his ministerie was here in great daunger, and al the churches likewise which had vsed him as their cheefe pastor and teacher. The necessitie therfore of his Ministerie and of all the Churches required, that with a necessary and holy pride he should baunt of his vocation, and of the reuelation of the Gospell made open vnto him by Christ, that their consciences might be thorowly perswaded ẏ his doctrine was the true word of God. Here had Paule a waighty matter in hand: namely, that all the Churches in *Galatia* might be kept in sound doctrine: and to be short, the matter was concerning life & death euerlasting. For if the pure and certaine word of God be once taken away, there remaineth no more consolation, life, or saluation. The cause therfore why he reciteth these things, is to retaine the Churches still in true doctrine, and not to maintaine his own glorie, as Porphirie and Iulian doe falsly sclaunder him. His purpose is then to shew by this history, that he receaued his gospel of no man: Againe, that he preached for a certaine time, namely the space of three or foure yeares, the selfe same

same Gospel that the Apostles had preached, by reuelation from God, both in *Damascus* and *Arabia*, before he had seene any of the Apostles.

Verse. 20. And nowe the things which I write vnto you, behold I witnes before God, I lie not.

Wherefore addeth he an oth? Because he reporteth an history he is constrained to sweare, to the ende that the churches might beleue him, and also that the false Apostles should not say: who knoweth whether Paule speaketh the truth or no? Here you see that Paule the elect vessel of God was in so great contempt among his owne *Galathians*, to whom he had preached, that it was necessary for him to sweare that he spake the truth. If this happened then to the Apostles, to haue so mighty aduersaries, that they durst despise them and accuse them of lying, what maruell is it, if the like at this day happen vnto vs, which in no respect are worthy to be compared with the Apostles? He sweareth therfore in a matter (as it seemeth) of no weight, ỳ he speaketh the truth, namely that he taryed not with Peter to learne of him, but onely to see him: but if you way the matter diligently, it is very weighty and of greate importance, as may appeare by that is said afore. In like maner we sweare after ỳ example of Paule: God knowveth that we lie not. &c. Paule sweareth.

Verse. 21. After that, I went into the coastes of *Syria* and *Cilicia*.

Syria and *Cilicia* are countreys neare situate together. This is it that he still goeth goeth about to perswade, that as well before he had seene the Apostles as after, he was alwaies a teacher of the Gospell, and that he receaued it by the reuelation of Christ, and was neuer any disciple of the Apostels.

Verse. 22, 23. For I was vnknowen by face vnto the churches of *Iudea*, which were in Christ. But they heard onely some say, he which persecuted in times past, nowe preacheth the faith which before he destroied. And they glorified God.

This he addeth for the sequele and continuance of the history, that after he had seene Peter, he went into *Syria* and *Cilicia*, and there preached, and so preached that he wonne the testimony of all the churches in *Iudea*. As though he would say: I appeale to the testimony of all the The testimony of all the churches in Iudea for Paule.

churches, yea euen of those which are in *Iudea*. For the churches doe witnesse, not onely in *Damascus*, *Arabia*, *Syria*, and *Cilicia*, but also in *Iudea*, that I haue preached the same faith which I once withstoode and persecuted. And they glorifie God in me: not because I taught that circumcision and the law of Moses ought to be kept, but for the preaching of faith and for the edifying of the churches by my ministery in the Gospell. Ye therefore haue the testimony, not onely of the people of *Damascus* and of *Arabia*, but also of the whole Catholike or vniuersall church in *Iudea*.

The second Chapter.

Verse. 1. Then fourtene yeares after I vvent vp to *Ierusalem*.

Paules doctrine.

PAVLE taught that the *Gentiles* were iustified by faith onely without the workes of the law. This doctrine when he had published abroad among the Gentiles, he commeth to *Antioch*, and declareth to the Disciples what he had done. Then they which had bene trained vp in the old customes of the law, rose against Paule with great indignation, for that he preached to the Gentiles libertie from the bondage of the law. Whereupon followed greate dissention, which afterwards stirred vp new troubles. Paule and Barnabas stoode strongly to the truth, and testified, saying: whersoeuer we preached among the Gentiles, the holy Ghost came and fell vpon those which heard the word: and this was done through out all the churches of the Gentiles. But we preached not circumcision, neither did we require the keping of the law, but we preached onely faith in Iesus Christ: and at this preaching of faith, God gaue to the hearers the holy Ghost. The holy Ghost therefore doth approue the Faith of the Gentiles without the law and Circumcision. For if the preaching of the Gospell and faith of the Gentiles in Christ had not pleased him, he had not come downe in a visible shape vpon the vncircumcised which heard the word. Seing then by the only hearing of faith he came downe vpon them, it is certaine that the holy ghost by this signe hath approued the faith of ỹ Gentiles. For it doth not appeare that this was euer done before at the preaching of the law.

Contention of such as vvere turned from the Ievves, against Paule. *Acts. 15. 89.*

The declaration of Paule and Barnabas as touching those things vvhich vvere done among the Gentiles.

Then the *Ievves* and many of the Phariseis which did beleue, and notwithstanding bare yet a greate zeale to the law, earnestly striuing

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to maintaine the glory thereof, sette themselues fiercely against Paule, (who affirmed that the Gentiles were iustified by faith onely without the workes of the lawe) contending that the lawe ought to be kept, and that the Gentiles ought to be circumcised: for otherwise they could not be saued. And no maruell: for the very name of the lawe of God is holy & dreadfull. The heathen man, which neuer knew any thing of the law of God, if he heare any man say: This doctrine is the law of God, doubtles he is moued. How thē could it be but ẏ the *Iewes* must nedes be moued, & vehemently contend for the maintenāce of the law of God, which euen from their infancie had bene nusled and trained vp therein?

VVhat they aunsvvere to Paule in this disputation, vvhich are so earneſt for the lavve.

We see at this day how obstinate the Papists be in defending their traditions and doctrines of Deuils. Wherefore it was much lesse to be maruelled, that the Iewes did so vehemently and zelously striue for the maintenance of their law, which they had receaued from god. Custome is of such force, that where as nature is of it selfe inclined to the obseruation of the law, by long continuance it so confirmeth nature that now it becommeth a double nature. Therefore it was impossible for the *Iewes* which were newly conuerted to Chriſt, sodenly to forsake the lawe: who though they had receaued the faith of Chriſt, thought it necessary notwithstanding to obserue the lawe. And with this their weakenes God did beare for a time, vntill the doctrine of the Gospell might be plainely discerned from the lawe. So he bare with the infirmitie of *Israell* in the time of King Achab, when the people halted betwene two religions. He bare also with our weakenes, while we were vnder the blindnes of the Pope: For he is long suffering and full of mercy. But we must not abuse this goodnes and patience of the Lord, nor continue still in our weakenes and errour, sithens the truth is nowe reueiled by the cleare light of the Gospell.

They that vvere conuerted from among the Ievves hardly forsooke the lavve.

Custome is a double nature

God alvvayes beareth vvith the infirmities of his people. 1 Reg. 18. 21. Exod. 34. 6. 7.

Moreouer, they that stoode against Paule, affirming that the Gentiles ought to be circumcised, had to lay for themselues, first the law and custome of the countrey, then the example of the Apostles, and last of all the example of Paule himselfe who had circumcised Timothy. Wherefore if Paule in his defence said, that he did not this of necessity, but for Christian loue and liberty, lest they which were weake in faith should be offended: which of them would beleue him? Hereunto all the people would aunswere: Since it is euident that thou hast circumcised Timothy, thou maist say what thou wilt: notwithstanding thou hast done it. For this is a matter farre passing all mans capacity, and therefore they could not vnderstand it.

VVhat they had to say for themselues that resisted Paule.

Moreouer, no defence can serue when a man hath lost the fauour of the people and is fallen into such deadly hatred and contempt. Paule therfore seeing this contention and these clamours daily to encrease more and more, and being also warned by reuelation from God: after fourtene yeares (besides those wherin he had preached in *Damascus* and *Arabia*) he goeth vp againe to *Ierusalem*, to conferre his Gospell with the other Apostles: yet not for his owne cause, but for ỹ peoples sake.

Now this contention touching the obseruation of the law, exercised Paule a long time after, and wrought him much trouble. But I doe not thinke ỹ this is the contention which Luke speaketh of in the .15. of the Acts, which happened (as it appeareth) by and by after ỹ beginning of the Gospell. But this history which Paule here mencioneth, seemeth to be done long after, when Paule had now almost eightene yeares preached the Gospell.

Verse. 1. VVith Barnabas, and tooke vvith me Titus.

Paule taketh vnto him vvitnesses Barnabas and Titus.

He ioyneth vnto himselfe two witnesses, Barnabas and Titus. Barnabas was Paules companion in preaching to the *Gentiles* freedome from the seruitude of the law. He was also a witnes of all those things which Paule did, and had seene the holy Ghost geuen vnto the *Gentiles* which were circumcised and free from Moses law, by the onely preaching of faith in Iesus Christ, & he only stucke to Paule in this poynt: that it was not necessary that the *Gentiles* should be burdened with the law, but that it was enough for them to beleue in Christ. Wherefore by his owne experience he testifieth with Paule against the *Ievves*, that the *Gentiles* were made the children of God & saued by faith alone in Iesus Christ, without the law or circumcision.

Barnabas.

Not as hauing any soueraintie, othervvise then an Euangelist, or chiefe of the eldershippe of the churches. ¶ *Tit. 1. 5.*

Titus was not only a Christian but also the chiefe ouerseer in *Crete*: For vnto him Paule had committed the charge of gouerning the churches there. *Tit, 1.* And this Titus was a *Gentile*.

Verse. 2. And I vvent vp by reuelation.

For vnlesse Paule had bene admonished by reuelation, he had not gone vp to *Ierusalem*. But because God warned him by a speciall reuelation, and commaunded him to goe vp, therefore he went. And this he did to bridle or at least to appease the *Ievves* that beleued and yet obstinately contended about the keeping of the law, to the ende that the truth

of

of the gospell might be the more auaunced and confirmed.

Verse.2. And I communicated vvith them touching the gospell.

You heare thē that at length, after.18.yeres he went vp to Ierusalem, and conferred with the Apostles touching his gospell.

Verse.2. VVhich I preach among the Gentiles.

For among the Iewes he suffered the law & circumcision for a time, as the other Apostles did: I am made al things vnto all men, saith he, 1.Cor.9: yet euer holding the true doctrine of the gospel, which he preferred aboue the law, circumcision, the Apostles, yea & an Angell from heauen. For thus sayth he vnto the Iewes: Through this Christ is preached vnto you the forgeuenes of sinnes. And he addeth very plainly: And from all things, from the vvhich ye could not be iustified by the lavve of Moses, by him euery one that beleueth is iustified. For this cause he setteth forth and defendeth the doctrine of the gospell so diligently euery where, & neuer suffereth it to come in daūger. Notwithstanding he did not sodenly breake out at the first, but had regard vnto ỹ weake. And because the weake should not be offended, ther is no doubt but he spake to the Iewes after this maner: If that vnprofitable seruice of Moses law which nothing auaileth to righteousnes, do so highly please you, ye may kepe it stil for me, so that the Gentiles which are not bound to this law, be not charged therwithall.

Paule so defendeth the gospel, that he vvill haue all things geue place vnto it. *Actes.13.38.*

Paule confesseth then, that he cōferred the gospel wt the Apostles, (but sayth he) they profited me or taught me nothing: but I rather for the defence of the libertie of the gospel, in the presence of the Apostles did constantly resist those which would needes force the obseruation of the law vpon the Gentiles, and so did ouercome them. Wherfore your false apostles lie in saying that I circumcised Timothie, that I shaued my head in *Cenchrea*, and that I went vp to Ierusalem at the commaūdement of the Apostles. Nay rather I glory that in going vp to Ierusalem by the reuelation of God, and not at the commaundement of the Apostles, and there conferring my Gospell with them, I brought to passe the cōtrary, that is to say, obtained that the Apostles did approue me, and not those which were against me.

Now, the question wherupon the Apostles conferred together in this assembly, was this: whether the keping of the law were necessary to iustification or no? To this Paule answereth: I haue preached vn-

The question that vvas hād led in the meting of the Apostles.

*The practise of the church in the time of the Apostles, as touching Synodes and conferences, teach vs nowe to vse the same, when we haue any controuersie.

to the Gentiles, according to my gospel which I receaued from God, faith in Christ and not the law: and at this preaching of faith they receaued the holy Ghost: and hereof Barnabas shall beare me witnes. Wherfore I cõclude that the Gentiles ought not to be burdened with the law, nor to be circumcised. Notwithstanding I geue no restraint to the Iewes herein. Who if they will nedes kepe the law and be circumcised, I am not against it, so that they do it with fredome of conscience. And thus haue I taught and liued among the Iewes, being made a Iewe vnto the Iewes: holding euer ẏ truth of the gospel notwithstanding.

Verse.2. But particularly with them that were the chiefest.

That is to say, I did not onely conferre with the brethern, but with those that were the chiefest among them.

Verse.2. Lest by any meanes I should run, or had run in vaine.

VVhy Paule sayth, lest I had run in vaine.

Not that Paule doubted that he ran or had run in vaine, for as much as he had now preached the gospel. 18. peres (for it foloweth incontinẽt in the text, ẏ he had continued firme & constant all this while & had preuailed) but for that many did thinke that Paule had therefore preached the gospell so many peres in vaine, because he had set the Gentiles at libertie from the obseruation of the lawe. Moreouer, this opinion daily more and more increased, that the lawe was necessary to iustification. Wherfore in going vp to Ierusalem by reuelatiõ, he ment so to remedy this euill, ẏ by this conference all men might plainly see his gospell to be in no poynt contrary to ẏ doctrine of the other apostles: to the end ẏ by this meanes he might stop the mouthes of the aduersaries, which would else haue sayd that he ran or had run in vaine. Note here by the way, the vertue of mans righteousnes, or of the righteousnes of ẏ law to be such, that they which teach it, doe run and liue in vaine.

Verse.3. But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised.

VVhat was decreed in this conference.

This word, was compelled, sufficiently declareth what the cõference and conclusion was: to wit, that the Gentiles should not be constrained to be circumcised, but that circumcision should be permitted to ẏ Gentiles for a time: not as necessary to righteousnes, but for a reuerence to the forefathers: also for charities sake towardes the weake (lest they should be offended) vntil they were grown vp more strong in faith: For it might haue seemed straunge and vnseemely vpon a sudden to forsake the lawe and traditions of the fathers, which had bene geuen to this

people from God with ſo great glory.

Paule then did not reiect circumciſion as a dannable thing, neither did he by word or deede enforce the Iewes to forſake it. For in the. 1. Cor. 7. he ſayth: If any man be called being circumciſed, let him not adde vncircumciſion. But he reiected circumciſion as a thing not neceſſary to righteouſnes, ſeing the fathers themſelues were not iuſtified therby, but it was vnto thē as a ſigne onely or a ſeale of righteouſnes, wherby they teſtified and exerciſed their faith. Notwithſtāding the beleuing Iewes which were yet weake, & bare a zeale to the law, hearing that circumciſion was not neceſſary to righteouſnes, could vnderſtand this no otherwiſe, but ẏ it was altogither vnprofitable and dannable. And this fond opiniō of the weake Iewes ẏ falſe apoſtles did encreaſe, to the end that the hearts of the people being ſtirred vp againſt Paule, by this occaſiō, they might throughly diſcredite his doctrine. So we at this day do not reiect faſting & other good exerciſes as dānable things: but we teach ẏ by theſe exerciſes we do not obtaine remiſſion of ſinnes. When the people heare this, by & by they iudge vs to ſpeake againſt good workes. The Papiſts alſo do confirme & encreaſe this opinion in their preachings & writings. But they lie, & doe vs great wrong. For many yeres paſt there hath ben none that hath more truely and faithfully taught concerning good workes, then we doe at this day.

Hovv Paule refuſed circumciſion. 1. Cor. 7. 18.

Hovv vve teach faſting and other Chriſtian exerciſes novv a dayes.

Paule then did not ſo cōdemne circumciſion, as though it were ſinne to receaue it or kepe it: for ſo the Iewes would haue ben highly offended: but it was decided in this conference and Councel, that it was not neceſſary to iuſtification, & therfore not to be forced vpon the Gentiles. So this moderation was found, that for the reuerence of the fathers, and charitie towardes the weake in faith, the Iewes ſhould kepe the law and circumciſion ſtill for a time, notwithſtanding they ſhould not therby ſeke to be iuſtified: And alſo that the Gentiles ſhould not be burdened therwith, both becauſe it would haue bene to them a very ſtraūge thing, and alſo a burden vntolerable: briefly that none ſhould be conſtrained to be circumciſed, or any reſtrained from circumciſion.

VVhat vvas determined in that meting of the Apoſtles.

Actes 15. 10.

Paule therfore compelled none ẏ would be circumciſed, to remaine vncircūciſed, ſo ẏ he knew circūciſion not to be neceſſary to iuſtificatiō. This cōſtraint would Paule take away. Therfore he ſuffred ẏ Iewes to kepe ẏ law, ſo ẏ they did it w̄ a free conſcience. For he had euer taught, as wel the Iewes as the Gentiles, ẏ in conſcience they ought to be free frō the law & circumciſion: like as all the Patriarks & all the faithfull in ẏ old Teſtament were free in cōſcience & iuſtified by faith, & not by ẏ

law or circumcision. And in dede Paule might haue suffred Titus to be circumcised: but because he saw that they would compell him therunto, he would not. For if they had preuailed therein, by and by they would haue gathered that it had bene necessary to iustification, & so through this sufferance they would haue triumphed against Paule.

VVhy Paule vvould not suffer Titus to be circumcised.

Now, as the false apostles would not leaue circumcision & the obseruation of the law indifferent, but required the same as necessary to saluation: so at this day our aduersaries doe obstinately contend that mens traditions cā not be omitted without perill of saluation. And thus of an example of charitie, they make an example of faith, whē notwithstanding there is but one example of faith, which is to beleue in Iesus Christ: And this, as it is alone necessary to saluation, so doth it also indifferently pertaine to all men. Notwithstāding the aduersaries would rather worship the Deuill ten times in stead of God, then they would suffer this. Therfore they are daily hardned more and more, and seeke to establish their impieties and blasphemies against God, defending the same by force and tyrannie, and will not agree or consent vnto vs in any poynt. But what then? Let vs go on boldly in the name of the Lord of hostes, and for all this, let vs not cease to set forth the glory of Iesus Christ: and let vs fight valiantly against the kingdom of Antichrist by the word and by prayer, that the name of God alone may be sanctified, that his kingdom may come, and that his vvill may be done. And that this may spedely come to passe, we desire euen from the bottome of our heartes and say, Amen, Amen.

The obstinate aduersaries defend their vvicked blasphemies by tyrannie and violence.

Math. 6. 9. 10.

This triumph of Paule therfore was very glorious: namely, that Titus which was a Gentile, although he were in the midses of the Apostles and all the faithfull where this question was so vehemently debated, was not yet constrained to be circumcised. This victorie Paule carieth away, & sayth that in this conference it was decided by the consent of all the Apostles, the whole Church also approuing the same, that Titus should not be circumcised. This is a strong argument, and maketh very much against the false apostles. And with this argument: Neithervvas Titus compelled to be circumcised, Paule was able to repelle and mightely conuince all his aduersaries. As if he should say: VVhy doth these counterfait apostles so falsely report of me, saying, that I am compelled to keepe circumcision by the commaundement of the Apostles, seeing I haue the witnes of all the faithfull in Ierusalem, and moreouer of all the Apostles themselues, that by my pursute and trauaile the contrary was there determined:

The victorie of Paule against the false Apostles.

and

and that I did not onely there preuaile that Titus should not be circumcised, but that the Apostles did also approue and ratifie the same. Your counterfet apostles therfore do lie deadly, which slaūder me vnder the name of the Apostles, and therby deceaue you: for I haue the Apostles and all the faithfull, not against me, but with me. And this I proue by the example of Titus.

Notwithstanding, Paule (as I haue often sayd) did not condemne circumcision as an vnprofitable thing, nor constrained any man therevnto. For it is neither sinne nor righteousnes to be circumcised or vncircumcised, as it is neither sinne nor righteousnes to eate or drinke. For vvhether thou eate or eate not, thou art neither better nor vvorse. *1.Cor.8.8.* But if any mā should adde therto either sinne or righteousnes, and say: If thou eate thou sinnest, if thou abstaine thou art righteous, he should shew him selfe both foolish and wicked. Therfore to ioyne ceremonies with sinne or righteousnes, is great impietie: As the Pope doth, who in his forme of excommunication, threatneth to all those that doe not obey the law of the Bishop of Rome, Gods great curse and indignation, and so maketh all his lawes necessary to saluation. Wherefore the Deuil him selfe speaketh in the person of the Pope, & in all the Popes decrees. For if saluation cōsisteth in keping of the Popes lawes, what neede haue we of Christ to be our iustifier and Sauiour?

The Pope putteth righteousnes in the keping of his traditiōs, and damnation in breaking of them.

Vers.4.5. For all the false brethern that crept in, vvho came in priuely to espie out our liberty vvhich vve haue in Christ Iesus, that they might bring vs into bōdage. To vvhom vve gaue not place by subiection for an houre, that the truth of the Gospell might continue vvith you.

Here Paule sheweth the cause why he went vp to *Ierusalem*, and there conferred his gospell with the other Apostles, and why he would not circumcise Titus: Not that he might be the more certaine, or confirmed in the gospell by the Apostles, for he nothing doubted thereof: but that the truth of the gospell might continue in the Churches of the Galathians, and in all the Churches of the Gentiles. We see then that this busines of Paule was no light matter.

Nowe, where he speaketh of the truth of the Gospell, he sheweth that there be two gospels, a true and a false gospell. In deede the gospell of it selfe is simple, true and sincere, but by the malice of Satans ministers it is corrupt and defaced. Therfore where he saith: The truth

of the gospel, he would haue vs to vnderstād also the contrary. As if he would say: The false apostles do also preach a faith & a gospel, but they are both false. Therfore haue I set my selfe so constantly against them: and in that I would not geue place vnto them, I haue brought to passe that the truth of the gospell continueth with you. So the Pope and the Anabaptists doe bragge at this day that they teach the Gospell & faith in Christ. True it is: but with such frute as the false apostles once did, whom Paule calleth before in the first chapter troublers of the church, and subuerters of the gospell of Christ. On the other side he sayth that he teacheth the truth of the gospell. As if he should say: Those things which the false apostles teach, bragge they neuer so much that they teach the truth, are nothing else but starke lies. So all Heretikes pretend the name of God, of Christ, and of the Church. Also they pretend that they will not teach errours or lies, but most certaine truth and the pure Gospell of Christ.

The gospell of the false apostles.

The gospell of the Pope, and other heretikes the Anabaptistes. *Verse.7.*

Of preachers vvhich preach Christ corruptly.

Now the truth of the gospell is, that our righteousnes cometh by Faith only without the workes of the law. The corruption or falshode of the Gospell is, that we are iustified by Faith, but not without the workes of the lawe. With the like condition the false apostles also preached the Gospel. Euen so doe our Papists and craftie Sophisters at this day. For they say that we must beleue in Christ, and that Faith is the foundation of our saluation: but it iustifieth not, except it be furnished with charitie. This is not the truth of the Gospell, but falshode and dissimulation. But the true Gospell in deede is, that works or charitie are not the ornament or perfection of faith: but that faith of it selfe is Gods gift and Gods worke in our hearts, which therefore iustifieth vs because it apprehendeth Christ our redemer. Mans reason hath the law for his obiect, thus thinking with it selfe: This I haue done, this I haue not done. But faith being in her owne proper office, hath no other obiect but Iesus Christ the sonne of god, deliuered to death for the sinnes of the whole world. It loketh not to charitie. It sayeth not: what haue I done? what haue I offended? what haue I deserued? but what hath Christ done? what hath he deserued? Here the truth of the gospel answereth thee: he hath redemed thee from thy sinne, from the Deuil & from eternall death. Faith therefore acknowlegeth, that in this one person Iesus Christ, it hath forgeuenes of sinnes and eternall life. He that turneth his eyes away from this obiect, hath not true Faith but a fantasie and a vaine opinion, and turneth his eyes from the promise to the law, which terrifieth and driueth to desperation.

The truth of the gospell, vvhat it is.

The corruptiō of the gospell.

The doctrine of the Papistes concerning faith.

The obiect of reason.

The obiect of faith, is the thing vvhervnto the eie of faith loketh, vvhich is Christ.

Wherfore

Wherfore those things which the Sophisters & Scholemen haue taught cõcerning the iustifying faith being furnished wᵗ charitie, are no thing else but mere dreames. For that faith which apprehẽdeth Christ the sonne of God & is furnished wᵗ him, is the same faith that iustifieth, and not that faith which includeth charitie. For a true & a stedfast faith must lay hold vpon nothing else but Christ alone, and in the afflictions and terrours of conscience it hath nothing else to leane vnto, but this Diamond Christ Iesus. Wherfore he ꝑ apprehendeth Christ by faith, although he be neuer so much terrified with the law, & pressed downe with the weight of his sinnes, yet may he be bold to glory that he is righteous. How or by what meanes? Euen by that precious Pearle Christ which he possesseth by faith. This our aduersaries vnderstand not, and therfore they cast away this precious Pearle Christ, & in his place they set charitie, which they say is their precious Diamund. Now, when they can not tell what Faith is, it is vnpossible that they should haue faith: much lesse can they teach it vnto others. And as for that which they will seme to haue, it is nothing else but a very dreame, an opinion, and naturall reason, and not faith.

Faith adorned vvith charity.

True faith.

This I say, to the end ye may perceaue that Paule mentioning here the truth of the Gospell, speaketh with great feruencie of spirite for the more reproofe of the contrary. For by these wordes he reprehendeth the false apostles, for that they had taught a false gospell: for they required circumcision & the obseruation of the law as necessary to saluation. Moreouer, they went about by craftie sleights and policie to entrap Paule: for they watched him narowly, to see whether he would circumcise Titus or no: Also whether he durst withstand them in ꝑ presence of the Apostles, and for this cause he reprehendeth them bitterly. They vvẽt about (sayth he) to spie out our libertie vvhich vve haue in Christ Iesu, that they might bring vs into bõdage. Wherfore the false apostles armed them selues on euery side, that they might cõuince and confound him before the whole congregation. Besides this, they went about to abuse ꝑ authoritie of ꝑ Apostles, in whose presence they accused him, saying: Paule hath brought Titus being vncircumcised, into ꝑ company of all the faithfull: he denieth and condemneth ꝑ law in your presence which are Apostles. If he dare be so bold to attẽpt this here & before you, what will not he attempt in your absence among ꝑ *Gentiles*?

Sleights practised of the false apostles against Paule.

Wherfore when he perceaued ꝑ he was so craftely assailed, he strõgly withstode the false apostles, saying: we did not suffer our liberty which we haue in Christ Iesu to come in daũger, although the false brethren

sought by all meanes to snare vs, and put vs to much trouble: but we ouercame them euen by the iudgement of the Apostles themselues, and we would not yelde vnto them, no not one howeer (for, no doubt, their drift was to haue caused Paule to surcease from this liberty for a time) sithens we saw ỳ they required the obseruation of ỳ law as necessary to saluation. But if they had alleaged nothing els but charitable bearing with the brethren, no doubt but Paule would haue giuen them place. But it was an other thing that they sought, to witte, that they might bring Paule and all that stucke to his doctrine into bondage. Therefore he would not yelde vnto them, no not the space of one moment.

In like maner doe we also offer to the Papistes all that is to be offered, yea and more then we ought. Onely we except the libertie of conscience which we haue in Christ Iesus. For we will not suffer our consciences to be bound to any worke, so that by doing this thing or that, we should be righteous, or leauing the same vndone, we should be damned. * We are contented to eate the same meates that they eate, we wil kepe their feastes and fasting daies, so that they will suffer vs to doe the same with a free conscience, and leaue these threatning words wherw they haue terrified and brought vnder their subiection the whole world, saying: we commaūd, we charge, we charge againe, we excōmunicate, &c. but this liberty we can not obtaine: like as Paule also could not in his time. Therefore we doe as he did. For when he saw that he could not obtaine this libertie, he would not geue place to the false Apostles, for the space of one howeer.

* These be the corruptions vvhich Luther here sayth, that he tolerateth more then he ought to do: but the safest vvay is, quite to reiect them.

The Popes thunderbolts.

Wherefore like as our aduersaries wil not leaue this free vnto vs, that onely faith in Christ iustifieth: so on the other side neither will we nor can we geue place vnto them, that faith furnished with charitie iustifieth. Here we wil and we ought also to be rebellious and obstinate against them, for els we should lose the truth of the Gospell: we should lose our liberty which we haue, not in the Emperour, not in Kings and Princes, not in that mōster the Pope, not in the world, not in flesh, bloude, reason &c: but which we haue in Christ Iesus. We should lose faith in Christ, which (as before I haue said) apprehēdeth nothing els but that precious pearle Christ. This faith whereby we are regenerate, iustified, and engrafted into Christ, if our aduersaries will leaue vnto vs sound and vncorrupt: we offer vnto them that we will doe all things, so that they be not contrary to this faith. But because we can not obtaine this at their hande[illegible], we againe for our parte will not yelde vnto them one heares breadth. For here is a great and a weighty mat-

It is a point of true godlines to be stout against the merit-mongers for keping our Christian liberty.

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ter in hand, namely touching the death of the ſonne of God: who by the will and commaundement of the father was made fleſh, was crucified and died for the ſinnes of the world. If faith here geue place, then is this death and reſurrection of the ſonne of God in vaine: then is it but a fable that Chriſt is the Sauiour of the world: then is God alſo found a lier becauſe he hath not performed that he promiſed. Our ſtoutnes therefore in this matter is godly and holy: For by it we ſeeke to preſerue our liberty which we haue in Chriſt Ieſus, and therby to retaine the truth of the Goſpell: which if we loſe, then doe we alſo loſe God, Chriſt, all the promiſes, faith, righteouſnes, and euerlaſting life.

VVhen faith is ſound all things are ſafe

The holy obſtinacie and ſtoutnes of the Godly.

But ſome man will ſay: The lawe is diuine and holy. Let the law haue his glory: but yet no law, be it neuer ſo diuine and holy, ought to teach me that I am iuſtified and ſhall liue through it. I graunt it may teach me that I ought to loue God and my neighbour: alſo to liue in chaſtitie, ſobernes, patience &c. but it ought not to ſhew me how I ſhould be deliuered from ſinne, the Deuill, death and hell. Here I muſt take counſell of the Goſpell, I muſt harken to the Goſpell which teacheth me, not what I ought to doe (for that is the proper office of the law): but what Ieſus Chriſt the ſonne of God hath done for me: to wit, that he ſuffered and died to deliuer me from ſinne and death. The Goſpell willeth me to receaue this and to beleue it. And this is the truth of the Goſpell. It is alſo the principall article of all Chriſtian doctrine: wherein the knowledge of all godlines conſiſteth. Moſt neceſſary it is therfore that we ſhould know this article wel, teach it vnto others, and beate it into their heades continually. For as it is very tender, ſo is it ſoone hurt. This Paule had well tried, and of this haue all the godly alſo good experience.

The doctrine of the lavv.

The doctrine of the Goſpel.

To conclude, Paule would not circumciſe Titus, and (as he ſaith) for no other cauſe but for that certaine falſe brethren were crept in, to eſpie out their liberty, and would haue conſtrained Paule to circumciſe Titus. Paule perceauing this conſtraint and neceſſity, would geue no place, no not for one hower, but ſtrongly reſiſted them: And therefore he ſaith: Neither Titus vvhich vvas vvith me, being a Gentile, vvas compelled to be circumciſed. If they had required this in the way of brotherly charitie, doubtles he would not haue denied it. But ſeing they would haue done it as a neceſſary thing, and that by compulſion, to the ill example of others, to the ouerthrowing of the Goſpell and to bring mens conſciences into bondage, therefore he ſetteth himſelfe mightely againſt them, and preuailed ſo, that Titus was not circumciſed.

Galat.2.3.

It may seeme to be but a small matter to be or not to be circumcised. But when a man hath an affiance in keping, or is in feare for not keping of it, here God is denied, Christ is reiected, the grace and all the promises of God are refused. But if circumcision be kept without this addition, there is no daunger. If the Pope would in this sort require of vs the keping of his traditions as bare ceremonies, it should not be greuous vnto vs to kepe them, forasmuch as we also doe vse ceremonies: but to binde mens consciences to these ceremonies, and to make of them an high and acceptable seruice vnto God, yea and moreouer to adde, that life and saluation, or death and euerlasting damnation consisteth in the obseruation hereof, is a deuilish superstition and full of blasphemie. Who so will not crie out against this, accursed be he.

They are to be restrained to such as serue to edification or els vve ought to leaue them.

Verse. 6. 7. And of them vvhich seemed to be great, I vvas not taught (vvhat they vvere in times past, it is no matter to me. &c.)

This is a vehement and a stout confutation. For he geueth not to the true Apostles themselues any glorious title: but as it were abasing their dignitie, he saith: vvhich seemed to be great, that is, which were in authoritie: vpon whom the determination of all matters depended. Notwithstanding the authoritie of the Apostles was in deede very greate in all the churches. And Paule also did not seeke any whit to diminish their authoritie, but he thus contemptuously aunswereth ẏ false Apostles, which set ẏ authoritie & dignitie of ẏ Apostles against Paule in all the churches, ẏ therby they might weaken his authority & bring his whole ministery into contempt. This Paule might not suffer. To ẏ end therfore that the truth of the Gospell and liberty of conscience in Christ might continue among the *Galathians* and in all the churches of the Gentiles, he aunswereth stoutly to the false Apostles, that he passed not how greate the Apostles were or what they had bene in time past: and wheras they alleadged the authority of the name of the Apostles against him, it toucheth him nothing at all. He confesseth that the Apostles are in deede somewhat, and that their authority is to be reuerenced. Notwithstanding his Gospell and ministery ought not to be ouerthrowne for the name or title of any whatsoeuer, be he an Apostle or an Angell from heauen.

VVhy Paule geueth not vnto the apostles any glorious title.

And this was one of the greatest arguments that the false Apostles vsed against Paule. The Apostles said they, were familiarly conuersant with Christ for the space of three yeares. They heard and sawall his

his preachings and miracles. Moreouer they themselues preached & wrought miracles whiles Christ was yet liuing in the world: whom Paule neuer saw in the flesh, & as touching his conuersion, it was long after the glorification of Christ. Wherefore they should now consider which of these they ought more to beleue: Paule which was but one and alone, and also but a disciple, yea and one of the last of all: or the cheifest and most excellent Apostles, which long before Paule were sent & confirmed by Christ himselfe. To this Paule answereth: what of all this? This argument concludeth nothing. Let the Apostles be neuer so greate, yea let them be Angels from heauen, it is no matter to me. The question is not here cõcerning the excellency of the Apostles, but concerning the word of God and the truth of the Gospell. Herein consisteth all the weight of the matter, that the Gospell may be preserued pure and vncorrupt: which also aboue all things ought to be preferred. Therefore how greate Peter and the other Apostles haue bene, what greate miracles they haue wrought, it is no matter to me. This is it that I onely seeke, euen that the truth of the Gospell may continue among you. This seemeth to be but a slender answere of Paule, when of purpose he so contemneth the authoritie of the Apostles which the false Apostles alledged against him, and geueth no other solution to their mighty argument then this: it is no matter to me. Notwithstanding he addeth a reason of the confutation.

The argument of the false Apostles against Paule.

The vvord of God to be preferred before all titles and persons vvhat soeuer.

Verse. 6. God accepteth no mans person.

This place he alledgeth out of Moses, who vseth ỳ same, not once but many times: Thou shalt not accept in iudgemẽt the persõ of the rich man or of the pore. And this is a principle of diuinitie: God is no acceptor of persons. With the which saying he stoppeth the mouthes of the false apostles. As though he would say: Ye set those against me which seeme to be somewhat: but God careth not for such outward things. He regardeth not ỳ office of Apostleship. It is not ỳ dignity or authority of mẽ ỳ he loketh vpon. And in tokẽ hereof, he suffered Iudas one of ỳ chiefest Apostles, & Saul one of ỳ greatest kings, yea & the first of all, to fall away & to be damned. Ismaell also & Esau he refused, being both first born. So shal you find throughout al ỳ whole scripture ỳ god oftẽtimes reiected those which in outward shew were very good & holy mẽ. And in these exãples God seemeth sometimes to be cruel: but it was most necessary ỳ such feareful exãples should be shewed & also be writẽ.

God respecteth no mans person. *Deut.10.17. 2 Chron.19.7. Rom.2.11. Eccles.35.16. Actis.10.34. Ephes.6.9. Coloss.3.26.*

Iudas. Saule. Ismaell. Esau.

For this vice is naturally graffed in vs, that we highly esteeme ỳ persons and outward appearance of men and more regard the same then the word of God. Contrariwise God will haue vs to fixe our eies and to rest wholy vpon the word it selfe: he will not haue vs to reuerence and adore the Apostleship in the persons of Peter and Paule, but Christ speaking in them, and the word which they bring and preache vnto vs.

Mã regardeth the person.

This the naturall man can not see: but the spirituall man onely discerneth the person from ỳ word, ỳ veile of God from God himselfe. Now this veile of God is euery creature. Moreouer, God here in this life dealeth not with face to face, but couered and shadowed from vs: ỳ is, as Paul saith in an other place: *vve se him novv as it vvere through a glasse and darkely. Therefore we can not be vvout veiles in this life. But wisedom is here required, which can discerne the veile from God himselfe: and this wisedom the world hath not. The couetous man hearing that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God, eateth the bread, but he seeth not God in the bread: for he beholdeth the veile onely and outward shew. So he doth with gold and other creatures, trusting to them so long as he hath them: but when they leaue him, he despaireth. And thus he honoureth not the creator, but the creatures, not God but his owne belly.

Euery creature of God may be called the veile of God, because God is, as it vvere couered and shadovved vnder it.
*1. Cor. 13. 12.

Deut. 8. 10.
Mat. 4. 4.

Mã trusteth to the veiles of God, and not to God himselfe.

This I speake least any man should thinke ỳ Paule vtterly condemneth these outward veiles or persons. For he sayth not that there ought to be no person, but that ther is no respect of persons with God. There must be persons and outward veiles: God hath geuen them and they are his good creatures: but we must put no trust in them. All the matter is in the right vsing of things, & not in the things thẽ selues, as before I haue sayd. There is no fault in circumcision or vncircumcision (for circumcision is nothing, and vncircumcision is nothing) but in the vse therof. To put righteousnes in the one, and vnrighteousnes in the other, that vse is damnable and ought to be taken away: which being remoued, circumcision and vncircumcision are things tolerable.

The outvvard veiles are Gods good creatures, but vve must not trust in them, vvhich is vvicked.

So the Prince, the magistrate, the preacher, the scholemaster, the scholer, the father, the mother, the children, the master, the seruaũt are persons and outward veiles, which God will haue vs to acknowledge, loue and reuerence as his creatures, which also must needes be had in this life: but he wil not haue vs so to reuerence them or trust vnto them, that we forget him. And to the end that we should not too much magnifie the outward persons or put any trust in them, God leaueth in them offences and sinnes, yea great and foule sinnes, to teach vs what

difference

difference there is betwene the person and God him self. *Dauid that good king, because he should not seeme to be a person vpon whom men should trust, fel into horrible sinnes, adulterie and murther. *Peter that excellent Apostle denied Christ. These and such like examples, wherof the scripture is full, ought to warne vs that we repose not our trust in the person & outward veile, nor thinke that when we haue the outward shewes & shadowes, we haue al things: As it is in Poperie, where they iudge all things according to the outward veile, and therefore all Poperie is nothing else but a meere respecting of persons and outward shewes. God hath geuen his creatures to our vse and to doe vs seruice, and not as Idols, that we should do seruice vnto them. Let vs then vse bread, wine, apparell, possessions, gold, siluer, and all other creatures: but let vs not trust or glory in them: for we must trust and glory in God alone: he onely is to be loued, he only is to be feared and honored.

God suffreth his deare saincts to fal into great vices, that vve shuld not cleaue to their persons.
*2. Sam. 11. 4. 17.
*Mat. 26. 69. Marke. 14. 66. Luke. 22. 55. Iohn. 18. 25.
Men are but men.

Paule calleth here the person of man the Apostleship or office of the Apostles, which wrought many and greate miracles, taught and conuerted many to the faith, and were also familiar with Christ. Briefly, this word person comprehendeth the whole outward conuersation of the Apostles which was holy, and their authoritie which was great. Notwithstanding (sayth he) God esteemeth not these things: Not that he esteemeth them not at all, but in the matter of iustification he regardeth them not, be they neuer so great and so glorious. For we must diligently marke this distinction, that in matters of diuinitie we must speake farre otherwise then in matters of policy. In matters of policy (as I haue sayd) God will haue vs to honour and reuerence these outward veiles or persons as his instruments by whom he gouerneth and preserueth the world. But when the question is touching religion, conscience, the feare of God, faith and the seruice of God, we must not feare these outward persons, we must put no affiance in them, loke for no comfort from them, or hope for deliuerance by them either corporally or spiritually. For this cause God will haue no respect of persons in iudgement: for iudgement is a diuine thing. Wherefore I ought neither to feare the iudge, nor trust to the iudge: but my feare & trust ought to be in God alone, who is the true iudge. The ciuill iudge or magistrate I ought in deede to reuerence for Gods cause, whose minister he is: but my conscience may not stay or trust vpon his iustice & equitie, or be feared through his vniust dealing or tyranny, whereby I might fal into any offence against God, either in lying, in bearing false witnesse, or denying the truth &c. Otherwise I will reuerence and he-

Paule calleth the Apostleship the person of man.

The outvvard person is not to be looked vpon in iudgement, *Deut. 1.*

honour the magistrate with all my heart.

VVhat can the Pope otherwise do being Antichrist but take vpon him dominion such as Gods vvord neuer allovved of? Marke vvhat seruitude Luther vvas cõtent to endure so that he and others might enioy the liberty of conscience.

So I would also honour the Pope and loue his person if he would leaue my conscience free and not compell me to sinne against God. But he will so be feared and adored as can not be done without offence to the maiestie of God. Here since we must needes lose the one, let vs lose the person and sticke to God. We could be content to suffer ẏ dominion of the Pope: but because he abuseth the same so tirannously against vs, & would compell vs to deny and blaspheme God, & him onely to acknowledge as our Lord & master, clogging our consciences, & spoiling vs of the feare & trust which we should haue in God, therfore we are compelled by the commaundement of God to resist the Pope: for it is writen that vve must rather obey God then men. Therfore wout offẽce of cõsciẽce (which is our singular cõfort) we cõtemne ẏ authority of ẏ pope.

Acts.4.19.

The dominion of the Pope intolerable.

There is a vehemencie in this word God: for in the cause of religion and the word of God, there must be no respect of person: but in matters of policy we must haue regard to the person: otherwise there must needes follow a contempt of all reuerence and order. In this world god will haue an order, a reuerence and a difference of persons. For els the childe, the scholler, the seruaunt, the subiect would say: I am a Christian as well as my father, my scholemaster, my master, my Prince: why then should I reuerẽce him? Before God there is no respect of persons, neither of Grecian nor of Iewe, but all are one in Christ: although not so before the world.

Rom.2.9.10

Thus Paule dissolueth the argument of ẏ false Apostles touching ẏ authority of ẏ Apostles, saying that it is nothing to ẏ purpose. For the question is not here concerning ẏ respect of persons, but ther is a farre weightier matter in hand, ẏ is to say, a diuine matter cõcerning God & his word, & whether this word ought to be preferred before ẏ Apostleship or no. Whereunto Paule aunswereth: So that the truth of the gospel may continue, so that the word of God and the righteousnes of faith may be kept pure and vncorrupt, let the Apostleship goe, let an Angell from heauen, let Peter, let Paule and altogether perish.

Verse. 6. Neuertheless they that seemed to be the chiefe, did communicate nothing vvith me.

As though he would say: I did not so conferre with the Apostles, that they taught me any thing. For what should they teach me, since Christ by his reuelation had before sufficiently taught me all things? & moreouer

ouer since I haue now preached ẏ Gospell the space of eightene yeares among the Gentiles, & Christ hath wrought so many miracles by me, wherby he hath confirmed my doctrine? Wherfore it was but a conference and no disputation. Wherin I learned nothing, neither did I recãt, nor yet defend my cause, but only declared what things I had done: to witte, that I had preached to the Gentiles faith onely in Christ wout the lawe, and that by this preaching of faith the holy Ghost came downe vpon the Gentiles, which immediatly spake wth diuers tongues. Which thinge when ẏ Apostles heard, they witnessed ẏ I had taught ẏ truth. Wherfore the false Apostles doe me greate wrong which peruert and turne all these things cleane contrary. VVhat Paule did in that conference.

Now if Paule would geue no place to the false Apostles which set the authoritie of the true Apostles against him: much lesse ought we to geue place to our aduersaries, which haue nothing els to bragge of but the authoritie of their Idol the Pope. I know that the godly ought to be humble: but against the Pope I will and I ought to be proude with an holy pride and say: Thou Pope, I wil not be subiect vnto thee: I will not take thee for my master, for I am sure that my doctrine is true and godly. But the Pope will not heare this doctrine. May he would force vs to obey his lawes and his decrees, and if we will not, he will by and by excommunicate, curse and condemne vs as heretikes. Such pride therfore against the Pope is most necessary. And if we should not so be proude, & vtterly condemne in ẏ holy Ghost both him wth al his doctrine, & the deuil ẏ father of lies speaking in him, we should neuer be able to defend this article of ẏ righteousnes of faith. We doe not then contemne the authoritie of the Pope because we would heare rule ouer him, neither doe we goe about to exalt our selues aboue all soueraigne power, since it is euident that we teach all men to humble and submit thẽselues to the higher powers * ordained of God: but this is it that we onely seke, that the glory of God may be maintained and the righteousnes of faith may be kept pure and sound. The holy pride of the godly against the Pope. VVhye the godly are proude against the Pope. *The Pope is no power ordeined of God.

Wherfore if the Pope will graunt vnto vs that God alone by his meere grace through Christ doth iustifie sinners, we will not onely carry him in our hands, but will also kisse his feete. But since we can not obtaine this, we againe in God are proude against him aboue measure, & will geue no place, no not one heares breadth to all the Angels in heauen, not to Peter, not to Paule, nor to an hundreth Emperours, not to a thousand Popes, nor to the whole worlde. Be it farre from vs that we should here humble our selues, since they would take This is impossible for Antechrist the sõne of perdition to acknowledge.

from vs our glory, euen God himselfe that hath created vs and geuen vs all things, and Iesus Christ who hath redemed vs with his bloud. Let this be then the conclusion of altogether, that we will suffer our goods to be taken away, our name, our life, and all that we haue: but the Gospell, our faith, Iesus Christ we will neuer suffer to be wrested from vs. And cursed be that humilitie which here abaseth and submitteth it selfe. Nay rather let euery Christian man here be proude and spare not, except he will deny Christ.

Wherefore God assisting me, my forehead shalbe more hard then all mens foreheads. Here I take vpon me this title, according to the prouerbe: *I geue place to none.* Yea I am glad euen wbal my hart in this poynt to be called rebellious and obstinate. And here I confesse that I am and euer will be stout and sterne and will not one inch geue place to any creature. Charitie geueth place: for it suffereth all things, beleueth all things, hopeth all things, endureth all things. But faith geueth no place, yea it can suffer nothing, according to this aūcient verse, *Non patitur ludum fama, fides, oculus:* That is, mans good name, his faith, and his eie will not be dalied withall. Wherefore a Christian, as touching his faith, can neuer be to proude nor to stout, neither must he relent or geue place, no not the breadth of one hear. For faith maketh a man here like vnto God: but God suffereth nothing, he geueth place to none, for he is immutable. So is faith immutable, and therfore may suffer nothing, geue place to no man. But as touching charitie let a Christian man yeld and suffer all things, for therin he is but a man.

1 Cor. 13. 7. Loue suffereth all things, but faith can beare nothing

2 Pet. 1. 4.

Vers. 7. 8. But contrariwise when they sawe that the Gospell ouer vncircūcision was committed vnto me, as the Gospel ouer circumcision was vnto Peter (for he that was mighty by Peter in the Apostleship ouer the circumcision, was also mighty by me towards the Gentiles.)

With these words Paule mightely confuteth the false Apostles: For here he chalengeth to himselfe the same authoritie which the false Apostles attributed to the true Apostles. And he vseth here a figure which is called an Inuersion, returning their argument against themselues. The false Apostles (saith he) doe alledge against me the authoritie of the greate Apostles, to maintaine their cause. But I contrariwise doe alledge the same against them for my defence, for the Apostles are on my side. Wherefore O my *Galathians*, beleue not these counter-

counterfet apostles which bragge so much of the authoritie of the Apostles against me. For the Apostles when they saw the Gospell ouer the vncircumcision to be committed to me, and knew of the grace that to me was geuen, gaue to me and Barnabas the right hands of felowship, approuing my ministerie and geuing thankes vnto God for the gift which I had receiued. Thus he retourneth the argument of the false apostles vpon them selues. And here is also in these wordes an ardent vehemencie, and more contained in matter, then in wordes is able to be expressed.

This seemeth to be a hard text, where Paule sayth that the gospell ouer the vncircumcision was committed vnto him, & ouer the circumcision vnto Peter, when notwithstanding Paule almost euery where preached to the Iewes in their Sinagoges, and Peter likewise to the Gentiles. There are examples & testimonies of both in the Acts. Peter conuerted the *Centurian* w̄ his familie, which was a Gentile. He wrote also to the Gentiles, as his first epistle testifieth. Paule preaching Christ among the Gentiles, entreth notwithstanding into the Sinagoges of the Iewes, and there preacheth the gospel. And our Sauiour Christ in Mathew and Marke commaundeth his apostles to goe throughout the whole world, and preach the Gospel to euery creature. Paule likewise sayth: The gospel preached to euery creature which is vnder heauen. Why then doth he call himselfe the Apostle of the Gentiles, and Peter with the other, the Apostles of the circumcision?

To Peter is cōmitted the Gospell ouer circumcision, and to Paule ouer vncircūcision.

Actes.10.17.

1.Peter.1.1.

Actes.9.20.

Mat.28.9.10.
Marc.16.15.
Coloss.1.5.6.

This question is not hard. Paule here hath respect vnto this, that the other Apostles remained specially in Ierusalem, until God called them vnto other places. Thus stoode the matter then for the time, that whiles the politicall state of the Iewes continued, the Apostles still remained in *Iudea*: but when ỳ destruction of Ierusalem approched, they were dispersed throughout the whole world. But Paule as it is written in the Actes, by a singular vocation was chosen to be the Apostle of the Gentiles, and being sent out of *Iudea*, he traueled through ỳ countreys of the Gentiles. Now were the Iewes dispersed almost throughout ỳ whole world, and dwelt here and there in cities and other places amongs the Gentiles. Paule comming thether was wont (as we read in the Actes) to goe into the Sinagoges of the Iewes, and by this occasion he first brought vnto them as the children of the kingdom, this glad tidings, that the promises made vnto the fathers, were now accomplished by Iesus Christ. When they would not heare this, he turned to the Gentiles, as Luke witnesseth, where he bringeth in Paule thus

Actes.13.1.2.
Peter the Apostle of the Ievves, and Paule of the Gentiles.

Actes.9.20.
Paule preached also to the Ievves.

Act.13.45.46. Matth.10.6. boldly speaking against the Iewes: It vvas necessary that vve should first preach the vvord of God vnto you: but seing ye reiect it, & iudge your selues vnvvorthy of euerlastig life, loe vve turne to the Gentiles.

Actu.28.28. And in the Actes: Be it knovvne therfore vnto you, that this saluation of God is sent vnto the Gentiles, and they shall heare it. Wherefore Paule was sent specially vnto the Gentiles. But because he was a detter vnto all, and became all things vnto all mē, therfore, occasion being offered, he went into the Sinagoges of the Iewes, where not only the Iewes, but also ý Gentiles heard him preaching Christ. Otherwhiles he preached publikely in the market place, in houses, and by the riuers sides. He was specially then the Apostle of the Gentiles, as Peter was of the Iewes: who notwithstanding preached Christ to the Gentiles also when occasion was offered.

Rom.1.14.

Vncircūcisiō. Circumcision. And here he calleth vncircumcision the Gentiles, and circumcision the Iewes by a figure named *Synecdoche*, which vnder part comprehēdeth the whole: which figure is commonly vsed in the scripture. The gospell then ouer vncircumcision, is that which should be preached to the Gentiles. This gospell he sayth was committed vnto him, as the gospell ouer circumcision was vnto Peter. For as Peter preached the gospell among the Iewes, so did he among the Gentiles.

Paule receaueth not his gospel of the other Apostles. This he often repeteth, ý Peter, James and Iohn, which semed to be the pillers of the church, taught him nothing, nor committed vnto him the office of preaching the Gospell, as hauing authoritie and rule ouer him. But they them selues (sayth he) did see that the gospell was committed vnto me: but not by Peter. For as I did not receiue or learne my gospel of man, so did I receiue no cōmaundement by man to preach the same, but both the knowlege and the cōmaundement to preach it amōg the Gentiles, I receiued immediatly from God: like as the charge was geuen of God vnto Peter to preach the same among the Iewes.

The Apostles calling equall. This place witnesseth very plainly that the Apostles had like calling, like charge, and all one Gospell. Peter preached no other Gospell then the rest of the Apostles did, neither did he appoynt to others their charge and office: but there was an equalitie among them all, for they were all taught of God, that is, both their vocation and charge was wholy and immediatly from God. There was none therefore greater then other: none that had any prerogatiue aboue other. And therefore where the Pope bauteth that Peter was the chiefe of the Apostles, that thereby he might confirme and stablish his vsurped primacie, it is an impudent lie.

Equalitie among the Apostles.

Verse. 8. For he that vvas mightie by Peter.

This is a confutation of an other argument of the false apostles. Why doe the false apostles boast (sayth he) that the Gospell of Peter was mightie, that he converted many, that he wrought many and great miracles, raised vp the dead, and with his shadow cured the sick? I graunt all these things to be true: but Peter receiued this power from heauen. God gaue a vertue to his woorde that many did beleeue him, and great miracles were wrought by him. The same power had I also: which I receiued not of Peter, but the same God and the same spirite which was mightie in Peter, was mightie in me also. I had the same grace: I taught many: I wrought many miracles, and through my shadow also I cured the sicke. And this Luke testifieth in the. 19. of the Actes in these woordes: And God vvrought no small miracles by the handes of Paule, so that from his body vvere brought napkins and handkercheefes, and the diseases departed from them, and the euill spirites vvent out of them. Read more hereof in the. 13. 16. 20. 28. of the Actes. *Acts. 5. 14.* The Gospell of Peter mightie. *Acts. 19. 11. 12.*

To conclude, Paule wil be counted in no poynt inferiour to the rest of the Apostles: and herein he standeth with a godly and a holy pride. For he was compelled of necessitie to take vpon him stoutly against Peter, and the zeale of God constrained him to be proud whether he would or no. Certaine prophane spirites, as Iulianus and Porphirius not considering this, thought it to be but a carnall pride that caused Paule thus to doe: such as at this day we see in the Pope and his generation. But Paule had not here his owne busines in hand, but a matter of Faith. Nowe, as concerning Faith we ought to be inuincible, and more harde if it might be, then the Adamant stone. But as touching charitie, we ought to be soft, and more flexible then the reede or leafe that is shaken with the winde, and ready to yelde to euery thing. Therefore the controuersie was not here touching the glorie of Paule, but the glory of God, the word of God, the true worship of God, true religion, and the righteousnes of Faith, to the ende that these things might still remaine pure and vncorrupt. The stoutnes of Paul is not carnall.

Verse. 9. And vvhen Iames and Cephas and Iohn knevv of the grace that vvas geuen vnto me, vvhich are counted to be pillers,

they gaue to me and to Barnabas the right hands of felovvship, that vve should preach vnto the Gentiles, and they vnto the circumcision.

That is to say, when they heard that I had receaued my calling and charge from god to preach the gospel among the Gentiles, & that God had wrought so many miracles by me: moreouer, that so great a nomber of the Gentiles were come to the knowledge of Christ through my ministerie, and that the Gentiles had receiued the holy Ghost without the law and circumcision by the onely preaching of faith, they glorified God for this grace which was geuen vnto me.

VVhat Paule calleth grace in this place.

He calleth grace here what so euer he had receaued of God: to wit, that of a persecuter and waster of the Church, he was made an Apostle, was taught by Jesus Christ, & enriched with spiritual gifts. And heer ewithall he sheweth that Peter gaue testimonie vnto him, that he was a true Apostle, sent and taught, not by hym selfe nor by the other Apostles, but by God alone, and not onely acknowledged the ministerie and authoritie of Paule, and giftes of the spirite which were in him, as heauenly things, but also approued and confirmed the same, and yet not as a superiour and ruler, but as a brother and witnes. Iames and Iohn did likewise the same. Wherefore he concludeth that they which are esteemed for the cheefe pillers amongst the Apostles, are wholy with him and not against him.

Peter alovveth the ministerie of Paul.

Verse. 9. The right handes of felovvship.

As if they should haue sayd: We (O Paule) in preaching the gospel, doe agree with thee in all things. Therefore in doctrine we are companions and haue felowship togither therin: that is to say, we haue all one doctrine, for we preach one gospell, one baptisme, one Christ and one faith. Wherefore we can teach or enioyne thee nothing, since there is one mutuall consent betwixt vs in all things. For we doe not teach any other or more excellent things then thou doest: but the same giftes which we haue, we see to be in thee also, saving that to thee is committed the Gospell ouer the vncircumcision, as the Gospell ouer the circumcision is vnto vs. But we conclude here that neither vncircumcision nor circumcision ought to hinder our societie and felowship, since it is but one gospell which we both preach.

Paule and the other Apostles taught all one gospell.

Hetherto Paule hath proued by manifest witnes, not only from god, but also frō man, that is to say, the apostles, y he had truely & faithfully preached

preached the gospel. Therfore he sheweth that what so euer the false apostles sayd to diminish his authority, is but fained and forged matter, and ỳ the testimony of the Apostles maketh for him, & not for the false apostles. But for that he is alone & wout witnes, therfore he addeth an oth, & calleth God to record that ỳ things which he hath spokē are true.

Verse. 10. VVarning onely that vve should remember the poore: vvhich thing also I vvas diligent to doe.

After the preaching of the Gospel, the office and charge of a true and faithful Pastor is, to be mindful of ỳ poore. For where the Church is, there must needes be poore: who for the most part are the onely true disciples of the Gospell, as Christ sayth: The poore receiue the glad tidings of the Gospell. For the world and the Deuill do persecute the Church, and bring many to pouertie, who are afterwardes forsaken and despised of the world. Moreouer the world not onely offendeth herein, but is also careless for the maintenaunce and preseruation of the gospell, true religion, and the true seruice of God. There is none that will now take any care for the nourishing of the ministers of the Church, and erecting of scholes: but for the erecting and stablishing of false worship, superstition and idolatrie, no cost was spared, but euery man was ready to geue largely what so euer could be made. And hereof came vp so many Monasteries, so many cathedrall Churches, so many Bishoppricks in the Popes church where all impietie raigned, with so great reuenues prouided for their sustentation: where as now a whole Citie thinketh it much to finde one or two poore ministers and preachers of the Gospell, which before, whiles the Pope and all impietie raigned, was charged and burdened with finding so many Monasteries and infinite swarmes of malling Priestes. To be briefe, true religion is euer in neede. And Christ complaineth, that he is hungrie, thirstie, harbourles, naked and sicke. Contrariwise, false religion and impietie flourisheth & aboundeth with all worldly wealth and prosperitie. Wherfore a true and faithful Pastor must haue a care of the poore also: and this care Paule here confesseth that he had.

A good minister must be carefull for the poore. *Esay. 61. 1. Math. 11. 5. Luke. 4. 18.*

The vvorld is forvvard to geue for the maintenaunce of vngodlines, but it careth not for Gods ministers.

Math. 25. 35.

Verse. 11. And vvhen Peter vvas come to *Antiochia*, I vvithstoode him to his face: for he vvas to be blamed.

Paule goeth on still in his confutation, saying that he not onely

hath for his defence the testimonie of Peter & the other Apostles which were at Ierusalem: but also that he withstoode Peter in the presence of the whole Church of *Antioche*. He sheweth here a matter not done in a corner, but in the face of the whole church. For (as before I haue said) he hath here no trifeling matter in hand, but the chiefest article of all Christian doctrine. The value and maiestie where of who so rightly esteemeth, to him all other things shall seeme but vile and nought worth. For what is Peter? what is Paule? what is an Angell from heauen? what are all other creatures to the article of Iustification? which if we know, then are we in the cleare light: but if we be ignorant therof, thē are we in most miserable darknes. Wherfore if ye see this article impugned or defaced, feare not to resist either Peter or an Angell from heauen, following the example of Paule, who seing the maiestie of this article to be in daunger for the dignitie of Peter, did nothing regard his dignitie & estimation, ỳ he might keepe ỳ same pure & vncorrupt. For it is written: He that loueth father or mother, or his owne life more then me, is not worthy of me.

The maiestie of this article of iustificatiō.

Mar. 10. 39. Math. 16. 25.

It behoueth vs to be obstinate in Gods matter.

Wherefore we are not ashamed for the defence of the truth, to be counted and called of the hypocrites proud and obstinate, & such as wil be onely wise, will heare none, will geue place to none. Very necessary it is here to be inflexible & obstinate. For the cause why we offend man, that is to say, tread downe the maiestie of the person or of the world, is such, that the sinnes which the world iudgeth to be most hainous, are counted singular vertues before God. In that we loue our parentes, honoure the Magistrate, shew reuerence to Peter and other ministers of the word, we doe well. But here we haue in hand the cause neither of Peter nor parēts, nor Magistrate, nor of the world, nor of any other creatures, but of god him selfe. Here if I geue no place to my parents, to the Magistrate, or an Angell from heauen, I doe well. For what is the creature in respect of the creator? Yea, what are all creatures cōpared vnto him? Euen as one droppe of water in respect of the whole sea. Why then should I so highly esteme Peter which is but a droppe, and set God aside which is the whole sea? Let the droppe therefore geue place to the sea, and let Peter geue place vnto God. This I say, to the ende that ye should diligently weye and consider the matter wherof Paule entreateth: For he entreateth of God, who can neuer be magnified enough.

And here of purpose he addeth this clause, to his face, against the venemous vipers and apostles of Satan, which sclaunder those that

are

are absent, and in their presence dare not once open their mouth: as the false apostles did, whom also here he toucheth by the way: which durst not speake euill of him in his presence, but in his absence sclaundered him most spitefully. So did not I (sayeth he) speake euill of Peter, but frankly and openly I withstoode him, not of any colourable pretence, ambition, or other carnall affection, but because he was to be blamed.

A Christian will openly reproue vices in his brother

Here let other men debate whether an Apostle may sinne or no. This say I, that we ought not to make Peters fault lesse then it was in deede. The Prophets themselues haue sometimes erred and ben deceiued. * Nathan of his owne spirite sayd vnto Dauid that he should build the house of the Lord. But this Prophecie was by and by after corrected by a reuelation from God, that it should not be Dauid, because he was a man of warre and had shed much bloud, but his sonne Salomon ỳ should build vppe the house of ỳ Lord. So did the Apostles erre also. For they imagined that the kingdom of Christ should be carnall and worldly, as we may see in the first of the Actes. And Peter him selfe, although he heard this commaundement of Christ: Goe into the whole world. &c. Yet he had not gone vnto Cornelius, if he had not ben admonished by a vision. But in this matter he did not onely erre, but also committed a great sinne, and if Paule had not resisted him, all the Gentiles which did beleue, had ben constrained to receiue circumcision, and to kepe the lawe. The beleuing Iewes also had ben confirmed in their opinion: to witte, that the obseruation of these things was necessary to saluation, and by this meanes they had receiued againe the lawe in stede of the Gospell, Moises in stede of Christ: and of all this great enormitie and horrible sinne Peter by his dissimulation had ben the onely occasion. Therfore we may not attribute to the Saincte such perfection, as though they could not sinne.

The Prophets and Apostles haue sinned, and had their infirmities, & yet God hath deliuered vnto vs by their ministerie, whatsoeuer he would haue vs to folow without corruption.
*2. Sam. 7. 3. 4. 5
Actes 1. 6.
Peter sinned.
Math. 28.
Actes. 10. 11.

No Saincte without sin.

Luke witnesseth ỳ there was such great dissention betwene Paule and Barnabas, (which were put a part together for the ministerie of ỳ gospell among the Gentiles, and had traueled through many regions, and preached vnto them the gospell) ỳ the one departed from the other. Here we must nedes say ỳ there was a fault either in Paule or in Barnabas. And doubtles it could not be but that the discord was exceeding great which seperated these two companions being ioyned together in such a holy felowship, as the text witnesseth. Such exãples are writen for our consolation. For it is a great cõfort vnto vs when we heare that euen ỳ saincts which haue the spirit of god, do sinne. Which cõfort they

Dissention betwene Paule and Barnabas.
Actes. 15. 1. 2. 3.

The fauls of the Saincte bring great comfort vnto vs.

would take from vs which say that the sainctes doe not sinne.

Iudges.16. 2 Sam.11.24. Iob.3.10. Iob.4.&c. Ierem.20.14. Ionas.4.3.

Sampson, Dauid and many other excellent men, full of the holy Ghost, fell into greate sinnes. Iob and Ieremy curse the day of their natiuitie. Elias and Ionas are wery of their life, and desire death. Such errours and offences of the sainctes, the scripture setteth forth to the comfort of those that are afflicted and oppressed with desperation, and to the terrour of the proude. No man hath so greuously fallen at any time, but he may rise againe. And on the other side, no man taketh so fast footing but he may fall. If Peter fell, I may likewise fall. If he rose againe, I may also rise againe. And such examples as these are, ỹ weake harted and tender consciences ought to make much of, that they may the better vnderstand what they pray for when they say: forgeue vs our trespases: and, I beleue the forgeuenes of sinnes. We haue the selfe same spirite of grace and prayer which the Apostles and all the saincts had, neither had they any prerogatiue aboue vs. We haue ỹ same gifts which they had, the same Christ, baptisme, word, forgeuenes of sinnes, all which they had no lesse neede of then we haue, and by the same are sanctified and saued as we be.

Verse. 12. For before that certaine came from Iames, he did eate with the Gentiles.

Peter lieth with the Gétiles like a Gentile.

The Gentiles which were conuerted to the faith, did eate meates forbidden by the law, and Peter being conuersant with the Gentiles which were conuerted, did eate with them, and drunke wine also which was forbidden, knowing that herein he did well, and therefore boldly transgressed the law with the Gentiles. Paule confesseth that he also did the like when he saith that he became as a Iewe to the Iewes, and to them that were without law, as though he were without law: That is to say, with the Gentiles he did eate and drinke like a Gentile and kept no law at all: with the Iewes, according to the lawe he abstained from all things forbidden in the law. For he laboured to serue & please all men that he might gaine all. Wherefore Peter in eating and drinking with the Gentiles sinned not, but did well, and knew that it was lawfull for him so to doe: For he shewed by this transgression, that the law was not necessary to righteousnes, and also deliuered the Gentiles from the obseruation of the lawe. For if it were lawful for Peter in one thing to breake the law, it was lawfull for him to breake it in al things. And Paule doth not here reproue Peter for his transgression, but for

1 Cor.9.20.21.

his

his dissimulation, as followeth.

Verse. 12. But when they were come, he withdrewe and separated himselfe, fearing them which were of the circumcision.

Here then ye see Peters offence, as Paule plainly setteth it forth. Paule accuseth him not of malice or ignorance, but of dissimulation and infirmity, in that he abstained from meates forbidden in the law, fearing lest the Iewes which came from Iames, should be offended therby, and had more respect to the Iewes then to ỹ Gentiles: wherby he gaue occasion as much as in him was, to ouerthrow the Christian libertie & truth of the Gospell. For in that he did withdraw and vtterly separate himselfe, abstaining from meates forbidden in the lawe (which notwithstanding he had eaten of before) he ministred a scruple of conscience to the faithfull, thus to gather vpon his example: Peter abstaineth from meates forbidden in the law: therefore he that eateth meates forbidden in the law, sinneth and transgresseth the law: but he that abstaineth is righteous and kepeth the law, for els would not Peter haue withdrawn himselfe. But because he did so, and of purpose refused those meates which before he did eate, it is a sure argument that such as eate against the law doe sinne, and such as abstaine from meates which the law forbiddeth, doe keepe the law and are iustified thereby.

The offence of Peter.

VVhat the beleuing Iewes gathered of Peters abstaining.

Here note, that the end of this facte of Peter is reproued of Paule, & not the fact it selfe: for the facte in it selfe was not euill. To eate and drinke, or not to eate & drinke is nothing. But the end, that is: If thou eate thou sinnest: If thou abstaine thou art righteous, is euill. So circumcision of it selfe is good, but this end is euill: If thou be not circũcised after the law of Moses, thou cãst not be saued. Also to eate meates prohibited in the law, is not euill: but this shrinking and dissimulation of Peter is euill. For it might be said: Peter abstaineth from meates forbidden in the law: wherfore if thou doest not likewise abstaine, thou canst not be saued. This Paule might in no wise dissemble: for the truth of ỹ Gospell was here in daunger. To the end therefore that this truth might continue sound and vncorrupt, he resisted Peter to his face.

A facte is one thing and the end of a facte an other.

And here we must make a distinction. For meates may be refused two maner of waies. First for christian charities sake. And herein ther is no daunger: for to beare with the infirmitie of my brother it is good. So Paule himselfe both did and taught. Secondly, by abstaining from them to obtaine righteousnes, and for not abstaining to sinne and to be

Meates may be refused two maner of waies. 1 Cor. 9.

be damned. Here accursed be charitie with all the seruice and workes of charitie whatsoeuer. For thus to refraine frō meates is to deny Christ, to tread his bloud vnder our feete, to blaspheme the holy Ghost, and to despise all holy things. Wherefore if we must lose the one, let vs rather lose man our frend and brother, then God our father. For if we lose god our father, man our frend and brother can not continue.

Ierome, who neither vnderstood this place nor the whole epistle besides, thinketh this to be but a fained reprehension of Paule, & therfore he excuseth Peters fall, saying, that it was done by ignorance. But Peter offended through dissimulation, and therby he had established ỳ necessity of the law, he had constrained both Gentiles & Iewes to reuolt from the truth of the Gospell, he had giuen them greate occasion to forsake Christ, to despise grace, to returne to ỳ Iewish religion & to beare all ỳ burdens of ỳ law, if Paule had not reproued him & by that meanes reuoked ỳ gentiles & Iewes which were offēded through this example of Peter, to ỳ liberty which is in Christ Iesus & to the truth of ỳ gospel.

The dissimulation of Peter

The sinne of Peter.

Wherfore if a man would here set forth and amplifie Peters offence, it should appeare to be very greate, and yet was it not done by malice or ignorance, but by occasion and feare only. Thus we see what ruines may come by one mans fal and offence if it be not well seene to and corrected in time. Wherfore we may not trifle with this article of iustification: neither is it without good cause that we do so often and so diligently put you in minde therof.

A fall in doctrine is easy.

The Councell holden at Ierusalem.

Acts. 15.

And it is much to be marueled that Peter being such an excellent Apostle should thus do: who before in ỳ Councel of *Ierusalem* stood in a maner alone in the defence of this article & preuailed therin, namely ỳ saluation cometh by faith wout the law. He that before did so constantly defend the truth & liberty of the gospell, now by his fall in abstaining from meates forbidden in ỳ law, is not only the cause of greate offence, but also offendeth against his owne decree. Wherfore let him which thinketh he standeth, take heede lest he fall. * No man would thinke what daūgers & perils do ensue of traditions & ceremonies: which not withstanding we can not want. What is more necessary then ỳ law & the workes therof? and yet there is great daunger lest by the same, men be brought to ỳ denial of Christ. For of the law often times cometh a trust & affiance in works, & where that is, there can be no affiance in Christ. Christ therfore is soone denied & sone lost, as we may see by this example of Peter, who knew this article of iustification better then we do, & yet how easily did he geue occasion of such an horrible ruine, that all ỳ

1. Cor. 10. 12.

*Ceremonies are daungerous: and if such offence come by keping those which were commaunded of God, what may we think of such as Antechrist hath deuised, seruing to no edification?

Gentiles

Gentiles ſhould therby haue falne away from the preaching of Paule, & by this meanes ſhould haue loſt ỳ goſpell & Chriſt himſelfe. And all this ſhould haue bene done vnder a holy pretence. For they might haue ſaid: Paule, hetherto thou haſt taught vs ỳ we muſt be iuſtified by grace without the law. Thou ſeeſt now that Peter doth the contrary: for he abſtaineth from meates forbidden in the law, & hereby he teacheth vs ỳ we can not be ſaued except we receaue circumciſion & obſerue the lawe.

Verſe. 13. And the other Ievves diſſembled likevviſe vvith him, in ſo much that Barnabas vvas brought into their diſſimulation alſo.

Here ye may plainly ſee that Paule chargeth Peter with diſſimulation. If Peter diſſembled, then did he certainly know what was the truth and what was not. He that diſſembleth ſinneth not of ignorance, but deceaueth by a colour which he knoweth himſelfe to be falſe. And other (ſaith he) diſſembled likevviſe vvith Peter, in ſo much that Barnabas alſo (who was Paules companion, & had now a long time preached among the Gentiles faith in Chriſt without the law, together w Paule) vvas brought into their diſſimulation. Ye haue here then Peters offence plainly deſcribed to be meere diſſimulation, which afterwards had ben an occaſion of the ruine of the Goſpel then newly receaued, if Paule had not reſiſted him.

Peters diſſimulation.

Diſſimulation vvhat it is.

And this is a wonderfull matter, that God preſerued the church being yet but yong, and the Goſpell it ſelfe, by one onely perſon. Paule alone ſtandeth to the truth: for he had loſt Barnabas his companion, & Peter was againſt him. So ſometime one man is able to doe more in a Councell then the whole Councell beſides. Which thing the Papiſtes thẽſelues do witnes. And for example they alledge *Paphnutius, who wſtoode ỳ whole Councell of *Nice* (which was the beſt of all that were after the Councell of the Apoſtles at *Ieruſalem*) & preuailed againſt it.

*Paphnutius ſtoode in the defence of the mariage of miniſters againſt the vvhole Councell.

This I ſay, to the end that we ſhould diligently learne the article of Iuſtification, and make a plaine difference betwene the lawe and the Goſpell, and that in this matter we ſhould doe nothing by diſſimulation, or geue place to any man, if we will retaine the truth of the goſpell and faith ſound and vncorrupt: which (as I haue ſayd) are ſoone hurt. Wherefore in this caſe away with reaſon, which is an enemie to Faith: which alſo in tentations of ſinne and death, leaneth not to the righteouſnes of Faith (for thereof it is vtterly ignorannt), but to her owne righteouſnes, or at leaſt to the righteouſnes of the law. Now as ſoone as the law and reaſon ioyne together, faith loſeth her virginitie: for

The lavve and the Goſpell muſt be diſcerned one from the other.

The lavve and reaſon are againſt faith.

for nothing more strongly fighteth against faith then the lawe and reason. And these two enemies can not be conquered but with great labour and difficultie: which we must conquere notwithstanding if we will be saued.

VVhat vve must do vvhē our cōscience is terrified.

Wherefore, when thy conscience is terrified with the lawe, and wrestleth with the iudgement of God, aske counsell neither of reason nor of the lawe, but rest onely vpon grace and the word of consolation, and so stand herein, as if thou haddest neuer heard any thing of the law: but ascend vp to the glasse of faith, where neither the law nor reason do shine, but onely the light of Faith, which assureth vs that we are saued by Christ alone without any law. Thus the gospell leadeth vs beyond and aboue the light of the law and reason, into the inward and deepe secretes of Faith, where the lawe and reason haue nothing to doe. Notwithstāding we must hearken also vnto the law, but in place and time.

Exod. 19. 16. Moises in the mountaine vvas aboue the lavv: so in matters of faith, vve must haue nothing to doe vvith the lavv.

Moises whiles he was in the mountaine, where he talked with God face to face, had no law, made no law, ministred no law: but when he was come downe from the mountaine, he was a lawgeuer, and gouerned the people by the law. So the conscience must be free frō the law, but the body must be obedient vnto the law.

Hereby it appeareth ẏ Paule reproued Peter for no light matter, but for the chiefest article of all Christian doctrine, which by Peters dissimulation was in great daunger. For Barnabas and the other Iewes dissembled togither with him, which did all offend: not through ignorance or malice, but for feare of ẏ Iewes: wherby their hearts were so blinded that they did not see their sinne. And certainly it is much to be marueled, that such excellent men as Peter, Barnabas and others, should so sodenly and so lightly fall, especially in that thing which they knew to be well done, & had also before taught vnto others. It is a perilous thing therefore to trust to our owne strength, be we neuer so holy, neuer so well learned, and although we thinke our selues neuer so sure of that we know. For in that wherof we thinke our selues most sure, we may erre and fall, & bring our selues and other into great daunger. Let vs therefore diligently and with all humilitie employ our selues in the studie of the holy scriptures, and let vs heartely pray that we neuer lose the truth of the gospell.

VVe must not trust in our ovvn strēgth.

Thus we see then that we are nothing, with all our giftes be they neuer so great, except God assist vs. When he leaueth vs to our selues, our wisedom and knowledge is nothing. For in the houre of tentation it may suddenly come to passe, that by the subteltie of the Deuil, all the

VVithout Gods assistāce vve can doe nothing.

comfor-

comfortable places of the scripture shalbe taken out of our sight, and such places onely as containe threatnings shalbe set before our eies & shal oppresse & vtterly confound vs. Let vs learne therfore ẏ if God withdraw his hand we may soone be ouerthrowne. Neither let any man vaunt and glory of his owne righteousnes, wisedome and other gifts, but let him humble himselfe and pray with the Apostle: Lord encrease our faith. *Luc.17.5.*

Verse. 14. But when I saw that they went not the right way to the truth of the Gospell.

This is a wonderfull example of such excellent men and pillers of the church. There is none but Paule that hath his eies open and seeth the offence of Peter, Barnabas and the other Iewes which dissembled with Peter. On the other side, they doe not see their owne offence: nay they rather thinke that they doe well in bearing with the infirmitie of the weake Iewes. Wherefore it was very necessary that Paule should reproue their offence and not dissemble it, and therefore he accuseth Peter, Barnabas and other, that they went not ẏ right way to the truth of the Gospell: that is to say, they swarued from the truth of the Gospell. It is a greate matter that Peter should be accused of Paule as one that was falne from the truth of the Gospell. He could not be more greuously reprehended. Yet he suffered it patiently, and no doubt but he gladly acknowledged his offence. I sayde before that many haue the Gospell but not the truth of the Gospell. So Paule saith here, that Peter, Barnabas and other of the Iewes went not the right way to the truthe of the Gospell: that is to say, they had the Gospell, but they walked not vprightly according to the Gospell. For albeit they preached the Gospell, yet through their dissimulation (which could not stand with the truth of the Gospell) they established the law: but the establishing of the law is the abolishing of the Gospell. Peter knoweth not his errour.

Who so then can rightly iudge betwene the lawe and the Gospell, let him thanke God, and know that he is a right Diuine. In the time of tentation, I confesse that I my selfe doe not know how to doe it as I ought. Now, the way to discerne the one from the other, is to place the Gospell in heauen and the lawe on the earth: to call the righteousnes of the Gospell heauenly, and the righteousnes of the law earthly: and to put as greate difference betwene the righteousnes of the gospell and of the law, as God hath made betwene heauen and earth, betwene The difference of the lawe and the Gospel is most diligently to be learned.

The difference betvvene the lavv and the Gospell.

light and darknesse, betweene daye and night. Lette the one be as the light and the day, and the other as the darkenes and the night. And would to God we could yet further separate the one from the other. Wherefore if the question be concerning the matter of faith or conscience, let vs vtterly exclude the law, and leaue it on the earth: but if we haue to doe with workes, then let vs lighten the lanterne of workes and of the righteousnes of ỹ law. So let the Sunne & the inestimable light of the Gospell and grace shine in the day, and the lanterne of the law in the night. Wherefore if thy conscience be terrified with the sense and feeling of sinne, thinke thus with thy selfe: Thou art now remaining vpō earth: there let the Asse labour and trauel: there let him serue and carry the burthen that is laid vpon him, that is to say, let the body with his members be subiect to the law. But when thou mountest vp into heauen, then leaue the Asse with his burthen on the earth: for the conscience hath nothing to doe with the law or workes, or with the earthly righteousnes. So doth the Asse remaine in the valley, but the cōscience ascendeth with Isaac into the mountaine, knowing nothing at all of the law or workes thereof, but onely looking to the remission of sinnes and pure righteousnes offered and freely geuen vnto vs in Christ.

VVhen the lavv is to be vrged.

Contrariwise in ciuill policy, obedience to the law must be seuerely required. There nothing must be knowne as concerning the Gospell, conscience, grace, remission of sinnes, heauēly righteousnes, or Christ himselfe: but Moses onely with the law and the workes thereof. If we marke well this distinction, neither the one nor the other shall passe his bounds, but the law shall abide without heauen, that is, without the heart and conscience, and contrariwise the libertie of the Gospell shall abide without the earth, that is to say, without the body and members thereof. Now therfore as soone as the law and sinne come into heauen, that is, into the conscience, let them by and by be cast out. For the conscience being feared with the terrour of the wrath and iudgement of God, ought to know nothing of the law and sinne, but of Christ onely. And on the other side, when grace and liberty come into the earth, that is, into the body, then say: thou oughtest not to dwell in the dregges and dunghill of this corporall life, but thou belongest vnto heauen.

The lavv hath nothing to do vvith the conscience.

This distinction of the law and the Gospell Peter confounded through his dissimulation, and therby perswaded the beleuing Iewes that they must be iustified by the Gospell and the law together. This might not Paule suffer, and therefore he reproued Peter, not to put him to any reproch, but to the ende that he might againe establish a plaine

difference

difference betwene these two: namely that the Gospell iustifieth in heauen and the lawe on earth. The Pope hath not onely mixed the law with the Gospell, but also of the Gospell hath made meere lawes, yea and such as are ceremoniall onely. He hath also confounded and mixed politicall and ecclesiasticall matters together: which is a deuilish and an hellish confusion.

The Pope maketh the Gospell lavv, and confoundeth them both togeather.

This place touching the difference betwene the law and the Gospell, is very necessary to be knowne: for it containeth the summe of all Christian doctrine. Wherfore let all that loue and feare God, diligētly learne to discerne ẏ one from the other, not only in words, but in effect & practise, ẏ is to say, in heart & conscience. For as touching ẏ words, the distinction is soone made: but in time of tentation thou shalt finde the Gospell but as a straunger and a rare geest in thy conscience: but the law contrariwise thou shalt finde a familiar and continuall dweller within thee: for reason hath the knowledge of ẏ law naturally. Wherfore when thy conscience is terrified with sinne, which the law vttereth and encreaseth, then say thou: There is a time to die and a time to liue: there is a time to heare the law and a time to despise the law: there is a time to heare the Gospel, and there is a time to be ignorant of the Gospell. Let the law now depart and let the Gospell come: for there is now no time to heare the lawe, but the Gospell. But thou hast done no good: nay thou hast done wickedly & hast greuously sinned. I graūt: notwithstanding I haue remission of all my sinnes for Christes sake. But out of the conflicte of conscience, when externall duties must be done, there is no time to harken to the Gospell: then must thou follow thy vocation and the workes thereof.

Hovv necessary this difference is to be knovven.

The Gospell a straunger in tentations: The lavve a continuall geest.

The time of the Gospell.

An obiection of the lavv.

VVhen vve must heare the lavv.

Verse. 14. I said vnto Peter openly: If thou being a Ievve liuest as the Gentiles and not as the Ievves, vvhy constrainest thou the Gentiles to doe like the Ievves.

That is to witte, thou art a Iewe and therfore art bound to liue like a Iewe, that is, to abstaine from meates forbidden in the law. Notwithstanding thou liuest like a Gentile: that is to say, thou doest contrary to the law and transgressest the law. For as a Gentile which is free frō ẏ law, thou eatest common & vncleane meates, & therin thou doest well. But in that thou being afraid at the presence of the brethren conuerted from the Iewish religion, abstainest from meates forbidden in the law and keepest the law, thou compellest the Iewes likewise to keepe the law: that is, thou constrainest them of necessitie to obserue the law.

To liue like the Ievves

For in that thou abstainest from prophane meates, thou geuest occasion to the Gentiles thus to thinke: Peter abstaineth from those meates which the Gentiles vse to eate, which also he himselfe before did eate, therefore we ought likewise to auoid the same, and to liue after the maner of the Iewes: otherwise we can not be iustified or saued. We see thē þ Paule reproueth not ignorance in Peter, (for he knew that he might freely eate with the Gentiles all maner of meates,) but dissimulation, wherby he compelled the Gentiles to liue like the Iewes.

Peter through his dissimulation compelled the Gentiles to liue like the Iewes

Here I say againe, that to liue as the Iew, is not euil of it selfe, for it is a thing indifferent either to eate swines flesh or any other meates. But so to play the Iewe that for conscience sake thou abstainest from certayne meates, this is to deny Christ & to ouerthrowe the Gospell. Therfore when Paule saw that Peters act tended to this end, he resisted him and said: Thou knowest that the keeping of the lawe is not necessary to righteousnes, but that we are iustified onely through faith in Christ, and therfore thou keepest not the law, but transgressest the law and eatest all maner of meates. Notwithstanding by thy example thou constrainest the Gentiles to forsake Christ and to returne to the lawe. For thou geuest them occasion thus to thinke: Faith onely is not sufficient to righteousnes, but the law and workes are also required. And this Peter teacheth vs by his example. Therfore the obseruation of the law must needes be ioyned with faith in Christ if we wilbe saued. Wherefore Peter by this example is not onely preiudicial to the purity of doctrine, but also to the truth of faith and christian righteousnes. For the Gentiles receaued this of him, that the keping of the law was necessary to righteousnes: which errour in case it be admitted, then Christ profiteth nothing.

Things indifferent may not clogge mens consciences.

Peters errour.

Hereby it plainly appeareth to what end this discord betwene Paule and Peter tendeth. Paule doth nothing by dissimulation, but dealeth sincerely and goeth plainly to worke. Peter dissembleth, but this dissimulation Paule reproueth. The controuersie was for the maintenance of pure doctrine and the veritie of the Gospell: and in this quarell Paule did not care for the offence of any. In this case all people and nations, all Kings and Princes, all Iudges & Magistrats ought to geue place. Since then it is so daungerous a thing to haue to doe with the law, and that this fall was so sodaine and so greate as if it had bene from heauen aboue euen downe into hell, let euery Christian diligently learne to discerne betwene the law and the Gospell. Let him suffer the law to rule ouer the body and members therof, but not ouer the conscience. For

that

that Queene and spouse may not be defiled with the lawe, but must be kept without spot for her onely husband Christ, as Paule sayth. 2. Cor. 11. I haue espoused you to one husband. &c. Let the conscience then haue her bride chamber, not in the lowe valley, but in the high mountaine: in the which let Christ lie and there rule & reigne, who doth not terrifie and afflict sinners, but comforteth them, pardoneth their sinnes and saueth them. Wherefore let the afflicted conscience thinke vpon nothinge, know nothing, set nothinge againste the iudgement of God, but the worde of Christ, whiche is the worde of grace, of remission of sinnes, of saluation and euerlasting life. But this to performe in deede, is a hard matter. For mans reason and nature can not stedfastly cleaue vnto Christ, but oftentimes it is caried away with the cogitations of the lawe and sinne, and so alwayes seeketh to be at libertie after the flesh, but according to conscience a seruaunt and slaue.

Libertie of conscience. 2. Cor. 11. 2.

VVhat an afflicted conscience ought chiefly to looke vpon.

Verse. 15. VVe vvhich are Ievves by nature, and not sinners of the Gentiles.

That is to say: we are borne vnto the righteousnes of the lawe, to Moses, and to circumcision, and euē in our birth we bring the law with vs. We haue the righteousnes of the law by nature, as Paule before sayth of him selfe in the first chapter: Being zelous of the traditions of the fathers. Wherefore if we be compared to the Gentiles, we are no sinners: we are not without the law & without works as the Gentiles: but we are Iewes borne, we are borne righteous & brought vp in righteousnes. Our righteousnes beginneth euē with our birth, for ỳ Iewish religion is naturall vnto vs. For God commaunded Abraham to circumcise euery man childe the eight day. This law of circumcision receiued from the fathers, Moses afterward confirmed. It is a great matter therfore that we are Iewes by nature. Notwithstanding, although we haue this prerogatiue, that we are righteous by nature, borne to the law and the workes therof, and are not sinners as the Gentiles, yet are we not therfore righteous before God.

Galat. 1. 14.

The prerogatiue of the Ievves.

Gen. 17. 10.

Hereby it is euident that Paule speaketh not of ceremonies, or of the ceremoniall lawe, as some doe affirme, but of a farre waightier matter, namely of the nativitie of the Iewes, whom he denieth to be righteous, although they be borne holy, be circumcised, keepe the lawe, haue the adoption, the glory, the couenaunt, the fathers, the true worship, God, Christ, the promises, liue in them and glory in

Iohn.8.33. *Rom.3.17.* the same: as they say Iohn.8. VVe are the seede of Abraham. Also, vve haue one father, vvhich is God. And to the Romaines: Beholde, thou art called a Ievv, and resteſt in the lavv.&c. Wherfore, although that Peter and the other Apostles were the children of God, righteous accoꝛding to the law, the woꝛks and the righteousnes therof, circumcision, the adoption, the couenaũts, the pꝛomises, the Apostleship and all such like: yet Chꝛistian righteousnes commeth not therby: foꝛ none of all these is faith in Chꝛist, which onely (as foloweth in the text) iustifieth, and not the law: Not that the law is euil oꝛ damnable, foꝛ the law circumcision, and such like, are not therefoꝛe condemned because they iustifie not: but Paule therfoꝛe taketh from them the office of iustification, because the false apostles contended that by them, without faith, and onely by the woꝛke wꝛought, men are iustified & saued. This was not to be suffred of Paule. Foꝛ where faith ceaseth, all things are deadly: the law, circumcision, the adoption, the temple, the woꝛship of God, the pꝛomises, yea God and Chꝛist him selfe without faith pꝛofiteth nothing. Paule therfoꝛe speaketh generally against all things which are contrary to faith, and not against ceremonies onely.

Faith onely iustifieth.

All things deadly vvithout faith.

Verse.16. Knovv that a man is not iustified by the vvorks of the lavv, but by the faith of Iesus Chꝛist.

The vvorke of the lavve. This clause the vvorke of the lavv, reacheth farre, and compꝛehẽdeth much. We take the woꝛke of the law therefoꝛe generally foꝛ that which is contrary to grace. What so euer is not grace, is the law, whether it be Iudiciall, ceremoniall, oꝛ the ten commaundements. Wherfoꝛe if thou couldest doe the woꝛkes of the lawe accoꝛding to this commaũdement: Thou shalt loue the Lord thy God vvithall thy heart.&c. (which no mã yet euer did oꝛ could do) notwithstanding thou shouldest not be iustified befoꝛe God: foꝛ a man is not iustified by the woꝛkes of the law. But hereof we will speake moꝛe largely hereafter.

The woꝛke of the law then accoꝛding to Paule, signifieth the woꝛke of the whole law, whether it be ceremoniall oꝛ Moꝛal. Now if ỹ woꝛke of the moꝛall law doe not iustifie, much lesse doth circumcision iustifie, which is a woꝛke of the ceremonial law. Wherfoꝛe, when Paule sayth, (as he oftentimes doth) that by the lavv, oꝛ by the vvorkes of the lavv (which are both one) a man is not iustified, he speaketh generally of the whole law, setting the righteousnes of faith against the righteousnes of the whole law. Foꝛ the righteousnes of the law (sayth he) a man is not pꝛonounced righteous befoꝛe God: but the righteousnes of faith

God imputeth freely through grace, for Christes sake. The lawe (no doubt), is holy, righteous and good, and consequently the works of the law are holy, righteous, and good: yet notwithstanding a man is not iustified therby before God.

Now, the works of the law may be done either before iustificatiō or after. There were many good men euen amōgst the *Paganes*, as Xenophon, Aristides, Fabius, Cicero, Pomponius Atticus & others, which before iustification perfourmed the deedes of the lawe, and did notable workes. Cicero suffered death valiantly in a good & a iust cause. Pomponius was a cōstant man, & loued truth, for he neuer made lie him self nor could suffer the same in any other. Now, constancie & truth are noble vertues & excellent works of the lawe, & yet were they not iustified therby. After iustification, Peter, Paule, & al other christians haue done & do the works of the law, but yet are they not iustified therby. I knowe not my selfe giltie in any thing (sayth Paule) and yet am I not therby iustified. We see then that he speaketh not of any part of the law, but of the whole law, and all the workes thereof.

VVorks done before iustification, and after iustification.

Cicero Pomponius Atticus.

Paule intreateth of the vvhole lavve.

The Diuinitie of the Sophisters, commonly called the Scholemen.

Wherfore the wicked & pernicious opinion of the Papists, is vtterly to be condemned, which do attribute the merite of grace & remission of sinnes to ẏ worke wrought. For they say ẏ a good worke before grace, is auaileable to obtaine grace of Congruence, which they call *meritum de Congruo*, because it is meete and conuenient that God should reward such a worke. But when grace is obtained, ẏ worke folowing deserueth euerlastig life of due det & worthines, which they cal *meritum de Condigno*. As for exāple: If a mā being in deadly sin, wout grace, do a good worke of his owne good naturall inclination: that is, if he say or heare a Masse, or geue almes, and such like, this man of cōgruence deserueth grace. When he hath thus obtained grace, he doth a worke which of worthines deserueth euerlasting life. For the first, god is no detter: but because he is iust and good, it behoueth him to approue such a good worke though it be done in deadly sinne, & to geue grace for such a seruice. But when grace is obtained, God is become a detter, and is constrained of right and duetie to geue eternal life. For now it is not onely a worke of freewill done according to the substance, but also done in grace which maketh gratious, that is to say, in loue.

The Papistes Diuinitie.

Merite of Congruence.

Merite of duetie and vvorthines.

This is the Diuinitie of the Antichristian kingdom. Which here

The doctryne of the Papistes vvicked and blasphemous against Christ and his righteousnes.

I recite to the ende that the disputation of Paule may be the better vnderstand. (For two contrary things being set together be the better knowen): and moreouer that all mē may see how farre from the truth these blinde guides and leaders of the blinde haue strayed, and how by this wicked and blasphemous doctrine they haue not onely darkned, but taken away the Gospell, and buried Christ vtterly. For if I being in deadly sinne, can doe any litle worke which is not onely acceptable in Gods sight according to the substaunce, but also is able to deserue grace of congruence: and when I haue receaued this grace, I may do workes according to grace, that is to say, according to loue, and gette of right and duetie eternall life, what neede haue I now of the grace of God, forgeuenes of sinnes, of the promise, and of the death and victorie of Christ? Christ is now to me in vaine and of none effect: For I haue freewill and power to doe good works, wherby I deserue grace of congruence, and afterwards of duety, and by the worthines of my worke, eternall life.

Such monstrous & horrible blasphemies should be set forth rather to the Turkes and Iewes, then to the church of Christ. And this plainly declareth that the Pope with his Bishops, Doctors, priests, & with all his religious rable, had no knowlege or regard of holy matters: and that they were not careful for the health of the seely and miserably scattered flocke. For if they had seene but through a cloud, what Paule calleth sinne and what he calleth grace, they would neuer haue compelled the people to beleue such abhominations & execrable lies as they haue done. By deadly sinne they vnderstoode onely the externall worke committed against the law, as murther, theft, and such like. They could not see that ignorance, hatred, and contempt of God in the heart, ingratitude, murmuring against God, and resisting the will of God, are also deadly sinne: and that the flesh can not thinke, speake, or do any thing, but that which is deuelish and altogether against God. If they had seene these mischeefes fast rooted in the nature of man, they would neuer haue deuised such impudent and execrable dreames touching the desert of congruence and worthines.

VVhat the Papistes call deadly sinne.

A description of a deadly or mortall sinner.

Wherefore we must properly and plainly define what a wicked man or a deadly sinner is. He is such a holy and bloudy hypocrite as Paule was whē he went to *Damascus* to persecute Iesus of *Nazareth*, to abolish the doctrine of the gospel, to murther ỳ faithful, & vtterly to ouerthrow the church of Christ. And who will not say but ỳ these were horrible sinnes? Yet could not Paule see them. For he was so blinded

with

with a peruerse zeale of God, that he thought these abhominatiõs to be perfect righteousnes and high seruice vnto God: and shall we say that such as defend these horrible sinnes to be perfect righteousnes, doe deserue grace?

Wherfore with Paule we vtterly deny the merite of congruence & worthines, and affirme that these speculatiõs are nothing else but mere deceites of Satan, which were neuer done in deede, nor notified by any examples. For God neuer gaue to any man grace and euerlasting life for the merite of congruence or worthines. These disputatiõs therfore of the Scholemen touching the merite of congruence & worthines, are nothing else but vaine toyes & dreames of idle braines, to no other end and purpose but to draw men from the true worship of God. And herevpon is the whole papacie grounded. For there is no religious person, but he hath this imagination: I am able by the obseruation of my holy order to deserue grace of congruence: and by the workes which I doe after that I haue receiued this grace, I am able to heape vp such treasure of merite, as shall not onely be sufficient for me to obtaine eternall life, but also to geue or sell vnto others. Thus haue all the religious orders taught, and thus haue they liued. And to defend this horrible blasphemie against Christ, the Papists doe at this day attempt against vs what they can. And there is not one of them all, but the more holy hypocrite and meritemunger he is, the more cruell and deadly enemy he is to the Gospell of Christ.

Desert of congruence and vvorthines a vaine and folish toy.

The ground of the vvhole Popedom.

The true vvay to Christianitie.

Now, the true way to Christianitie is this, that a man aboue al things doe acknowledge him selfe to be a sinner by the lawe, and that it is impossible for him to doe any good worke. For the lawe sayth: Thou art an euill tree, and therefore all that thou thinkest, speakest, or doest, is against God. Thou canst not therefore deserue grace by thy workes. Which if thou goe about to doe, thou committest yet a more greeuous offence: For since thou art an euill tree, thou canst not but bring forth euill frutes, that is to say, sinnes: For vvhat so euer is not of Faith, is sinne. Wherfore he that would deserue grace by workes going before Faith, goeth about to please God with sinnes, which is nothing else but to heape sinne vpon sinne, to mocke God, and to prouoke his wrath. When a man is thus instructed by the law, then is he terrified & humbled, then he seeth in deede the greatnes of his sinne, and can not finde

The first poynt of true Christianitie is, that a man do acknovvledge himselfe to be a sinner.

Math. 7. 17.

Rom. 14. 23.

in him selfe one iote of the loue of God: therefore he iustifieth God in his word, and confesseth that he is giltie of death and eternall damnation. The first part then of Christianitie is the preaching of repentance, and the knowledge of our selues.

The second part, is to beleue the forgeuenes of our sinnes. *Iohn. 3. 17.*

The second part is: If thou wilt be saued, thou maist not seeke saluation by workes, for God hath sent his onely begotten sonne into the world, that we might liue through him. He was crucified and died for thee, and offred vp thy sinnes in his owne body. Here is no congruence or worke done before grace, but wrath, sinne, terrour and death. Wherfore the lawe doth nothing else but vtter sinne, terrifie and humble, and by this meanes prepareth vs to iustification, and driueth vs to Christ. For God hath reueled vnto vs by his word, that he will be vnto vs a merciful father, & without our desertes (seing we can deserue nothing) wil freely geue vnto vs remission of sinnes, righteousnes, & life euerlasting for Christ his sonnes sake. For God geueth his gifts freely vnto all, and ỳ is the praise & glory of his diuinitie.

The office of the lawe.

Meritmõgers take from God the glory of his Godhead.

But the Iusticiaries will not receaue grace & euerlasting life of him freely, but wil deserue the same by their workes. For this cause they would vtterly take from him the glory of his Diuinitie. To the ende therfore that he may maintaine and defend the same, he is cõpelled to send his law before, which as a lightning and thundring from heauen, may bruse and breake those hard rockes.

This briefly is our doctrine as touching Christian righteousnes, against the abominations and monstrous dreames of the Papists concerning the merite of congruence and worthines, or workes before and after grace. For a sort of idle monks (which neuer had any regard of God or his glory, nor of the health of their owne soules: which were neuer exercised with any tentations, neuer had any true feling of sinne, or of the terrour of death) haue forged these vaine toyes & blasphemies of their owne braine, and therefore they know not what they say, or what they teach. Moreouer, they can shew no example of any worke done either before or after grace that could iustifie before God. Wherfore these are nothing else but vaine fables and lies whereby the Papists deceaue both them selues and other. For Paule here plainly affirmeth, that a man is not iustified by the workes of the lawe, either going before grace (wherof he here speaketh) or comming after. You see then that Christian righteousnes is not such an essentiall qualitie engrafted in the nature of man, as the Scholemen dog imagine when they say:

The vanitie of the Papistes in that foolish distinction of *congruum & condignum.*

The

The Diuinitie of the Schole men.

When a man doth any good worke, God accepteth it, and for that good worke he poureth into him charitie. This infused charitie (say they) is a qualitie grafted in the heart, and this they call formall righteousnes (which maner of speaking it is expedient for you to know:) and they cã abide nothing lesse then to heare ẏ this qualitie furnishing the soule as whitenes doth the wal, should not be coũted righteousnes. They can clime no higher then to this cogitatiõ of mans reason: ẏ man is righteous by his owne formall righteousnes, which is grace making him acceptable vnto God, that is to say, loue or charitie. So to this qualitie cleauing vnto the soule, that is to wit, charitie (which is a worke after the law, for the law sayth: Thou shalt loue the Lord thy God. &c.) they attribute formall righteousnes, and they say that this righteousnes is worthy of euerlasting life, and he that hath it, is formally righteous: and moreouer he is effectually or actually righteous, because he now doth good workes, wherevnto euerlasting life is due. This is the opinion of the Scholemen, yea euen of the best among them.

VVhat the Papistes call formall righteousnes.

The Papistes take their formall righteousnes, vvhich they call charitie, to be that grace vvherby vve are made acceptable vnto God.

Some other there be which are not so good, as Scotus and Occam, which sayd that for the obtaining of the grace of God, this charity infused or geuen of God, is not necessary: but that a man euen by his owne naturall strength may procure this charitie aboue all things. For so reasoneth Scotus: If a man may loue a creature, a yong man a maiden, a couetous man money, which are the lesse good, he may also loue God which is the greater good. If he haue a loue of ẏ creature through his naturall strength, much more hath he a loue of the creator. With this argument were all the Sophisters conuicted, and none of them all was able to soile it. Notwithstanding thus they replie.

Scotus.
Occam.

The pernicious opinion of the Papistes. *Iohn. 17. 3.*

The scripture compelleth vs to cõfesse (say they) that God, besides that naturall loue and charitie which is engrafted in vs, (wherwith alone he is not contented) requireth also charitie which he himselfe geueth. And heereby they accuse God as a tyranne and a cruell exactor, who is not content that we kepe and fulfil his law, but aboue the law, which we are of our selues able to fulfill, requireth also that we should accomplishe it with other circumstaunce and furniture, as apparell to the same. As if a Mistres should not be contented that

The doctrine of the Sophisters.

her Cooke had dressed her meate excellently well, but should chide her for that she did not prepare the same, being decked w precious apparel & hauing a croune of gold vpon her head. What a mistres were this, who besides that which her Cooke was onely bound to doe and also exactly performed, would require moreouer precious apparell or a croune of gold which she could not haue? Euen so, what a one should God be if he should require his lawe to be fulfilled of vs (which otherwise by our owne naturall strength we obserue and fulfill) with such furniture as we can not haue?

The lavv fulfilled tvvo maner of vvaies, say the Papistes, according to the substance of the deede, and according to the intent or purpose of the Commaũder.

But here lest they should seeme to auouch contrary things, they make a distinction, and say that the law is fulfilled two maner of waies: first according to the substance of the deede, and secondly according to the minde of the commaunder. According to the substance of the deede (say they) we may fulfil al things which the law commaũdeth, but not according to the meaning of the Commaunder, which is, that God is not contented that thou hast done all things which are commaunded in the law, although he can require no more of thee: but he yet further requireth, that thou shouldest fulfill the law in charitie: not that charitie which thou hast by natnre, but that which is aboue nature and heauẽly, which he himselfe geueth. And what is this els but to make of God a tyranne and a tormentor, which requireth of vs that we are not able to performe. And it is in a maner as much as if they should say that the fault is not in vs if we be damned, but in God, which with this circumstance requireth his law to be accomplished of vs.

These things I doe the more diligently repete, that you may see how farre they haue wãdred from the true sense of the scripture, which haue sayd that we by our owne naturall strength may loue God aboue all things, or at least, by ỹ worke wrought we may deserue euerlasting life. And because God is not contente that we fulfill the law according to the substance of the deede, but will haue vs also to fulfill the same according to the meaning of the Commaunder: therefore the scripture further compelleth vs to haue a qualitie aboue nature poured into vs from aboue, and that is charitie which they call formall righteousnes adorning and bewtifying faith, being also the cause that faith iustifieth vs. So faith is the body, and the shell: charitie the life, the kernell, the forme and furniture. These are the dreames of the Scholemen.

True Christian faith.

But we in the steede of this charitie do place faith, and we say that faith apprehendeth Iesus Christ, who is the forme which adorneth & furnisheth faith, as the colour adorneth and bewtifieth the wall. Christian

stian faith thē is not an idle qualitie or empty huske in the heart, which may be in deadly sinne (as they say) vntill charitie come and quicken it: but if it be true faith, it is a sure trust and confidence of the heart, and a firme consent wherby Christ is apprehended: So that Christ is the obiect of faith, yea rather euen in faith Christ himselfe is present. Faith therefore is a certaine obscure knowledge, or rather darkenes which seeth nothing, and yet Christ apprehended by faith sitteth in this darknes: like as God in *Sinai* and in the temple satte in the middest of darknes. Wherfore our formall righteousnes is not charitie furnishing and beutifying faith, but it is faith it self which is as it were a certain cloud in our harts: that is to say, a stedfast trust & affiance in the thing which we see not, which is Christ: who although he be not seene at all, yet is he present.

Christ is the obiect vvhich faith beholdeth and looketh vpon.

Exod.19.9. 1.Reg.8.10.

Formall righteousnes.

Faith therefore iustifieth because it apprehendeth and possesseth this treasure, euen Christ present. But this presence cā not be comprehended of vs, because it is in darknes, as I haue said. Wherfore, wher assured trust and affiance of the heart is, there Christ is present, yea euen in the cloud and obscuritie of faith. And this is that formall righteousnes, whereby a man is iustified, and not by charitie, as the popish Scholemen do affirme.

To conclude, like as the Scholemen say that charity furnisheth and adorneth faith: so do we say that it is Christ ẏ furnisheth and adorneth faith, or rather that he is the very forme & perfection of faith. Wherefore Christ apprehended by faith and dwelling in ẏ heart, is true christian righteousnes, for the which God counteth vs righteous and geueth vs eternall life. Here is vndoubtedly no worke of the lawe, no such charitie or loue as the Sophisters dreame of: but a farre other maner of righteousnes, and a certaine new world beyond and aboue the lawe: For Christ or faith is not the law nor worke of the law. But concernig this matter, which the Scholemen neither well vnderstood nor taught, we entende to speake more largely hereafter. Now it shall be enough that we haue shewed that Paule speaketh not here onely of the ceremonial law, but of the whole law.

The true rule of Christianitie.

Contrary to these vaine trifles and doting dreames (as we haue also noted before) we teach faith, and geue a true rule of Christianitie in this sorte: First that a man must be taught by the lawe to knowe

him selfe, that so he may learne to say with the Prophet: All haue sinned and haue neede of the glory of God. Also, there is not one righteous, no not one: Not one that vnderstandeth, not one that seeketh after God: All haue gone astray. Also, against thee onely haue I sinned. Thus we by a contrary way, do driue men from the merite of congruence and worthines. Now, when a man is humbled by the law and brought to the knowledge of himselfe, then followeth true repentance (for true repentance begimneth at the feare & iudgement of God) and he seeth himselfe to be so great a sinner, that he can finde no meanes how he may be deliuered from his sinne by his owne strength, workes, or merits. Then he perceaueth wel what Paule meaneth when he saith, that man is the seruaunt and bondslaue of sinne. Also, that God hath shut vp all vnder sinne: & that the whole world is guilty before god &c. Then he seeth that all the diuinitie of the Scholemen touching the merite of congruence and worthines, is nothing els but meere foolishnes, and that by this meanes the whole Papacye falleth to ruine.

Rom. 3. 23. *Psal. 14. 1.* *Psal. 53. 4.* *Psal. 51. 4.* *Rom. 7. 14.* *Rom. 11. 32.* *Rom. 3. 19.*

Here then he beginneth to sigh, and saith in this wise: Who then can geue succour? For he being thus terrified with the law, vtterly despaireth of his owne strength: he loketh about, and sigheth for the helpe of a Mediatour and Sauiour. Here then cometh in good time the holesome word of the Gospell, and saith: Sonne, thy sinnes are forgeuen the. Beleue in Christ Iesus crucified for thy sinnes. If thou feele thy sinnes and the burthen therof, looke not vpon them in thy selfe, but remember that they are translated and laid vpon Christ, whose stripes haue made thee whole.

The .2. parte of the Gospell. *Mat. 9. 2.* *Esai. 53. 4.* *1. Pet. 2. 24.*

This is the beginning of health and saluation. By this meanes we are deliuered frō sinne, iustified, & made inheritours of euerlasting life: not for our owne workes and deserts, but for our faith, wherby we lay hold vpon Christ. Wherfore we also doe acknowledge a qualitie and a formall righteousnes in the heart: not charitie (as the Scholemen doe) but faith, and yet so notwithstanding that the heart do behold nothing, apprehend nothing but Christ the Sauiour. And here it is necessary that you know the true definition of Christ. The Scholemen being vtterly ignorant hereof, haue made Christ a iudge and a tormentor, deuising this fond fantasie concerning ỹ merite of congruence & worthines.

But Christ, according to his true definition, is no lawgiuer, but he is a forgiuer of sinnes and a Sauiour. This doth faith apprehend and vndoubtedly beleue, that he hath wrought workes and merits of con-

Christ is no lavvgeuer.

gruence

gruence and worthines before and after grace abundantly. For he might haue satisfied for all the sinnes of the world by one onely droppe of his bloud. But now he hath shed it plentifully and hath satisfied abundantly. *Ebr.* 9. By his owne bloud hath he entred into the holy place once for all, and obtained eternal redemption for vs. Also *Rom.* 3. And we are iustified freely by his grace through the redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation vnto vs through faith in his bloud. Wherfore it is a greate matter to lay hold vpon Christ by faith bearing the sinnes of the world. And this faith alone is counted for righteousnes, as the Apostle teacheth in the third and fourth Chapters to the Romaines. *Verse.12.* *Verse.24.25.* *Rom.3.28.* *Rom.4.3.*

Here is to be noted that these three things, faith, Christ, acceptation or imputation must be ioyned together. Faith taketh hold of Christ and hath him present, and holdeth him inclosed as the ring doth the precious stone. And who so euer shalbe found hauing this confidence in Christ apprehended in the hart, him will God account for righteous. This is the meane and this is the merite wherby we attaine the remission of sinnes and righteousnes. Because thou beleuest in me, saith God, and thy faith layeth hold vpon Christ whom I haue freely geuen vnto thee that he might be thy Mediatour and high Priest, therefore be thou iustified and righteous. Wherefore God doth accept or accoũt vs as righteous, onely for our faith in Christ. Christ. Faith. Imputation. *Ebr.4.*

And this acceptation or imputation is very necessary: First because we are not yet perfectly righteous, but whiles we remaine in this life, sinne dwelleth still in our flesh: and this remnant of sinne God purgeth in vs. Moreouer we are sometimes lefte of the holy Ghost and fall into sinnes, as did Peter, Dauid and other holy men. Notwithstanding we haue alwaies recourse to this article: That our sinnes are couered, and that God will not lay them to our charge. *Psal.* 32. and *Rom.* 4. Not that sinne is not in vs (as the Sophisters haue taught, saying that we must be alwaies working well vntill we feele that there is no gilt of sinne remaining in vs): yea sinne is in deede alwaies in vs, and the godly doe feele it: but it is couered and is not imputed vnto vs of God for Christes sake: whom because we doe apprehend by Faith, all our sinnes are now no sinnes. But where Christ and faith be not, there is no remission or couering of sinnes, but mere imputation of sinnes and condemnation. Thus will God glorifie his sonne, and will be glorified him selfe in vs through him. Acceptation necessary. They that beleue in Christ shall not be charged with their sinnes. *Psal.32.* *Rom.4.21.* *Ioa.17.*

When we haue thus taught faith in Christ, then do we teach also good workes. Because thou hast laid hold vpon Christ by faith, through whom thou art made righteousnes, begin now to worke well. Loue God and thy neighbour: call vpon God, geue thanks vnto him, praise him, confesse him. These are good workes in dede, which flowe out of this faith and this chearefulnes conceaued in the heart for that we haue remission of sinnes freely by Christ.

The doctrine of good vvorkes to be taught after the doctrine of faith.

The Crosse.

Now, what crosse or afflictiõs so euer do afterwardes ensue, they are easily borne, and chearfully suffered. For the yoke that Christ layeth vpon vs, is svvete, and his burden is easie. When sinne is pardoned and the conscience deliuered from the burden and sting of sinne, then may a Christian beare all things easily. Because he feeleth all things within sweete and comfortable, therfore he doth and suffreth all things willingly. But when a man walketh in his owne righteousnes, what so euer he doth is greeuous and tedious vnto him, because he doth it vnwillingly.

Matth. 11. 30.

We therfore doe make this definition of a Christian man: that he is a right christian to whom God imputeth not his sinne, through faith in Christ. This doctrine bringeth great consolation to poore afflicted consciences in serious and inward terrours. It is not without good cause therefore that we doe so often repete and beat into your mindes the forgeuenes of sinnes, and imputation of righteousnes for Christes sake: also that a Christian hath nothing to doe with the law and sinne, specially in the time of tentation. For in that he is a Christian, he is aboue the law and sinne. For he hath Christ the Lord of the law present and inclosed in his heart (as we haue said) euen as a ring hath a Jewel or precious stone inclosed in it. Therefore when the lawe accuseth and sinne terrifieth him, he looketh vpon Christ, and when he hath apprehended him by faith, he hath present with him the conquerour of the law, sinne, death, and the deuill: who raigneth and ruleth ouer them, so that they can not hurt him. Wherfore a Christian man, if ye define him rightly, is free from all lawes, and is not subiect vnto any creature, either within or without: In that he is a Christian (I say) and not in that he is a man or a woman, that is to say, in that he hath his conscience adorned and bewtified with this faith, with this great and inestimable treasure, or as (Paule saith) this vnspeakeable gifte: which can not be magnified and praised enough, for it maketh vs the children and heires of God. And by this meanes a Christian is greater then the whole world. For he hath such a gifte, such a treasure in his heart that although

VVho is a right Christiã.

A Christian man hath nothing to doe vvith the lavve.

1. Cor. 9. 15.

although it seemeth to be but litle, yet notwithstanding the smalnes therof is greater then heauen and earth: for Christ which is this gift and this treasure is greater then all things.

Whiles this doctrine pacifying and quieting the conscience abideth sound and vncorrupt, Christians are made iudges ouer all kindes of doctrine, and are Lords ouer the lawes of the whole world. Then cã they certainly iudge that the Turke with his Alcoran is damned because he goeth not the right way, that is, he acknowledgeth not himselfe to be miserable and damnable, nor apprehendeth Christ by faith, for whose sake he might be assured that his sinnes are pardoned. In like maner they boldly pronounce sentence against the Pope, that he is condemned with all his kingdome, because he so walketh and so teacheth (with all his religious rable of Sophisters and Scholemē), that by the merite of congruence we must come to grace, & that afterwards by the merite of worthines we are receaued into heauen. Here sayth the Christian, this is not the right way to iustifie vs, neither doth this way leade vs to heauen. For I can not (saith he) by my works going before grace, deserue grace, nor by my works following grace descrue eternall life: But to him that beleueth, sinne is pardoned and righteousnes imputed. This trust and this confidence maketh him the childe of God and heire of his kingdome: For in hope he possesseth already euerlasting life assured vnto him by promise. Through faith in Christ therefore all things are geuen vnto vs, grace, peace, forgeuenes of sinnes, saluation and euerlasting life, and not for the merite of congruence and worthines.

Christians are Iudges of all kindes of doctryne.

The doctrine of the Pope.

Wherefore this doctrine of the Scholemen, with their ceremonies, Masses, & infinite foundations of the Papisticall kingdome, are most abhominable blasphemies against God, sacrileges and plaine denials of Christ, as Peter hath foretold in these words. Ther shalbe (saith he) false teachers among you vvhich shall priuely bring in damnable heresies, denying the Lord that hath bought them &c. As though he would say: the Lord hath redemed and bought vs with his bloud, that he might iustifie and saue vs: this is the way of righteousnes and saluation. But there shall come false teachers, which denying the Lord, shall blaspheme the way of truth, of righteousnes and saluation: they shall finde out new waies of falsehode and destruction, and many shall follow their perdition. Peter throughout this whole chapter most liuely painteth out the Papacie, which neglecting and despising the Gospell and faith in Christ, hath taught the workes and traditions of men:

2. Pet. 2. 1.

The Papacie liuely painted out.

as the merite of congruence & worthines, ỳ difference of daies, meates, vowes, inuocation of Saincts, pilgrimages, purgatory & such like. In these fantasticall opinions the Papistes are so mused, that it is impossible for them to vnderstand one syllable of ỳ gospel, of faith, or of Christ.

And this the thing it selfe doth well declare. For they take that priuiledge vnto them selues which belongeth vnto Christ alone. He onely forgeueth sinnes, he onely geueth righteousnes and euerlasting life: and they most impudently and wickedly doe vaunte that they are able to obtaine these things by their owne merits and worthines before and after grace. Peter and the other Apostles call these damnable heresies and sects of perdition. For by these meanes they deny Christ, treade his bloud vnder their feete, blaspheme the holy Ghost, and despise the grace of God. Wherefore no man can sufficiently conceaue how horrible the idolatry of the Papistes is. As inestimable as the gifte is which is offered vnto vs by Christ: euen so and no lesse abhominable are these prophanations of the Papistes. They ought not then to be lightly esteemed or forgotten: but diligently wayed & considered. And this maketh also very much for the amplifying of ỳ grace of God and benefite of Christ, as by the contrarye. For the more we know the prophanation of the papisticall Masse, so much the more we doe abhorre and detest the same, and embrace the true vse of the holy communion, which the Pope hath taken away, and hath made marchandise of it, ỳ being bought for money, it might profite others. For he saith ỳ the Massing priest, an apostata, denying Christ & blaspheming the holy Ghost, standing at ỳ aultar doth a good worke, not only for him selfe, but also for others both quicke & deade, and for the whole church, and that onely by the worke wrought, and by none other meanes.

Papisticall Idolatrie.

The true vse of the Communion taken away by the Pope.

Wherefore euen by this we may plainely see the inestimable pacience of God, in that he hath not long agoe destroyed the whole Papacy and consumed it with fire and brimstone, as he did *Sodome* and *Gomorre*. But now these holy felowes goe about, not onely to couer, but highly to aduance their impietie and filthines. This we may in no case dissemble. We must therefore with all diligence set forth the article of iustification, that the same, as a most cleare Sunne, may bring to light the darknes of their hypocrisie, and may discouer their filthines and shame. For this cause we doe so often repete and so earnestly set forth ỳ righteousnes of faith, that the aduersaries may be confounded and this article established & cõfirmed in our hearts. And this is a most necessary thing: for if we once lose this Sunne, we fal againe into our former darknes.

And

And moſt horrible it is ỳ the Pope ſhould euer be able to bring this to paſſe in the church, that Chriſt ſhould be denyed, troden vnder foote, ſpitte vpon, blaſphemed, yea and that euen by the Goſpell and ſacraments: which he hath ſo darkned and turned into ſuch an horrible abuſe, that he hath made them to ſerue him againſt Chriſt, to ſet vp and ſtabliſh his deteſtable abhominations. O deepe darkenes, O horrible wrath of God.

The horrible abuſe of the goſpell, and Sacraments in the Popedome.

Verſe. 16. Euen vve I ſay, haue beleeued in Ieſus Chriſt, that vve might be iuſtified.

This is the true meane to become a Chriſtian, euen to be iuſtified by faith in Ieſus Chriſt, and not by the workes of the lawe. Here we may not ſtand vpon the wicked gloſe of the Scholemen, which ſay that faith then iuſtifieth, when charitie and good workes are ioyned withal. With this peſtilent gloſe the Sophiſters haue darkened & peruerted this & ſuch other like ſentences in Paule, wherein he manifeſtly attributeth iuſtification to faith onely in Chriſt. But when a man heareth that he ought to beleue in Chriſt, and yet faith notwithſtanding iuſtifieth not except it be formed and adorned with charitie, by and by faith faileth him and thus he thinketh with him ſelfe: If faith without charitie iuſtifieth not, then is faith in vaine and vnprofitable, and charitie only iuſtifieth: For except Faith be adorned and furniſhed with charitie, it is nothing.

That the Scholemens gloſe is vvicked vvhich ſaith that faith adorned vvith charitie iuſtifieth.

And to approue this their pernicious and peſtilēt gloſe, they alledge this place out of the Corinthes: Though I ſpeake vvith the tounges of men & angels, & haue no loue I am nothing. This place is their brazen wall. But theſe men are without vnderſtanding, & therfore they can ſee or vnderſtand nothing in Paule. And moreouer they haue not onely done iniury to ỳ words of Paule, but alſo they haue denied Chriſt & buried al his benefits. Wherfore we muſt auoid this their gloſe as a moſt deadly and deuiliſh poiſon and conclude with Paule that we are iuſtified, not by faith furniſhed with charitie, but by faith onely and alone.

1. Cor. 13.

Faith iuſtifieth vvithout the lavv.

We graunt that we muſt alſo teach good workes and charitie, but it muſt be done in time and place, that is to ſay, when the queſtion is concerning workes, and toucheth not this article of iuſtification. But here the matter reſteth in this point, to know by what meanes we are iuſtified and attaine eternall life. To this we anſwere with Paule, that by faith onely in Chriſt we are pronounced righteous, and not by the

The doctrine of good vvorkes is not to be neglected.

woꝛkes of the law oꝛ charitie: Not becauſe we reiect good woꝛkes, but ſoꝛ that we will not ſuffer our ſelues to be remoued from this anker hold of our ſaluation: which Sathan moſt deſireth. Since then we are now in the matter of iuſtification, we reiect and condemne all good woꝛkes: foꝛ this place will admitte no diſputation of good woꝛkes. Wheꝛefoꝛe in this matter we doe generally cut of all lawes and all the woꝛkes of the law.

But the law is good, iuſt and holy. True it is. But when we are in the matter of iuſtification there is no time oꝛ place to ſpeake of the law: but the queſtion is, what Chꝛiſt is, and what benefite he hath bꝛought vnto vs. Chꝛiſt is not the law, he is not my woꝛke, oꝛ the woꝛke of the law: he is not my charitie, my chaſtitie, my obedience, my pouerty, but he is the Loꝛd of life and death, a Mediatour, a Sauiour, a redemer of thoſe that are vnder the law and ſinne. In him vve are by faith and he in vs. This bꝛidegrome muſt be alone with the bꝛide in his ſecrete chamber, all the ſeruants and family being put apart. But afterwards when the doꝛe is open and he cometh foꝛth, then may the ſeruauntes and hãdmaides returne, to miniſter vnto them. Then may charitie and good woꝛkes beginne to doe their office.

Chriſt.

Iohn. 6. 56.

Let vs learne theꝛefoꝛe to diſcerne all lawes, yea euen the law of God, and all woꝛkes, from faith and from Chꝛiſt, that we may define Chꝛiſt rightly, and know that he is not the law, and theꝛfoꝛe he is no exactoꝛ of the law and woꝛkes, but he is the lambe of God that taketh avvay the ſinnes of the vvorld. This doth faith alone lay hold of, and not charitie, which notwithſtanding as a certaine thankfulnes, muſt follow faith. Wheꝛefoꝛe victoꝛy ouer ſinne and death, ſaluation and euerlaſting life come not by the law noꝛ by the woꝛkes of the law, noꝛ yet by the power of free will, but by ꝑ Loꝛd Ieſus Chꝛiſt only & alone.

Io. 1. 36. Faith onely iuſtifieth becauſe it onely taketh hold of the benefite of Chriſt.

Verſe. 16. That vve might be iuſtified by faith in Chriſt, and not by the vvorkes of the lavv.

Paule ſpeaketh not here of the ceremoniall law onely (as beſoꝛe we haue ſayd) but of the whole law. Foꝛ the ceremoniall law was as well the law of God as the moꝛall law was. As foꝛ example, Circumciſion, the inſtitution of the Pꝛieſthoode, the ſeruice and ceremonies of the temple were commaunded of God no leſſe then the ten commaundements. Moꝛeouer, when Abraham was commaunded to offer vp his ſonne Iſaac in ſacrifice, it was a law. This woꝛke of Abraham pleaſed

Paule ſpeaketh of the vvhole lavv.

God

God no lesse then other wozks of the ceremoniall law did, and yet was not he iustified by this wozk, but by faith: foz the scripture saith, Abraham beleued God, and it vvas counted to him for righteousnes. *Genes.15.6. Rom.4.3.*

But since the reueiling of Chzist (say they) the ceremoniall lawe killeth and bzingeth death. Yea, so doth the lawe of the ten commaundements also without faith in Chziste. Mozeouer, there may no law be suffred to raigne in the conscience, but onely the law of the spirite and life, wherby we are made free in Chzist from the lawe of the letter and of death, from the wozkes therof, and from all sinnes: Not because the lawe is euill, but foz that it is not able to iustifie vs: foz it hath a plaine contrary effect and wozking. It is an high and an excellent matter to be at peace with God: and therefoze in this case we haue neede of a farre other Mediatour then Moses oz the lawe. Here we must doe nothing at all, but onely receaue the treasure, which is Chzist, and appzehend him in our heartes by Faith, although we feele our selues to be full of sinne. These wozds therfoze of the Apostle: that vve might be iustified by faith, and not by the vvorkes of the lavve, are very effectual, and not in vaine oz vnpzofitable, as the Scholemen thinke, and therefoze they passe them ouer so lightly.

The lavve in any vvise is not to be suffred to raigne in the conscience. *Rom.8.2. Rom.7.7.*

Our saluation consisteth not in doing, but in receauing.

Hetherto ye haue heard the wozdes of Paule which he spake vnto Peter: wherein he hath bziefly compzised the pzincipall article of all Chzistian doctrine, which maketh true Chzistians in deede. Now he turneth to the Galathians to whom he wzyteth, and thus he concludeth: Since it is so that we are iustified by faith in Chzist, then by the wozkes of the lawe shall no flesh be iustified.

Hetherto hath Paule spoken to Peter.

Verse.16. Because by the deedes of the lavve, no flesh shall be iustified.

Flesh in Paule doth not signifie (as the Scholemen dzeame) manifest and grosse sinnes, foz those he vseth to call by their pzoper names, as adultery, foznication, vncleanes and such like: but by flesh Paule meaneth here as Chzist doth in the third chapter of John. That vvhich is borne of flesh (sayeth he) is flesh. Flesh therfoze signifieth the whole nature of man, with reason and all other powers what so euer doe belong to man. This flesh (sayth he) is not iustified by wozkes, no not of the lawe. Flesh therefoze, accozding to Paule, signifieth all the righteousnes, wisedome, deuotion, religion, vnderstanding and will that is possible to be in a naturall man: So that if a man be ne-

VVhat Paule calleth the flesh. *Galat.5.19.20.*

Iohn.3.6.

uer so righteous accoꝛding to reason and the lawe of God, yet with all his righteousnes, woꝛkes, merites, deuotion, and religion he is not iustified.

The blindenes of the Papistes.

This the Papistes doe not beleue, but being blinde and obstinate, they defend their abhominations against their owne conscience, continuing in this their blasphemie, and hauing yet still in their mouthes these execrable woꝛdes: He that doth this good woꝛke oꝛ that, deserueth foꝛgeuenes of his sinnes: who so euer entreth into this oꝛ that holy oꝛder and kepeth his rule, to him we assuredly pꝛomise euerlasting life. It can not be vttered what an hoꝛrible blasphemie it is to attribute that to the doctrine of Deuilles, to the decrees and oꝛdinaunces of men, to the wicked traditions of the Pope, to the hypocriticall woꝛkes and merites of Monkes and Friers, which Paule the Apostle of Chꝛist taketh away from the lawe of God. Foꝛ if no flesh be iustified by the woꝛkes of the lawe, much lesse shall it be iustified by the rule of Benedict, Fraunces, oꝛ Augustine, in which there is not one iote of true Faith in Chꝛist: but this onely they vꝛge, that who so euer kepeth these things, hath life euerlasting.

The Pope attributeth the vertue of iustifying to his owne traditions, which Paule taketh from the lawe of God.

Wherefoꝛe I haue much and often marueled, that these sectes of perdition raigning so many yeres in such great darknes and errours, the Church could endure and continue as it hath done. Some there were whom God called by the letter of the Gospell and by baptisme. These walked in simplicitie and humblenes of heart, thinking the Monkes and Friers, and such onely as were anoynted of the Bishops, to be religious and holy, and them selues to be pꝛophane and secular, and not woꝛthy to be compared vnto them. Wherfoꝛe they finding in them selues no good woꝛkes to set against the wꝛath and iudgement of God, did flie to the death & passion of Chꝛist, and were saued in this simplicitie.

Which were saued in the kingdom of the Pope.

Hoꝛrible and vnspeakeable is the wꝛath of God, in that he hath so long time punished the contempt of the Gospell and of Chꝛist in the Papistes, and also their ingratitude, geuing them ouer into a repꝛobate sense, in so much that they blaspheming and denying Chꝛist altogether as touching his office, in stede of the gospell haue receaued the execrable rules, oꝛdinaunces and traditions of men, which they haue deuoutly adoꝛed and honoured, yea and pꝛeferred the same farre aboue the woꝛd of God, vntill at length they were foꝛbidden to marry, and were bound to that incestuous single life: wherein they were outward-

Rom. 1. 28.

With the Papists, mans traditions are preferred before the Gospell.

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ly polluted and defiled with all kindes of horrible wickednes, as adultrie, whoredom, vncleanes, Sodomitrie and such other abominations. This was the frute of that filthie single life.

So God punishing sinne with sinne, inwardly gaue them ouer into a reprobate minde, and outwardly suffered them to fall into such horrible abominations: and that iustly, because they blasphemed the onely sonne of God, in whom the father would be glorified, and whom he deliuered to death, that al which beleue in him, might be saued by him, and not by their owne execrable rules and orders. Him that honoureth me (sayth he) I will honour. Nowe God is honoured in his sonne. Who so thē beleueth that the sonne is our Mediatour and Sauiour, he honoureth the father, and him againe doth God honour, that is to say, adorneth him with his giftes, forgeuenes of sinnes, righteousnes, the holy Ghost, & euerlasting life. Cōtrariwise: They that despise me (sayth he) shall be despised. *Sam.2.30. Iohn.5.23.*

This is then a generall conclusion: Because by the deedes of the lavv no flesh shalbe iustified. The law of God is greater then ý whole world, for it comprehendeth all men, and the works of the law do farre excel euen the most glorious willworkes of all the Meritmongers: and yet Paule sayth, that neither the lawe nor the workes of the law do iustifie. Therfore we conclude with Paule that faith only iustifieth. This proposition he goeth about to confirme in this maner. The dignitie of the lavv.

Verse.18. If then vvhile vve seeke to be made righteous by Christ, vve our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

If this be true (sayth he) that we are iustified by Christ, then is it vnpossible that we should be sinners, or should be iustified by the lawe. On the contrary, if this be not true, but that we must be iustified by the lawe and the workes of the lawe, it is then vnpossible that we should be iustified by Christ. One of these two must needes be false. Either we are not iustified by Christ, or we are not iustified by the lawe. But the truth is, that we are iustified by Christ: therefore we are not iustified by the lawe. He reasoneth therefore after this maner: If then vvhile vve seeke to be made. &c. That is: If we seeke to be iustified by Christ, and so being iustified we are yet found sinners, hauing neede of the lawe to iustifie vs being sinners: If we haue neede The first argument in defence of the righteousnes of faith.

(I say) of the obseruation of the lawe to iustifie vs, so that they which are righteous in Christ are not righteous, but haue yet neede of the lawe to iustifie them: Or if he that is iustified by Christ must yet further be iustified by the lawe, then is Christ nothing else but a lawgeuer and a minister of sinne. Therfore he that is iustified and holy in Christ, is not iustified or holy, but hath yet neede of the righteousnes and holines of the lawe.

But we are in deede iustified and made righteous in Christ: For the truth of the Gospell teacheth vs that a man is not iustified in the lawe, but in Christ. Nowe, if they which are iustified in Christ are yet found sinners, that is, doe yet still belong to the lawe, and are vnder the lawe (as the false Apostles teach) then are they not yet iustified. For the lawe accuseth them, and sheweth them to be yet sinners: It requireth of them the workes of the lawe as necessary to their iustification, and so it foloweth that Christ is not a iustifier, but a minister of the lawe.

The Iusticiaries make Moses Christ, and the lavve grace.

With these wordes he vehemently chargeth the false Apostles and all Peritemongers, that they peruerte altogether: for they make of the lawe grace and of grace the lawe, of Moses Christ and of Christ Moses. For they teach, that besides Christ and all the righteousnes of Christ, the obseruation of the lawe is necessary to iustification. And thus we see that by their intolerable peruersnes they make the lawe Christ: for by this meanes they attribute that to the lawe, which properly belongeth vnto Christ. If thou doe the workes of the lawe (say they) thou shalt be saued: but if thou doe them not, thou shalt not be iustified although thou doe beleue in Christ neuer so much. Now, if it be so that Christ iustifieth not, but is the minister of sinne (as it must needes folowe by their doctrine) then is Christ the lawe: for we haue nothing else of him, seeing he teacheth that we are sinners, then that we haue by the lawe. So Christ being the minister of sinne, sendeth vs to the lawe and to Moses, as to our iustifier.

It can not be therfore but that the Papists and all such as are ignorant of ỳ righteousnes of Christ, or haue not the true knowlege therof, must nedes make of Christ Moses and the law, & of the law Christ. For thus they teach: It is true (say they) that faith in Christ iustifieth, but withall we must needes kepe the commaundements of God. For it is wrytten: If thou vvilt enter into life, kepe the commaundementes.

Matth. 19. 17.

Here

Here euen at the first dash Christ is denied and Faith abolished, because that is attributed to the commaundements of God or to the lawe, which belongeth to Christ alone. For Christ, according to his true definition, is a Iustifier and a Redemer from sinnes. If I attribute this to the lawe, then is the lawe my Iustifier, deliuering me from my sinnes, because I do the workes therof and so nowe the lawe is Christ, and Christ vtterly loseth his name, his office and glory, and is nothing else but a minister of the lawe, reprouing, accusing, terrifying, presenting and sending the sinner to an other, that may iustifie him: which is the proper office of the lawe. Christ.

But the proper office of Christ is, after the lawe hath pronounced a man to be giltie, to raise him vp againe, and to loose him from his sinnes, if he beleue the Gospell. For to all that doe beleue, Christ is the ende and full finishing of the lawe vnto righteousnes: He is the Lambe of God that taketh away the sinnes of the world. But the Papistes and Anabaptistes, because they vnderstand not this doctrine, doe peruert altogether, making of Christ Moses, and of Moses Christ. And this is in deede (although they will say otherwise) their principall proposition: That Christ is Moses. Moreouer they deride and mocke vs, because we doe so diligently teach, and so earnestly require Faith. Ha ha (say they) faith faith: wait thou the time vntil thou come to heauen by faith. Nay, thou must striue to doe greater & waighter matters. Thou must fulfill the law, according to that saying: Doe this and thou shalt liue. Faith which ye so highly extoll, doth nothing else but make men careles, idle, and negligent. Thus are they become nothing else but ministers of the law, and lawe workers, calling backe the people from baptisme, faith, the promises of Christ, to the law and workes, turning grace into the law, and the law into grace. The office of Christ. *Rom.1.16.* *Iohn.1.36.* Meritemõgers scorne the true preachers of faith. *Luke.10.28.*

Who would euer beleue that these things could so easily be confounded and mingled together. There is no man so vnsensible, which dothe not perceaue this distinction of the lawe and grace to be most plaine and manifest. For the very nature and signification of the wordes maketh this distinction and difference. For who vnderstandeth not ỳ these words, Lawe and grace, do differ in name and signification? Wherefore it is a monstrous thing, that this distinction being so plaine, the aduersaries should fall to such deuelish peruersenes, so to mingle together the lawe and grace, and to transforme Christ into Moses. For this cause I do often repete and teach, that this doctrine of faith is very plaine, and that euery man may easely vnderstand this The differẽce of the lawe and grace is very easie, but yet are they soone confounded and mixed together.

diſtinction of the law and grace as touching the wordes, but touching the vſe and inward practiſe, it is very hard.

The Pope cõfoundeth the lavve & grace together.

The Pope and his Scholedoctors doe plainly confeſſe that the lawe and grace are diuers and diſtinct things: and yet when they come to the vſe and practiſe thereof, they teach cleane contrary.

Faith infuſed, the Scholemẽ call that faith vvhich is poured into vs, or geuen vnto vs of God.

Faith in Chriſt (ſay they) whether it be gotten by the ſtrength, operation and qualities of nature, or whether it be Faith infuſed and poured into vs of God, yet is it but a dead Faith if charitie be not ioyned therewith. Where is nowe the diſtinction and difference of the lawe and grace? In deede they doe diſtinguiſh them in name, but in effect they call grace charitie. Thus doe all they which ſo ſtraitly require the obſeruation of the lawe, and attribute iuſtification to the law and workes. Wherfore who ſo euer do not perfectly vnderſtand the article of iuſtification, muſt needes confound and mingle the lawe and grace together.

Let euery man therfore diligently learne aboue all things to put a difference betwene the lawe and grace in deede and in practiſe: not in wordes onely as the Pope and the fantaſticall Anabaptiſts do: Who as touching the wordes, doe confeſſe that they are two diſtinct things: but in very deede (as I haue ſayd) they confound & mingle them together: for they will not graunt that faith iuſtifieth without workes. If this be true, then Chriſt profiteth me nothing. For though my faith be neuer ſo perfite, yet after their opinion, if this faith be without charitie, I am not iuſtified. And thus Chriſt apprehended by faith is not a iuſtifier, grace profiteth nothing, neither can faith be true faith without charitie, (or as the Anabaptiſtes ſay) without the croſſe, without ſuffering and effuſion of bloud: but if charitie be ioyned withall, then is it true faith and iuſtifieth.

The Papiſtes and Anabaptiſtes againſt the ſound doctrine of iuſtification.

They that ſay, the lavve is neceſſary to righteouſnes, are like to the falſe apoſtles.

With this doctrine theſe lying ſpirites and ſects of perdition doe darken againe the benefite of Chriſt at this day: they take away from him the glory of a iuſtifier, and make him a miniſter of ſinne. They are in all things like to the falſe Apoſtles. For euen as they throughout all the Churches did require circumciſion and the obſeruation of the lawe beſides faith in Chriſt, in ſo much that without circumciſion and keping of the lawe, they denied the iuſtification of faith (for except ye be circumciſed, ſayd they, after the lawe of Moſes, ye can not be ſaued): euen ſo at this day theſe ſtraite exactors of the lawe, beſides the righteouſnes of Faith, doe require the keping of the commaundementes of God, according to that ſaying: Doe this and thou ſhalt liue. Alſo, If

Luke. 10. 28.

thou

thou vvilt enter into life, kepe the commaundemẽts. Wherfore there is not one among them, be he neuer so wise, that vnderstandeth the difference betwene the lawe and grace. *Math.19.17.*

But we put a difference, and say, that we do not here dispute whether we ought to doe good workes: whether the law be good, holy and iust: whether it ought to be kept or no: for this is an other maner of question. But our question is concerning iustification, and whether the lawe doe iustifie or no. This the aduersaries will not heare: they will not aunswere to this question, nor make any distinction as we doe: but onely crie out, that good workes ought to be done, that the lawe ought to be obserued. We know that well enough. But because these are diuers and distinct matters, we will not suffer them to be mingled together. That good workes ought to be done, we will hereafter declare when time shall serue. But since we are nowe in the matter of iustification, we set aside here all good workes, for the which the aduersaries doe so earnestly striue, ascribing vnto them wholy the office of iustifying: which is to take from Christ his glory, and to ascribe the same vnto workes. The state of the matter.

Wherfore this is a strong argument, which I haue oftentimes vsed to my great comfort: If then vvhile vve seeke to be made righteous by Christ. &c. As though Paule should say: If we being iustified by Christ, are counted yet as not iustified and righteous, but as sinners which are yet to be iustified by the lawe, then may we not seeke iustification in Christ but in the law. But if iustification cometh by the lawe, then cometh it not by grace. Now, if iustification cometh not by grace, but by the lawe, what hath Christ done and wrought by his death, by his preaching, by his victorie which he hath obtained ouer the lawe, sinne and death, and by sending the holy Ghost? We must cõclude therfore, that either we are iustified by Christ, or else that we are made sinners, culpable, and giltie through him. But if the lawe doe iustifie, then can it not be auoided, but needes it must folowe that we are made sinners through Christ, and so Christ is a minister of sinne. The case standing thus, let vs then set downe this proposition: Euery one that beleueth in the Lord Iesus Christ is a sinner and is giltie of eternall death, and if he flie not vnto the lawe doing the workes therof, he shall not be saued. *Vers.17.* If our righteousnes come by the lavve, then is Christ in vaine.

The holy Scripture, especially the new Testament, maketh often mention of faith in Christ, & highly aduaũceth ỳ same: which faith, that vvhosoeuer beleueth in him, is saued, perisheth not, is not iudged, Faith in Christ.

Ioh.3.16. Ioh.5.24. is not confounded, hath eternal life &c. But contrariwise they say: he that beleueth in him is condemned, because he hath faith without workes which doth condemne. Thus doe they peruert all things, making of Christ a destroyer and a murtherer, and of Moses a Sauiour. And is not this an horrible blasphemy, so to teach that by doing good workes thou shalt be made worthy of eternall life? but by beleuing in Christ thou shalt be made culpable and giltie of eternall death? that the law being kept & accomplished saueth? & faith in Christ condemneth?

These selfe same words (I graūt) the aduersaries doe not vse: but in very deede such is their doctrine. For faith infused (say they) which properly they call faith in Christ, doth not make vs free frō sinne, but that faith which is furnished with charitie. Hereof it followeth that faith in Christ without the law saueth vs not. This is plainly to affirme that Christ leaueth vs in our sinnes and in the wrath of God, and maketh vs giltie of eternall death. On the other side, if thou keepe the law and doe the workes therof, then faith iustifieth thee because it hath workes, without the which faith auaileth nothing: Therefore workes iustifie and not faith. O horrible impietie. What pernicious and cursed doctrine is this?

The doctrine of the Papists.

Paule therfore groundeth his Argument vpon an impossibilitie & a sufficient diuision. If we being iustified in Christ are yet found sinners, and can not be iustified but by any other meane thē by Christ, that is to witte, by the law, then can not Christ iustifie vs, but he onely accuseth and condemneth vs: and so consequently it followeth that Christ dyed in vaine, and that these with other like places are false: Behold the lābe of God that taketh away the sinnes of the world. Also: He that beleueth in him hath euerlasting life: yea the whole scripture is false, which beareth witnesse that Christ is the Iustifier and Sauiour of the world. For if we be found sinners after that we be iustified by Christ, it followeth of necessitie that they which fulfill the law are iustified wout Christ. If this be true, thē are we either *Turks*, or *Iewes*, or *Tartarians*, professing the name and word of God in outward shew, but in deede and veritie vtterly denying Christ and his word. It is greate impiety therfore to affirme that faith, except it be adorned with charitie, iustifieth not. But if the aduersaries wil needes defend this doctrine, why do they not then reiect faith in Christ altogether: especially seing they make nothing els of it but a vaine qualitie in the soule, which without Christ auaileth nothing? why doe they not say in plaine wordes that workes doe iustifie and not faith? Yea why doe they not generally de-

Ioh.1.29.36.

The Papistes are touched.

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nie, not onely Paule, but also ỹ whole gospel (as in very deede they do) which attribute righteousnes to woꝛks, and not to faith alone? Foꝛ if faith and woꝛks together doe iustifie, then is the disputation of Paule altogether false, which plainly pꝛonounceth that a man is not iustified by the deedes of the law, but by faith alone in Iesus Chꝛist.

Verse. 17. Is Christ therefore the minister of sinne?

This is a kinde of speach used of the Hebꝛewes, which Paule in the *2. Cor. 3.* doth also use: Where he most diuinely and plainly speaketh of these two ministeries, to witte, of the letter and the spirite, of the law and grace, oꝛ of death and life. And he saith that Moses the minister of the law, hath the ministery of sinne (as he calleth it) and of death and condemnation. Foꝛ Paule is wont to geue ꝛepꝛochfull names vnto the law, and among all the Apostles, he onely vseth this maner of speach: the other do not so speake. And very necessary it is that such as are studious of the holy scripture, should vnderstand this maner of speach vsed of the Apostle. *2.Cor.3.6.7.8.* The ministery of Moses,

Now, a minister of sinne is nothing els, but a lawgiuer oꝛ a Schole-master of the law, which teacheth good woꝛks and charitie, and that a man must suffer the crosse and afflictions, and follow the example of Chꝛist and of the Saincte. He that teacheth and requireth this, is a minister of the lawe, of sinne, of wꝛath, & of death: Foꝛ by this doctrine he doth nothing els but terrifie & afflict mens consciences and shutteth them vnder sinne. Foꝛ it is impossible foꝛ the nature of man to accomplish the law: yea in those that are iustified and haue the holy Ghost, the lavv of the members fighteth against the lavv of the mind. What will it not then do in the wicked which haue not the holy Ghost? Wheꝛfoꝛe he that teacheth that righteousnes cometh by the lawe, doth not vnderstand what he sayeth, oꝛ what he affirmeth, and much lesse doth he keepe the law: but rather he deceaueth himselfe and others, and laieth vpon them such a burthen as they are not able to beare, requiring and teaching impossible things, and at the last he bꝛingeth himselfe and his disciples vnto desperation. A minister of sinne. Let all Papists and Anabaptistes marke this point, that euen in the iustified, there is not perfect fredom from sinne. *Rom.7.23. 1.Timot.1.7.*

The right vse and end theꝛfoꝛe of the law is, to accuse and condemne as giltie, such as liue in securitie, that they may see themselues to be in daunger of sinne, wꝛath, and death eternall, that so they may be terrified and bꝛought euen to the bꝛinke of desperation, trembling and quaking at the falling of a leafe. And in that they are such, they are vnder The office and vse of the lavv

the law. For the law requireth perfect obedience vnto God, and condemneth al those that doe not accomplish the same. Now, it is certaine that there is no man liuing which is able to performe this obedience, which notwithstanding God streitly requireth of vs. The law therfore iustifieth not but condemneth, according to that saying: Cursed is he that abideth not in all things that are vvriten in this booke. Therefore he that teacheth the law is a minister of the law.

To be vnder the lavv. *Deut.27.6. Galat.3.10.*

2.Cor.3.7.

Wherefore it is not without good cause that Paule in the *2. Cor. 3.* calleth the minister of the law, the minister of sinne: For the law sheweth and vttereth sinne, which without the law is deade. Now the knowledge of sinne (I speake not here of that speculatiue knowledge of hypocrites, but of a true knowledge, by the which we see the wrath of God against sinne and feele a true tast of death) terrifieth ỳ heart, driueth downe to desperation, killeth and destroyeth. *Rom. 7.* Wherefore these Scholemasters of the law and works are called in the scripture oppressors and tirants. For as the taskemasters in *Egypt* did oppresse the children of *Israell* with corporall seruitude, so doe these lawgiuers and taskemasters driue men into most miserable bondage of soule, and at length bring them to desperation and vtter destruction. These doe neither know themselues nor the force of the law. And it is not possible for them to haue quietnes and peace of conscience in great and inward terrours and in the agony of death, yea though they haue obserued the law, loued their neighbours, done many good works, and suffred great afflictions: for the law alwaies terrifieth and accuseth, saying: thou neuer diddest accomplish all that is commaunded in the law: but accursed is he ỳ hath not done all things contained therin. Wherefore these terrours remaine still in the conscience and encrease more and more. And if such Scholemasters of the lawe be not raised vp by Faith and the righteousnes of Christ, they are driuen downe headlong to desperation.

The ministery of the lavv is the miniſtery of ſinne.

Rom.7.11.

Exod.5. The ſcripture calleth the teachers of the lavv exactors and tirants.

The teachers of the lavve bring mens ſoules into ſpirituall ſlauery.

The history of the deliuery of the lavv in *Exod.19.20. Verſe.17.*

This also was notably figured when the law was geuen, as we may see in the. 19. and. 20. of Exodus. Moses, brought the people out of the tentes to meete with the Lord, that they might heare him speake vnto them out of the darke cloude. Then the people being astonished and trembling for feare, fled backe (which a litle before had promised to doe all that God had commaunded), and standing aloofe of, sayd vnto Moses: VVho can abide to see the fire, and to heare the thundrings and noise of the trumpet? Talke thou vvith vs, and vve vvill heare thee: but let not God talke vvith vs lest vve die. So the

proper

proper office of the lawe is to leade vs out of our tents and tabernacles, that is to say, from the quietnes and securitie wherin we dwell, and from trusting in our selues, and to bring vs before the presence of God, to reueile his wrath vnto vs, and to sette before vs our sinnes. Here the conscience feeleth that it hath not satisfied the lawe, and that it is not able to satisfie it, nor to beare the wrath of God, which the lawe reueileth when it bringeth vs forth after this maner before the presence of God, that is to say, when it feareth vs, accuseth vs, and setteth before vs our sinnes. Here it is impossible that we should be able to stand: and therefore being thorowly affraid, we flie, and we cry out with the children of *Israell:* we shall die, we shall die: Let not the Lord speake vnto vs, but speake thou vnto vs &c. The office of the lawe.

He then which teacheth that faith in Christ iustifieth not without the obseruation of the law, maketh Christ a minister of sinne, that is to say, a Scholemaster of the law, which teacheth the selfe same doctrine ỳ Moses did. By this meanes Christ is no Sauiour, no geuer of grace, but a cruell tirant, which requireth such things (as Moses did) which no man is able to performe. See how all the meritmongers doe take Christ to be but a new lawgeuer, and the Gospell to be nothing els but a certaine booke which containeth new lawes concerning works, as the *Turkes* dreame of their Alcoran. But as touching lawes, there is enough in Moses. The Gospell then is a preaching of Christ, which forgeueth sinnes, geueth grace, iustifieth and saueth sinners. Now, whereas there are commaundements found in the Gospell, they are not the Gospell, but expositions of the lawe and matters depending vpon the Gospell. VVho make Christ a minister of sinne. The Gospell vvhat it is. Commaundements in the Gospell vvhat they are.

To conclude, if the lawe be the ministery of sinne, then is it also the ministery of wrath and of death. For as the lawe reueileth sinne, so doth it terrifie a man, it sheweth vnto him his sinne and the wrath of God, and striketh into him a terrour of death and damnation. For thus the conscience by and by gathereth: Thou hast not kept the commaundements of God, therefore God is angry with thee. And it thinketh this to be an infallible consequence: I haue sinned, therfore I must die. And so it followeth that the ministery of sinne is the ministery of wrath and condemnation. For after that sinne is reueiled, by and by ensueth the wrath of God, death, and damnation. And hereof it cometh that many which are not able to beare the iudgement and wrath of God which the lawe setteth before their eyes, doe kill, hang or drowne themselues. The lavve is the ministery of sinne, vvrath, and death. The Conscience thus gathereth: Thou hast sinned, therfore thou art giltie of euerlasting death.

Verse. 17. God forbid.

A picture of Christ.

As though he would say: Christ is not the minister of sinne, but the geuer of righteousnes and eternal life. Wherfore Paule separateth Moses farre from Christ. Let Moses then tary on the earth: Let him be the Scholemaster of the letter, and exactor of the law: Let him torment and crucifie sinners. But the beleuers (sayth Paule) haue an other Scholemaster in their conscience: not Moses but Christ, which hath abolished the lawe and sinne, hath ouercome the wrath of God, and destroyed death. He biddeth vs that laboure and are oppressed with all kindes of euils, to come vnto him. Therefore when we flie vnto him, Moses with his law vanisheth away, so that his sepulcher can no where be seene: sinne and death can hurt vs no more. For Christ our instructor is Lord ouer the lawe, sinne and death, so that they which beleue in him, are deliuered from the same. It is therefore the proper office of Christ to deliuer from sinne and from death. And this Paule teacheth and repeteth euery where.

Deut 34.

The lavve. Christe.

We are condemned and killed by the law, but by Christ we are iustified & restored to life. The lawe astonisheth vs and driueth vs from God: but Christ reconcileth vs to God, and maketh for vs an entrãce, that we may boldly come vnto him: For he is the Lambe of God that hath taken away the sinnes of the world. Now, if the sinne of the world be taken away, then is it taken away from me also which doe beleue in him. If sinne be taken away, then is the wrath of God, death and damnation taken away also: And in the place of sinne succeedeth righteousnes, in the place of wrath, reconciliation & grace, in the place of death, life, and in the place of damnation, saluation. Let vs learne to practise this distinction, not in wordes onely, but in life and liuely experience, and with an inward feeling. For where Christ is, there must needes be ioy of heart and peace of conscience: For Christ is our reconciliation, righteousnes, peace, life, and saluation. Briefly, what so euer the poore afflicted cõscience desireth, it findeth in Christ abundantly. Now Paule goeth about to amplifie this argument, and to perswade as foloweth.

Christ hath taken away all euils, and hath brought vnto vs all good things.

Verse. 18. For if I builde againe the things that I haue destroyed, I make my selfe a trespasser.

As if he should say: I haue not preached to this ende that I might build

build againe those thigs which I once destroyed. For if I should so do, I should not onely labour in daine, but should make my selfe also a trãsgressor and ouerthrowe altogether, as the false Apostles doe: that is to say, of grace and of Christ I should againe make the law and Moses: & contrariwise of the law and Moses I should make grace and Christ. Now, by the ministery of the Gospell I haue abolished sinne, heauines of heart, wrath and death. For thus haue I taught: Thy conscience O man, is subiect to the law, sinne, and death: from which thou canst not be deliuered either by men or Angels. But now cometh the Gospell and preacheth vnto thee remission of sinnes by Iesus Christ, who hath abolished the law, and hath destroyed sinne and death. Beleue in him: so shalt thou be deliuered from the curse of the law and from the tyrannie of sinne and death: thou shalt become righteous and haue eternall life.

VVhat Paule had destroyed by the ministery of the Gospell.

Behold how I haue destroyed the law by the preaching of the Gospell, to the end that it should not reigne in thy conscience any more. For when the new Gest Christ Iesus cometh into the new house there to dwell alone, Moses the old inhabiter must geue place vnto him and depart some whether els. Also where Christ the new Gest is come to dwel, there can sinne, wrath & death haue no place: but there now dwelleth meere grace, righteousnes, ioy, life, true affiance and trust in the father, now pacified and reconciled vnto vs, gracious, long suffering & full of mercy for his sonne Christes sake. Should I then, driuing out Christ and destroying his kingdome which I haue planted through the preaching of the Gospell, now build vp againe the law and sette vp the kingdome of Moses? In deede this should I doe if I should teach circumcision and the obseruation of the law to be necessary to saluation, as the false Apostles doe: and by this meanes, in the steede of righteousnes and life, I should restore againe sinne and death. For the law doth nothing els but vtter sinne, procure Gods wrath, kill and destroy.

Moses geueth place to christ and the lavve to the gospel.

What are the Papists (I pray you) yea the best of them all, but destroyers of the kingdome of Christ and builders vp of the kingdome of the Deuill and of sinne, of wrath and eternall death? Yea they destroy the church, which is Gods building, not by the law of Moses, as did the false Apostles, but by mens traditions and doctrines of Deuils. And euen so the fantasticall heads which are at this day and shall come after vs, doe destroy and shall destroy those things which we haue built: doe build and shall build vp againe those things which we haue destroyed.

The Papistes are destroyers of the kingdome of Christ.

But we by the grace of Christ holding the article of iustification, doe assuredly know that we are iustified and reputed righteous before

The difference of the lavve and the Gospell diligently to be marked.

God by faith onely in Christ. Therfore we doe not mingle the law and grace, faith and workes together: but we separate them farre asunder. And this distinction or difference betweene the law and grace, let euery man that feareth God marke diligently, and let him suffer the same to take place, not in letters and syllables, but in practise & inward experience: So that when he heareth, that good workes ought to be done, and that the example of Christ is to be followed, he may be able to iudge rightly and say: well, all these things will I gladly doe. What then followeth? Thou shalt then be saued and obtaine euerlasting life. Nay, not so. I graunt in deede that I ought to do good workes, patiently to suffer troubles and afflictiõs, and to sheed my bloud also if neede be, for Christes cause: but yet am I not iustified, neither doe I obtaine saluation therby.

We must not therfore draw good workes in to the article of iustification as the Monkes haue done, which say, that not only good works, but also the punishments and torments which malefactors suffer for their wicked deedes, doe deserue euerlasting life. For thus they comfort them when they are brought to the gallowes or place of execution. Suffer willingly and patiently this shamefull death: which if thou do, thou shalt deserue remission of thy sinnes and euerlasting life. What an horrible thing is this, that a wretched theefe, a murtherer, a robber should be so miserably seduced in that extreame anguish and distresse, that euen at the very point of death, when he is now ready to be hanged or to haue his head cut of, he should refuse the Gospell and sweete promises in Christ, which are onely able to bring comforte and saluation, and should be commaunded to hope for pardon of his sinnes, if he willingly and patiently endure that opprobrious death which he suffereth for his mischeuous deedes? What is this els but to heape vpon him that is already most miserably afflicted, extreme perdition and destruction, and through a false confidence in his owne death, to shew him the ready way to hell?

How the Monkes were wont to cõfort condemned Persons at the time of their death.

Hereby these hypocrites doe plainely declare, that they neither teache nor vnderstande one letter or syllable concerning grace, the Gospell, or Christ. They retaine onely in outwarde shewe the name of the Gospell and of Christ, that they may begile the heartes of the people. Notwithstanding they denying and reiecting Christ in deede, doe attribute more to the traditions of men then to the Gospell of Christ. Which thing to be true, so many kindes of false worshippe, so many religious orders, so many ceremonies, and so many

ny willworkes doe witnesse: All which things were instituted as auailable to deserue grace, righteousnes, and euerlasting life. In their confessions they make no mention of faith or the merite of Christ, but teach and set forth the satisfactions and merits of men, as it may plainly appeare in this forme of absolution (I speake nothing here of other matters) which the Monkes vsed among themselues, yea and such as would be counted more deuout and more religious then others: which I thinke good here to sette downe, that our posteritie may see howe greate and howe horrible the kingdome of the Pope is.

The maner of Popish confessions.

The forme of a Monkish absolution.

God forgeue thee, my brother. The merite of the passion of our Lord Iesus Christ, and of blessed Saincte Mary alwaies a virgine, and of all the Saincts: the merite of thine order, the streitnes of thy religion, the humilitie of thy confession, the contrition of thy hart, the good workes which thou hast done and shalt doe for the loue of our Lord Iesus Christ, be vnto thee auaileable for the remission of thy sinnes, the encrease of desert and grace, and the reward of euerlasting life. Amen.

Ye heare the merite of Christ mencioned in these wordes: but if ye wey them well, ye shall perceaue that Christ is there altogether vnprofitable, and that the glory and name of a iustifier and Sauiour is quite taken from him, and geuen to Monkish merites. Is not this to take the name of God in vaine? Is not this to confesse Christ in wordes, and in very deede to deny his power, and blaspheme his name? I my selfe also was once entangled with this errour. I thought Christ to be a iudge (although I confessed with my mouth that he suffered and died for mans redemption) and ought to be pacified by the obseruation of my rule and order. Therfore when I prayed or when I said Masse, I vsed to adde this in the end: O Lord Iesus, I come vnto thee, & I pray thee ỳ these burthens and this streitnes of my rule and religion may be a full recompence for all my sinnes. But now I geue thankes vnto God ỳ father of all mercies, which hath called me out of darkenes vnto ỳ light of his glorious Gospell, & hath geuen vnto me plentifull knowledge of Christ Iesus my lord: for whose sake I coũt al things to be but losse, yea I esteme them

but as dunge that I may gaine Christ, and that I may be found in him, not hauing mine owne righteoulnes out of the rule of Augustine, but that righteoulnes which cometh by faith in Christ: Unto whom with the father & the holy ghost be praise and glory world wout end. Amen.

Faith vvithout vvorkes.

We conclude therefore with Paule, that we are iustified by faith onely in Christ, without the law. Now, after that a man is once iustified and possesseth Christ by faith, and knoweth that he is his righteoulnes and life, doubtles he will not be idle, but as a good tree he wil bring forth good frutes. For the beleuing man hath the holy Ghost, and wher the holy Ghost dwelleth, it will not suffer a man to be idle, but stirreth him vp to all exercises of pietie and godlines and of true religion, to the loue of God, to the patient suffering of afflictions, to praier, to thankes geuing, to the exercise of charitie towards all men.

Hitherto we haue handled the first argument, wherin Paule contendeth that either we can not be iustified by the law, or els that Christ must needes be the minister of sinne. But this is impossible: wherefore we conclude that iustification cometh not by the law. Of this place we haue largely entreated, as it is well worthy, and yet can it not be taught and setforth sufficiently.

Verse. 19. For I through the lavv am deade to the lavv, that I might liue vnto God.

Paules maner of speach vnknovvne to mans reason.

These are maruelous words and vnknowne kindes of speach, which mans reason can in no wise vnderstand. And although they be but few, yet are they vttered with greate zeale and vehemencie of spirite, and as it were in greate displeasure. As if he should say: why doe ye boast so much of the law? wherof in this case I will be ignorant. But if ye will needes haue the law, I also haue the law. Wherfore, as though he were moued through indignation of the holy Ghost, he calleth grace it selfe the law, geuing a new name to the effect and working of grace, in contempt of the law of Moses and the false Apostles, which contended that the law was necessary to iustification: and so he setteth the law against the law.

Paule calleth grace the lavv

Phrases of speach onely proper to the scripture. The lavve against the lavv.

And this is a sweete kind of speach and full of consolation, when in the scriptures, and specially in Paule, the law is set against the law, sinne against sinne, death against death, captiuitie against captiuitie, hell against hell, the altar against the altar, the lambe against the lambe, the passeouer against the passeouer.

In the. 8. to the Romaines it is sayd: For sinne he condemned sinne.

Psal. 68.

Psal.68.and Ephes.4. He hath led captiuitie captiue. Hosee.13. O death I vvill be thy death, O hel I vvill be thy destruction. So he saith here, that through the lawe he is dead to the lawe. As if he sayd: The lawe of Moses accuseth and condemneth me: but against that accusing and condemning lawe, I haue an other lawe, which is grace and libertie. This lawe accuseth the accusing law, and condemneth the condemning law. So death killeth death: but this killing death is life it selfe. But it is called the death of death by abundance of spirite, or vehement indignation against death. So righteousnes boroweth the name of sin, because it condemneth sin, & this cõdemning of sin is true righteousnes.

Psal.68.19. Ephes.4.8. Hos.13.14.

1.Cor.15.55.

Death against death.

And here Paule semeth to be an heretike: yea of all heretikes the greatest, & his heresie is straunge and monstrous. For he sayth, that he being dead to the lavv, liueth to God. The false apostles taught this doctrine: Except thou liue to the lawe, thou art dead to God: that is to say, vnlesse thou liue after the lawe, thou art dead before God. But Paule sayeth quite contrary: If thou be not dead to the law, thou canst not liue to God. The doctrine of our aduersaries at this day is like to the doctrine of the false apostles of that time. If thou wilt liue to God (say they) liue to the law or after the law. But contrariwise we say: If thou wilt liue to God, thou must be vtterly dead to the law. Mans reason and wisedom vnderstandeth not this doctrine: therefore it teacheth alwayes ỹ contrary: that is: If thou wilt liue vnto God, thou must kepe the law: for it is wryten: Do this and thou shalt liue. And this is a speciall principle amongst all Diuines: he that liueth after the law, liueth vnto God. Paule sayth the contrary: that is, we can not liue vnto God vnlesse we be throughly dead to the law. Wherfore we must mount vp to this heauenly altitude, that we may be assured that we are far aboue the law, yea that we are vtterly dead vnto the law. Now if we be dead vnto the law, then hath the law no power ouer vs, as also it hath no power ouer Christ, who hath deliuered vs from the same, that we might liue vnto God. All these things tende to this ende, to proue that we are not iustified by the lawe, but by faith onely in Iesus Christ.

Paules heresy.

He that is dead to the lavve, liueth to God.

The doctrine of the papists.

A speciall principle amongst the diuines.

And here Paule speaketh not of the ceremoniall lawe onely, (as before we haue declared more at large) but of the whole law, whether it be ceremoniall or morall: which to a Christian is vtterly abrogate, for he is dead vnto it. Not that the lawe is vtterly taken away: nay it remaineth, liueth, and raigneth still in the wicked. But a godly man is dead vnto the lawe, like as he is dead vnto sinne, the Deuill, death and hell: which notwithstanding doe still remaine, and the world with all

That the lavv is abrogated.

the wicked shall still abide in them. Wherfore when the Papist vnderstandeth that the ceremoniall lawe onely is abolished, vnderstand thou that Paule and euery Christian is dead to the whole lawe, and yet the lawe remaineth still.

Christ free frō the graue.

As for example: Christ rising from death is free from the graue, and yet the graue remaineth stil. Peter is deliuered from the prison, the sicke of the palsey from his bed, the yong mā from his coffen, the maiden from her couch, and yet the prison, the bed, the coffen, the couch doe remaine still. Euen so the lawe is abolished when I am not subiect vnto it, the law is dead when I am dead vnto it, & yet it remaineth still. But because I die vnto it by an other law, it dieth also vnto me: As the graue of Christ, the prison of Peter, the couch of the maiden. &c. do still remaine, and yet Christ by his resurrection dieth to the graue, Peter by his deliueraunce is freed from the prison, and the maid through life is deliuered from the couch.

I am dead to the lavv.

Wherfore these words: I am dead to the lavv, are very effectuall. For he sayeth not: I am free from the law for a time, or I am Lord of the lawe: but simplie, I am dead to the lawe, that is to say, I haue nothing to do w̄ the law. Paule could haue vttred nothig more effectually against iustification of the law, then to say: I am dead to ẏ law, that is, I care nothing at all for the law: therfore I am not iustified by it.

VVhat it is to die to the lavve.

Now, to die to the law, is, not to be bound to the law, but to be free from the law & not to know it. Therfore let him that will liue to God, endeuour that he may be found wout the law, & let him come out of the graue with Christ. The souldiers were astonished whē Christ was risen out of the graue: and they also which saw the maiden raised vp from death to life, were amazed. So mans reason and wisedom is astonished and becometh foolish when it heareth ẏ we are not iustified, except we be dead to the law: for it is not able to reach vnto this mysterie. But we know ẏ when we apprehend Christ by faith inwardly in conscience, we enter into a certain new law, which swaloweth vp the old law that held vs captiues. As the graue in which Christ lay dead, after that he was risen againe, was voide and emptie, and Christ vanished away: so when I beleue in Christ, I rise againe with him, and die to my graue, that is to say, the lawe, which held me captiue: So that now the law is voide, and I am escaped out of my prison and graue, that is to say, the lawe. Wherefore the lawe hath no right to accuse me, or to hold me any longer, for I am risen againe.

It is necessary ẏ mens consciences should be diligently instructed, that

that they may wel vnderstand the difference betwene ẏ righteousnes of the law & grace. The righteousnes of grace or the libertie of cõscience doth in no wise pertaine to the flesh. For the flesh may not be at liberty, but must remaine in the graue, the prison, the couch: it must be in subiection to the law, and exercised by the *Egyptians*. But the christian cõscience must be dead to the law, that is to say, free from the law, & must haue nothing at all to doe with it. It is good to know this: for it helpeth very much to the comforting of poore afflicted consciences. Wherfore when you see a man terrified and cast downe with the sense and feeling of his sinne, say vnto him: Brother, thou doest not rightly distinguish. Thou placest the lawe in thy conscience, which should be placed in the flesh. Awake, arise vp, and remember that thou must beleue in Christ the conquerour of the lawe and sinne. With this faith thou shalt mount vp aboue and beyond the lawe into that heauen of grace where is no law nor sinne. And albeit the law & sinne doe still remaine, yet they pertaine nothing to thee: for thou art dead to the lawe and sinne.

The flesh is subiect to the lavve, but not to the consci-ence.

This is easily sayd: but blessed is he which knoweth howe to lay sure hold on these things in time of distresse, that is, which can say, when sinne ouerwayeth him, and the law accuseth him: what is this to me, O lawe, that thou accusest me, and sayest ẏ I haue committed many sinnes? In deede I graunt that I haue committed many sinnes, yea and yet stil I doe commit sinnes daily without number. This toucheth me nothing: I am now deafe, and can not heare: therefore thou talkest to me in vaine, for I am dead vnto thee. But if thou wilt needes dispute with me as touching my sinnes, get thee to the flesh and members, my seruaunts: teach them, exercise and crucifie them. But trouble not me Conscience, which am a Ladie and a Queene, and haue nothing to doe with thee: for I am dead to thee, and now I liue to Christ, with whom I am vnder an other lawe, to witte, the lawe of grace, which ruleth ouer sinne and the lawe. By what meanes? By faith in Christ, as Paule declareth hereafter.

The cõscience answering to the accusatiõ of the lavve.

But this semeth a straunge and a wonderfull definition, that to liue to the lawe is to die to God: and to die to the lawe, is to liue to God. These two propositions are cleane contrary to reason, and therefore no craftie Sophister or lawworker can vnderstand them. But learne thou the true vnderstanding thereof. He that liueth to the lawe, that is, seketh to be iustified by the workes of the lawe, is and remaineth a sinner: therfore he is dead & condemned. For ẏ law can not iustifie and saue him, but accuseth, terrifieth, & killeth him. Therfore to

liue vnto the law, is to die vnto God: and contrariwise, to die to the law is to liue vnto God. Wherefore if thou wilt liue vnto God, thou must die to the lawe: but if thou wilt liue to the lawe, thou shalt die to God.

To liue vnto God.

Now, to liue vnto God, is to be iustified by grace or by faith for Christes sake, without the lawe and workes.

VVho is a Christian.

This is then the proper and true definition of a Christian, that he is the childe of grace and remission of sinnes, because he is vnder no lawe, but is aboue the lawe, sinne, death, and hell. And euen as Christ is free from the graue, and Peter from the prison, so is a Christian free from the lawe. And such a respect there is betwene the iustified conscience and the lawe, as is betwene Christ raised vp from the graue, and the graue: and as is betwene Peter deliuered from the prison, and the prison. And like as Christ by his death and resurrection is dead to the graue, so that it hath now no power ouer him, nor is able any lōger to holde him, but the stone being rolled away, the seales broken, and the kepers astonished, he riseth againe and goeth away without any let: and as Peter by his deliueraunce is freed from the prison, & goeth whether he will: euen so the conscience by grace is deliuered from the law. So is euery one that is borne of the spirite. But the flesh knoweth not from whence this cometh, nor whether it goeth, for it can not iudge but after the lawe. But on the contrary, the spirite sayeth: let the law accuse me, let sinne and death terrifie me neuer so much, yet I doe not therfore despaire: for I haue the lawe against the lawe, sinne against sinne, and death against death.

Therefore when I feele the remorse and sting of conscience for sinne, I behold that brasen serpent Christ hanging vppon the crosse. There I finde an other sinne against my sinne which accuseth and deuoureth me. Now this other sinne, namely in the flesh of Christ, which taketh away the sinnes of the world, is almightie: it condemneth and swalloweth vp my sinne. So my sinne is condemned by sinne, that is, by Christ crucified: vvho is made sinne for vs, that vve might be made the righteousnes of God through him. In like maner I finde death in my flesh, which afflicteth and killeth me: but I haue in me a contrary death, which is the death of death: for this death crucifieth and swalloweth vp my death.

2. Cor. 5. 21.

Death against death.

These things be not done by the lawe or workes, but by Christ crucified: vppon whose shoulders lie all the euils of mankinde, the lawe, sinne, death, the Deuill, and hell: and all these doe die in him, for by his death he hath killed them. But we must receaue this

benefite

benefite of Christ with a sure faith. For like as neither the lawe nor any worke thereof is offered vnto vs, but Christ alone: so nothing is required of vs but Faith alone, whereby we apprehend Christ, and beleue that our sinnes and our death are condemned and abolished in the sinne and death of Christ.

Thus haue we alwayes most certaine and sure arguments, which necessarily conclude that iustification cometh by faith alone. For how should the lawe and workes auaile to iustification, seeing that Paule is so earnest both against the lawe and workes, and sayeth plainely that we must be dead to the lawe, if we will liue to God. But if we be dead to the lawe, and the lawe be dead to vs, then hath it nothing to doe with vs. How then should it auaile any thing at all to our iustification? Wherefore we must needes say, that we be iustified by grace alone, or by faith alone in Christ, without the lawe and workes. The lawe maketh vs not righteous, but faith onely.

This the blinde Sophisters doe not vnderstand, and therefore they dreame that Faith iustifieth not except it doe the workes of charitie. By this meanes Faith which beleueth in Christ becometh vnprofitable and of none effect: for the vertue of iustifying is taken from it except it be furnished with charitie. But let vs nowe set aparte the lawe and charitie vntil an other time, & let vs rest onely vpon the poynt of this present matter: which is this, that Iesus Christ the sonne of God died vpon the crosse, did beare in his body my sinnes, the lawe, death, the Deuill and hell. These inuincible enemies and tyrannes doe oppresse, vexe, and trouble me, and therefore I am carefull howe I may be deliuered out of their handes, iustified and saued. Here I finde neither lawe, worke nor charitie which is able to deliuer me from their tyrannie. There is none but the Lord Iesus onely and alone, which taketh away the lawe, killeth and destroyeth my death in his body, and by this meanes spoyleth hell, iudgeth, and crucifieth the Deuill, and throweth him downe into hell. To be briefe, all the enemies which did before torment and oppresse me, Christ Iesus hath brought to naught: Hath spoyled them, and made a shew of them openly, triumphing by him selfe ouer them, in such sort that they can nowe rule and raigne no more ouer me, but are constrained to obey me. The very poynt of all this matter. *Coloss. 2. 15.*

By this we may plainely see, that there is nothing here for vs to doe. Onely it belongeth vnto vs, to heare that these things haue bene wrought and done in this sort, and by faith to apprehend the same. And this is the true formed and furnished faith in deede. Now, when I haue thus apprehended Christ by faith, and through him am dead to the In the matter of iustificatiō there is nothing for vs to doe, but to heare vvhat Christ hath done for vs, &

to apprehend the same by faith.

lawe, iustified from sinne, deliuered from death, the deuill, and hell, then I doe good workes, I loue God, I geue thankes to him, I exercise charitie towardes my neighbour. But this charitie or workes folowing do neither forme nor adorne my faith, but my faith formeth and adorneth charitie. This is our diuinitie: which seemeth straunge and maruelous, or rather foolish to carnall reason: to witte, that I am not onely blinde and deafe to the lawe, yea deliuered and freed from the law, but also wholy dead vnto the same.

Good vvorks.

This sentence vvell vnderstand in the time of trouble, maketh a man strong against all tentations.

This sentence of Paule: Through the lavv I am dead to the lavv, is full of consolation. Which, if it may enter into a man in due season, & take sure hold in his heart with good vnderstanding, it may so worke that it will make him able to stand against all daungers of death, and all terrours of conscience and sinne, although they assaile him, accuse him, and would driue him to desperation neuer so much. True it is that euery man is tempted: if not in his life, yet at his death. There, when the law accuseth him and sheweth vnto him his sinnes, his cõscience by and by saith: Thou hast sinned. If then thou take good hold of ẏ which Paule here teacheth, thou wilt answere: I graunt I haue sinned. Then will God punish thee. Nay, he will not so doe. Why, doth not the lawe of God so say? I haue nothing to doe with that lawe. Why so? Because I haue an other lawe which striketh this lawe dumme, that is to say, libertie. What libertie is that? The libertie of Christ, for by Christ I am vtterly freed from the lawe. Therfore that lawe which is & remaineth a law to the wicked, is to me libertie, and bindeth that law which would condemne me: And by this meanes that lawe which would bind me and hold me captiue, is now fast bound it selfe, and holden captiue by grace and libertie, which is now my lawe: which sayth to that accusing law: Thou shalt not hold this man bound & captiue, for he is mine: but I wil hold thee in captiuitie, and bind thy hands that thou shalt not hurt him, for he liueth now vnto Christ, and is dead vnto thee.

A speeche or Dialoge betvvene the lavv and conscience.

The lavve of libertie.

A consolation against the terrours of the lavv. &c.

The binding lavv through Christ, is bound it selfe.

This to do, is to dash out the teeth of the lawe, to wrast his sting and all his weapons from him, and to spoile him of all his force. And yet the same law notwithstanding continueth and remaineth stil to the wicked and vnbeleuers: And to vs also that be weake, so farre forth as we lacke faith, it continueth yet still in his force: here it hath his edge & teeth. But if I do beleue in Christ, although sinne driue me neuer so much to despaire, yet staying vpõ this libertie which I haue in Christ, I confesse that I haue sinned: but my sinne which is a cõdemned sinne, is in Christ which is a condemning sinne. Now this condemning sinne

Sinne condẽned, and condemning.

is

is stronger then that which is condemned: for it is iustifying grace, righteousnes, life & saluation. Thus when I feele the terrour of death, I say: Thou hast nothing to doe with me O death, for I haue an other death which killeth thee my death, & that death which killeth, is stronger then that which is killed. Death killed, and death killing.

Thus a faithfull man by faith onely in Christ, may raise vppe him selfe, and conceaue such sure and sound consolation, that he shall not neede to feare the deuill, sinne, death, or any euils. And although the Deuill set vpon him with all might and maine, and goe about with all the terrours of the world to oppresse him, yet he conceaueth good hope euen in the middes therof, and thus he sayth: Sir Deuill, I feare not thy threatninges & terrours, for ther is one whose name is Iesus Christ, in whom I beleue: he hath abolished the law, condemned sinne, vanquished death and destroyed hell: and he is thy Tormentor O Satan, for he hath boũd thee, and holdeth thee captiue, to the end that thou shouldest no more hurt me, or any that beleueth in him. This faith the Deuill can not ouercome, but is ouercome of it. For this is the victorie (sayth S. Iohn) that ouercometh the vvorld, euen our faith. Who is it that ouercometh the world, but he which beleueth that Iesus is the sonne of God? As Satan is to others ouer vvhō he hath dominion, so is Christ to Sathan vvhom he holdeth boũd, that he can not hurt vs farther, thē he geueth him leaue. *1. Iohn. 5. 4. 5.*

Paule therfore through a vehement zeale and indignatiō of spirit, calleth grace it selfe the lawe, which notwithstanding is an exceding & inestimable libertie of grace which we haue in Christ Iesu. Moreouer he geueth this opprobrious name vnto the law for our consolation, to let vs vnderstand that there is a new name geuen vnto it: to witte, that it is not now aliue any more, but dead and condemned. And here (which is a pleasant sight to behold) he bringeth forthe the lawe, and setteth it before vs as a theefe and a robber, which is already condemned and adiudged to death. For he describeth it as it were a prisoner hauing both handes and feete fast bound, and all his power taken away, so that it can not exercise his tyrannie, that is to say, it can not accuse and condemne any more: And with this most pleasaunt sight he maketh it odious and contemptible to the conscience: so that now he which beleueth in Christ dare boldly and with a holy pride triumph ouer the lawe after this maner. I am a sinner: If thou canst doe any thing against me, O lawe, nowe doe thy worst. So farre of is it then that the law is now terrible vnto him which doth beleue. VVhy Paule calleth grace the lavve. The lavve bound and condemned cannot accuse vs. A holy pride.

Since Christ is risen from death, why should he nowe feare the

graue? Since Peter is deliuered from the prison, why should he now feare it? When the maiden was at the point of death, then might she in deede feare the bedde: but being now reised vp, why should she feare it? In like maner, why should a Christian which enioyeth and possesseth Christ by faith, feare the law? True it is that he feeleth the terrours of the law, but he is not ouercome of them: but staying vpon the libertie which he hath in Christ, he saith: I heare thee murmuring O law, that thou wouldest accuse and condemne me: but this troubleth me nothing at all. Thou art to me as the graue was vnto Christ. For I see that thou art fast bound hand and foote: and this hath my lawe done. What law is that? libertie, which is called the law, not because it bindeth me, but because it bindeth my law. The law of the ten commaundements did bind me. But against that law I haue an other law, euen the law of grace: which notwithstanding is to me no law, neither doth it bind me, but setteth me at liberty. And this is a law against that accusing and condemning law: which law it so bindeth, that it hath no power to hurt me any more. So against my death which bindeth me, I haue an other death, that is to say, life, which quickneth me in Christ: and this death looseth and freeth me from the bondes of my death, and with the same bondes bindeth my death. So death which bound me, is now fast bound, which killed me, is now killed by death, that is to say, by life it selfe.

How he calleth libertie the lavv.

The lavv of grace binding the lavv of the ten commaũdements.

Death killed by death: that is the death vvhich vvas due to me, is killed by Christes death

Thus Christ with most sweete names is called my law, my sinne, my death, against the law, against sinne, against death: wheras in very deede he is nothing els but meere libertie, righteousnes, life and euerlasting saluation. And for this cause he is made the law of the law, the sinne of sinne, the death of death, that he might reuerse me from the curse of the law, iustifie me and quicken me. So then, whiles Christ is the lawe, he is also libertie, whiles he is sinne he is righteousnes, and whiles he is death he is life. For in that he suffered the law to accuse him, sinne to condemne him and death to deuoure him, he abolished the law, he condemned sinne, he destroied death, he iustified and saued me. So is Christ the poison of the law, sinne, and death, and the remedy for the obtaining of libertie, righteousnes, and euerlasting life.

The svveete and comfortable names of Christ.

Christ a poyson against death.

This maner of speach which Paule here vseth and is proper vnto him alone, is full of consolation. Likewise in the .7. chapter to the Romaines he setteth the law of the spirite against the law of the mẽbers. And because this is a straunge and a maruelous manner of speaking, therfore it entreth more easily into the mind and sticketh faster in the

The lavv of the mind sette against the lavv of the members.

memorie

memorie. Moreouer, when he saith: I through the law am dead to the law, it soundeth more sweetely then if he should say: I through libertie am dead to the law. For he setteth before vs as it were a certaine picture: as if the law were fighting against the law. As though he should say: O law, if thou canst accuse me, terrifie me, and bind me, I will set aboue and against thee an other law, that is to say, an other tormentor, which shall accuse thee, bind thee and triumph ouer thee. Whē thou art thus bound and suppressed, then am I at libertie. So then grace is a law, not to me, for it bindeth me not, but to my law: which this law so bindeth that it can not hurt me any more.

Thus Paule goeth about to draw vs wholy from the beholding of the law, sinne, death, & all other euils, and to bring vs vnto Christ, that there we might behold this ioyfull conflict: to witte, the law fighting against the law, that it may be to me libertie: sinne against sinne, that it may be to me righteousnes: death against death, that I may obtaine life: Christ fighting against the Deuill, that I may be the child of God: and destroying hell that I may enioy the kingdome of heauen.

A most ioyfull combat.

Verse. 19. That I might liue vnto God.

That is to say, that I might liue before God. Ye see then that there is no life vnlesse ye be without the law, yea vnlesse ye be vtterly dead vnto the law, I meane in conscience. Notwithstanding in the meane season (as I haue often said) so long as the body liueth, the flesh must be exercised with lawes and vexed with exactions and penalties of lawes, as were the *Egyptians*. But the inward man not subiect to the law, but deliuered and freed from it, is a liuely, iust, and holy person, not of himselfe, but in Christ, because he beleueth in him, as foloweth.

The flesh subiect to the lavv, but not the conscience.

Verse. 20. I am crucified vvith Christ.

This he addeth to declare that the law is a deuourer of the law. Not onely (saith he) I am dead to the law through the law that I may liue to God, but also I am crucified with Christ. But Christ is Lord ouer the law because he is crucified and dead vnto the law: Therfore am I also Lord ouer the law: for I likewise am crucified and dead vnto the lawe for as much as I am crucified and dead with Christ. By what meanes? By grace and faith. Through this faith, because I am nowe crucified and deade vnto the law, therfore the law looseth all his

power which it had ouer me, euen as it hath lost all his power which it had ouer Christ. Wherfore euen as Christ himselfe was crucified to the law, sinne, death and the Deuill, so that they haue no further power ouer him: euen so I through faith being now crucified with Christ in spirite, am crucified and deade to the law, sinne, death and the Deuill, so that they haue no further power ouer me, but are now crucified and deade vnto me.

To be crucified vvith Christ.

Paule speaketh not here of crucifying by imitation or example (for to follow the example of Christ is also to be crucified with him), which crucifying belongeth to the flesh. Wherof Peter speaketh in his 1. epistle and .2. chapter. Christ suffered for vs (saith he) leauing vnto vs an example that vve should followv his steppes. But he speaketh here of that high crucifying, wherby sinne, the deuil and death are crucified in Christ & not in me. Here Christ Iesus doth all himselfe alone. But I beleuing in Christ am by faith crucified also with Christ, so that all these things are crucified and dead vnto me.

1. Pet. 2. 21.

Verse. 20. Thus I liue.

I speake not so (saith he) of my death and crucifying as though I now liued not: Yea I liue, for I am quickned by this death and crucifying through the which I die: That is, for as much as I am deliuered from the law, sinne and death, I now liue in deede. Wherfore that crucifying and that death wherby I am crucified and dead to the law, sinne, death and all euils, is to me resurrection and life. For Christ crucifieth the Deuill, he killeth death, condemneth sinne, and bindeth the law: and I beleuing this, am deliuered from the law, sinne, death and the Deuill. The law therfore is bound, dead and crucified vnto me, & I againe am bound, dead, & crucified vnto it. Wherfore euen by this death and crucifying, that is to say, by this grace or liberty I now liue.

The true life of the faithful

Here (as before I haue sayd) we must obserue Paules maner of speaking. He saith that we are dead and crucified to the law, where as in very deede the law it selfe is dead and crucified vnto vs. But this maner of speach he vseth here of purpose, that it may be the more sweete and comfortable vnto vs. For the law (which notwithstanding continueth, liueth and reigneth in the whole world, which also accuseth and condemneth all men) is crucified and deade vnto those onely which beleue in Christ: and therfore to them alone belongeth this glory, that they are dead to sinne, hell, death, and the Deuill.

The faithfull crucified and deade to the lavv.

The glory of the faithfull.

Verse. 20,

Verse. 20. Yet novv not I.

That is to say, not in mine owne person nor in mine owne substance. Here he plainly sheweth by what meanes he liueth: And he teacheth what true Christian righteousnes is, namely that righteousnes wherby Christ liueth in vs, and not that which is in our person. Therefore when we speake of Christian righteousnes we must vtterly reiect the person. And here Christ and my conscience must become one body, so that nothing remaine in my sight but Christ crucified and raised from the dead. But if I behold my selfe only and set Christ aside, I am gone. For by and by I fall into this cogitation: Christ is in heauen and thou art on the earth: how shalt thou now come vnto him? Forsoth I will liue holily and doe that which the law requireth: so shall I enter into life. Here returning to my selfe, and considering what I am, what I ought to be, and what I am bound to doe, I lose Christ out of sight, who is my righteousnes and life. Who being lost, there is no counsell nor succour now remaining, but certaine desperation and destruction must needes follow.

VVe must haue Christ onely before our eies.

And this is a common euil among men. For such is our misery, that when tentation or death cometh, by and by setting Christ aside, we consider our owne life past and what we haue done. Here, except we be raised vppe againe by faith, we must needes perish. Wherefore we must learne in such conflicts & terrours of conscience forgetting our selues, and setting the law, our life past, and all our workes apart, which driue vs to the consideration of our selues onely, to turne our eies wholy to ỳ brasen serpent Christ Iesus crucified, & assuredly beleue that he is our righteousnes and life, not fearing the threatnings and terrours of the law, sinne, death and the iudgement of God. For Christ, on whom our eies are fixed, in whom we liue, who also liueth in vs, is Lord and conquerour of the law, sinne, death and all euils: In whom most certaine and sure consolation is set forth vnto vs and victory geuen.

Such is our misery that in tentations and afflictions vve set Christ aside and loke backe into our ovvne life past.

Verse. 20. Thus I liue, yet not I novv, but Christ liueth in me.

Wher he saith: Thus I liue, he speaketh it as it were in his owne person. Therfore he by and by correcteth himselfe, saying: yet not I now. That is to say, I liue not now in mine owne person, but Christ liueth in me. In deede the person liueth, but not in himselfe, nor for his owne cause, nor for any thing that is in him. But who is that I

He speaketh of the olde man.

of whom he sayeth: yet not I. This I is he which hath the lawe, and is bound to doe the workes therof: who also is a certaine person seperate from Christ. This person Paule reiecteth. For as he is seperate from Christ he belongeth to death and hell. Therfore he sayeth: Nowe not I, but Christ liueth in me. He is my forme, my furniture and perfection, adorning and beutifying my faith, as the colour, the cleare light, or the whitnes do garnish and beutifie the wall. Thus are we constrained grossely to set forth this matter. For we can not spiritually conceaue that Christ is so nerely ioyned & vnited vnto vs, as ỳ colour or whitenes are vnited vnto the wall. Christ therfore (sayth he) thus ioyned and vnited vnto me and abiding in me, liueth this life in me which I now liue: yea, Christ him selfe is this life which I now liue. Wherefore Christ and I in this behalfe are both one.

Christ bestowveth himself and all that he hath, vpon those that beleue in him.

Now Christ liuing in me abolisheth the lawe, condemneth sinne, and destroyeth death: for it can not be but at his presence all these must nedes vanish away. For Christ is euerlasting peace, consolation, righteousnes and life: and to these the terrour of the law, heauines of mind, sinne, hell, and death must nedes geue place. So Christ liuing and abiding in me, taketh away and swalloweth vp all euils which vexe and afflict me. This vnion or coniunction then is the cause that I am deliuered from the terrour of the law and sinne, am seperate from my self, and translated vnto Christ and his kingdom, which is a kingdom of grace, righteousnes, peace, ioy, life, saluation, & eternal glory. Thus I now abiding and dwelling in him, what euill is there that can hurt me?

In the meane season the old man abideth without and is subiecte to the lawe: but as concerning iustification, Christ and I must be entierly conioyned and vnited together, so that he may liue in me and I in him. And this is a wonderful maner of speech. Now, because Christ liueth in me, therefore looke what grace, righteousnes, life, peace, and saluation is in me, it is his, and yet notwithstanding the same is mine also by that vnseparable vnion and coniunction which is throughe Faithe: by which Christe and I are made as it were one bodye in spirite. For as much then as Christ liueth in me, it foloweth, that as I must nedes be with him partaker of grace, righteousnes, life, and eternall saluation: so the lawe, sinne, and death can haue no place in me: yea the lawe is crucified and swallowed vp of the lawe, sinne of sinne, and death of death. Thus Paule goeth about to draw vs from the beholding of our selues, the law & workes, and to plant in vs true faith in Christ: so that in the matter of iustification we should thinke vpon nothing else

VVhatsoeuer good the godly haue in thē, it is Christes, and vve are so knit together, that he liueth in vs and vve in him.

but

but grace, separating the same farre from the law and works, which in this matter ought to haue no place.

Paule hath his peculiar phrase or kind of speach, which is not after the maner of men, but diuine and heauenly: nor vsed of the Euangelistes or of the rest of the Apostles, sauing only of Iohn, who also is wont sometimes so to speake. And if Paule had not first vsed this phrase and set forth the same vnto vs in plaine words, the very Saincts thēselues durst not haue vsed it. For it seemeth a very straunge and a monstrous maner of speaking thus to say: I liue, I liue not: I am dead, I am not dead: I am a sinner, I am not a sinner: I haue the law, I haue not the law. Which phrase is sweete and comfortable to all those that beleue in Christ. For in that they behold themselues, they haue both the law and sinne: but in that they looke vnto Christ, they are dead to the law and haue no sinne. If then in the matter of iustification thou separate the person of Christ from thy person, then art thou in the law, thou abidest in the law, thou liuest in the law and not in Christ, and so thou art condemned of the law and dead before God. For thou hast that faith which (as the Sophisters dreame) is furnished with charitie. Thus I speake for examples sake. For there was neuer any one found that was saued by this faith. And therfore what things soeuer the Sophisters haue writen touching this faith, are nothing els but vaine toyes and meere deceites of Sathan. But let vs graunt that such there be as haue this faith: yet are they not therfore iustified. For they haue but an historicall Faith concerning Christ, which the Deuill also and all the wicked haue.

Paules excellent and heauenly maner of speach.

Albeit the faithfull be sinners yet are they also righteous.

The Papistes faith.

Faith therfore must be purely taught: namely that thou art so entirely and nerely ioyned vnto Christ, that he and thou are made as it were one person, so that thou maiest boldly say, I am now one with Christ, that is to say, Christes righteousnes, victory, and life are mine. And again, Christ may say, I am that sinner, that is, his sinnes and his death are mine because he is vnited and ioyned vnto me & I vnto him. For by faith we are so ioyned together that we are become one flesh & one bone. *Eph. 5.* we are the members of the body of Christ, flesh of his flesh, and bone of his bones: So that this faith doth couple Christ and me more neare together then the husband is coupled to his wife. This faith therfore is not an idle qualitie, but the excellencie therof is such, that it vtterly confoundeth these foolish dreames of ỳ Sophisters touching their formed faith and counterfeit charitie, their merits, workes and worthines. These things I would gladly set forth more amply if

Faith so knitteth all beleuers & Christ together, that they become one person.

Ephes. 5. 30.

True faith is not idle.

by any meanes I could.

Hitherto we haue declared this to be the first argument of Paule: that either Christ must needes be the minister of sinne, or els the lawe doth not iustifie: when he had finished this argument, he set forth himselfe for an example, saying: that he was dead vnto that old law by a certaine new law. Now he answereth two obiections which might be made against him. His first answere is against the cauillations of the proude, and the offence of the weake. For when remission of sinnes is freely preached, then doe the malicious by and by sclander this preaching. As *Rom. 3:* Let vs doe euill that good may come therof. For

VVhat occasion the malicious take of this doctrine.

these fellowes as soone as they heare that we are not iustified by the law, forthwith do maliciously conclude and say: why, then let vs reiect the law. Againe, if grace doe there abound (say they) where sinne doth abound, let vs then abound in sinne that we may become righteous, and that grace may the more abound. These are the malicious and proude spirites, which spitefully and wittingly sclaunder the scriptures & sayings of the holy Ghost, euen as they sclaundered Paule whilest the apostles liued, to their owne confusion & cõdemnation, as it is said. *2. Pet. 3.*

Hovv the vveake are to be instructed.

Moreouer, ỳ weake which are not malicious, are offended when they heare ỳ the law & good workes are not to be done as necessary to iustification. These must be holpen, and must be instructed how good workes doe not iustifie: how they ought to be done, how not to be done. They

Good vvorks are not the cause but the frutes of righteousnes.

ought to be done, not as the cause, but as the frutes of righteousnes: and when we are made righteous we ought to doe them: but not contrariwise, to the end that when we are vnrighteous we may be made righteous. The tree maketh the apple, but not the apple the tree.

He said before: I am dead. &c. here the presumptious and malicious might soone take occasion to cauill after this maner. What saiest thou Paule? art thou dead? how then doest thou speake? how doest thou write? The weake also might soone be offended and say vnto him: what art thou Paule? Doe we not see ỳ thou art liuing, and doest such things as pertaine to this life? To this he answereth: I liue in deede, and yet

Life taken tvvo maner of vvaies.

now not I, but Christ liueth in me. Ther is then a double life. The first is mine, which is naturall: the second is the life of an other, that is to say, the life of Christ in me. As touching my natural life I am dead, and nowe I liue an other life. I liue not now as Paule, but Paule is deade. Who is it then that liueth? The Christian. Paule therfore as he liueth in him selfe, is wholy dead through the law: but as he liueth in Christ, or rather as Christ liueth in him, he liueth by an other life: for Christ

speaketh

speaketh in him, liueth in him, and exerciseth all the operations of life in him. This cometh not now of the life of Paule, but of the life of the christian and regenerate person. Therfore thou malicious spirite, where I say that I am dead, now sclaunder my words no more. And thou ỳ art weake, be not offended, but distinguish & diuide this matter rightly. For (as I saide) there are two liues: to wit, my naturall life, and the life of an other. By mine owne life I liue not: for if I did, the law would haue dominion ouer me, and hold me in captiuitie. To the end therfore that it should not hold me in captiuitie & bondage, I am dead to it by an other law: and this death purchaseth vnto me the life of an other, euen the life of Christ: which life is not mine by nature, but is geuen vnto me by Christ through faith.

The faithfull liue not their owne life, but the life of Christ.

The second aunswere is this. It might againe be obiected vnto Paule: what saiest thou Paule? Doest thou not liue by thine owne life, or in thine owne flesh, but in Christ? we see thy flesh, but we see not Christ. Wouldest thou then delude vs by thine inchauntments, that we should not see thee present in flesh, liuing as thou diddest before, and doing all things in this corporall life as others doe? he aunswereth.

Verse. 20. And in that I now liue in the flesh, I liue by faith in the sonne of God.

That is to say, I liue in deede in the flesh, but this life, whatsoeuer it is, I esteme as no life, for it is no true life in deede, but a shadow of life: vnder the which an other liueth, that is to say, Christ, who is my true life in deede, which life thou seest not but onely hearest & I feele. Thou hearest the wind, but knowest not whence it cometh or whether it goeth. *Ioh. 3.* Euen so thou seest me speaking, eating, labouring, sleeping, and doing other things, and yet thou seest not my life. This life which I now liue, I liue in deede in the flesh, but not through the flesh or according to the flesh, but through faith and according to faith. Paule then denieth not that he liueth in the flesh, because he doeth all things that belong to a naturall man. He vseth also carnall things, as meate, drinke, apparell and such like, which is to liue in the flesh: but he saith that this is not his life: and although he vseth these things, yet he liueth not through them, as the world liueth through the flesh and after the flesh: for it neither knoweth nor hopeth for any life besides this.

Christ is our life.

The faithfull liue in the flesh but not according to the flesh.

Therfore (saith he) this life which I now liue in the flesh, whatsoeuer it is, I liue in the faith of the sonne of God. For this word which I now corporally speake is the word, not of flesh, but of the holy

To liue in the faith of the sonne of God.

Ghoſt and of Chriſt. This ſight which goeth in or cometh out at mine eies proceedeth not of fleſh, that is to ſay, it is not gouerned of the fleſh, but of the holy Ghoſt. So my hearing cometh not of the fleſh, although it be in the fleſh, but of the holy Ghoſt. A Chriſtian ſpeaketh none other but chaſt, ſober, & holy things, which pertaine vnto Chriſt, to the glory of God & the profit of his neighbour. Theſe things come not of the fleſh, neither are done accordīg to the fleſh, and yet are they in the fleſh. For I can not teach, write, pray or geue thanks but with theſe inſtruments of the fleſh, which are neceſſary to the accompliſhing of theſe works: and yet notwithſtanding theſe works proceede not of the fleſh, but are geuen by God from aboue. In like maner I behold a woman, but with a chaſt eie, not luſting after her. This beholding cometh not of the fleſh, although it be in the fleſh becauſe the eies are the carnall inſtrumēts of this ſight: but ỹ chaſtnes of this ſight cometh from heauen.

Thus a Chriſtian vſeth the world and all creatures, ſo that there is no difference betwene him and the Infidell. For in their apparell, in their feeding, hearing, ſeing, ſpeaking, geſtures, coūtenances and ſuch other things they are like, and in outward apperance they ſeeme to be all one (as Paule ſpeaketh of Chriſt: In outvvard appearance he vvas found, ſayth he, as a man:) yet notwithſtanding there is greate difference. For I liue in the fleſh (I graunt) but I liue not of my ſelfe: but in that I now liue, I liue in the faith of the ſonne of God. This which I now ſpeake, ſpringeth out of an other fountaine then that which thou heardeſt of me before. Paule before his converſion ſpake with the ſame voice and toung wherwith he ſpake afterwards. But his voice and his toung were then blaſphemous, and therfore he could ſpeake nothing els but blaſphemies & abhominations againſt Chriſt and his Church. After he was converted he had the ſame fleſh, the ſame voice and toung which he had before, and nothing was chaunged: but his voice and his toung then vttered no blaſphemies but ſpirituall and heauenly words: to witte, thanks geuing and the praiſe of God: which came of faith & the holy Ghoſt. So then I liue in the fleſh, but not of the fleſh or after the fleſh, but in the faith of the ſonne of God.

Philip. 2. 7.

The differēce betvvene the faithfull and vnfaithfull.

Hereby we may plainly ſee whence this ſpirituall life cometh: which we haue not of our ſelues but of an other, which the natural man can in no wiſe vnderſtand, for he knoweth not what maner of life this is. He heareth the wind, but whence it cometh or whither it goeth he knoweth not. He heareth the voice of the ſpirituall man, he knoweth his face, his maners and his geſtures: but he ſeeth not whence theſe

worꝛkes, which are not now wicked and blaſphemous as beſoꝛe, but holy and godly: oꝛ whence theſe motions and actions doe come. Foꝛ this life is in the heart by Faith, where the fleſh is killed and Chꝛiſt raigneth with his holy ſpirite, who now ſeeth, heareth, ſpeaketh, woꝛketh, ſuffereth and doth all other things in him, although the fleſh doe reſiſt. To cõclude, this is not the life of ẏ fleſh, although it be in ẏ fleſh: but of Chꝛiſt the ſonne of God, whom the Chꝛiſtian poſſeſſeth by faith.

Verſe. 20. VVho loued me and gaue him ſelfe for me.

Here haue ye the true meane of iuſtification, and a perfect example of the aſſuraunce of faith ſet beſoꝛe your eyes. He that can with a firme & conſtãt faith ſay theſe woꝛds with Paule: I liue by Faith in the ſonne of God, vvho hath loued me, & geuen him ſelfe for me, is happie in deede. And euen with theſe woꝛdes Paule taketh away the whole righteouſnes of the lawe and woꝛkes, as afteꝛwardes we will declare. But we muſt diligently wey and conſider theſe woꝛdes: The ſonne of God hath loued me, and geuen him ſelfe for me. It was not I then that firſt loued the ſonne of God, and deliuered my ſelfe foꝛ him: as the Sophiſters dꝛeame, that they loue the ſonne of God and deliuer thẽſelues foꝛ him. Foꝛ they teach that a man *ex puris naturalibus*, that is, of his owne pure naturall ſtrength, can do meritoꝛious woꝛks beſoꝛe grace, & loue God & Chꝛiſt aboue all things. Theſe felowes pꝛeuent the loue of God and Chꝛiſt: foꝛ they doe that which lieth in them (as they are woont to ſay) that is, they doe not onely kepe the commaundements, but they doe alſo the woꝛkes of ſupererogation, & ſell the ouerplus of their merites to laimen, & ſo (as they imagine) they deliuer them ſelues foꝛ Chꝛiſtes ſake, whereby they ſaue both themſelues & others, turning ẏ woꝛds of Paule cleane contrary, and ſaying: we haue loued Chꝛiſt and geuen our ſelues foꝛ him. Thus, whiles the wicked being puffed vp ẇ the wiſedom of the fleſh, imagine that they doe what in them lieth, that they loue God, and deliuer them ſelues foꝛ Chꝛiſt: what doe they elſe but abolith the goſpel, deride, deny and blaſpheme Chꝛiſt, yea ſpit vpon him & tread him vnder foote? They confeſſe in woꝛdes ẏ he is a iuſtifier and a Sauiour: but in very deede they take from him the power both to iuſtifie and ſaue, and geue the ſame to their owne wilwoꝛkes, ceremonies, and deuotions. This is to liue in their owne righteouſnes and woꝛkes, and not in the faith of the ſonne of God.

The true vvay to iuſtificatiõ.

The peſtilent doctrine of the Papiſtes and Pelagiãs.

Theſe meritemõgers turne theſe vvordes of Paule vpſide dovvne.

This is not then the true meanes to attaine iuſtification, to do that

To doe vvhat in vs lieth.

which in thee lieth: as the Sophisters and Scholedoctours doe teach, which affirme that if a man do what in him lieth, God wil vndoubtedly geue vnto him his grace. But this saying may not be straitly vrged, say they. For if we doe those workes which may be approued by the iudgement of any good man, it is enough: for then grace shall surely follow, because god, in that he is good and iust, must needes geue grace as a recompence for such good workes. And hereof cometh this verse:

Vltra posse viri non vult Deus vlla requiri. That is,
God vvill no more require of man, then of him selfe performe he can.

In dede this is a good saying if it be vsed rightly & in place cõuenient: ỳ is, in ỳ gouernment of cõmon weales or families. And if I being in ỳ kingdome of reason do executeỳ office of a magistrate or gouerne a family, doing ỳ in me lieth, I am excused. This kingdom hath his boũds and limites: to the which also these sayings doe pertaine: To doe what in vs lieth: To doe as much as we are able. But the Sophisters apply these sayings to the spirituall kingdome, wherin a man can do nothing els but sinne: for he is sold vnder sinne. But in externall things (such I meane as pertaine to ciuill and houshould gouernment) he is not a seruaunt, but a Lord and a ruler. Wherfore they haue done wickedly in applying these sentences to the church, which properly pertaine to the gouernment of common weales & families. For the kingdome of mans reason and the spirituall kingdome must be separate farre asunder.

The Papistes do apply matters of policy and ciuill gouernment to the church. *Rom. 7. 14.*

Moreouer, they say that nature is corrupt, but the qualities of nature notwithstanding are sound and vncorrupt: which also they attribute euen vnto Deuils. Upon this groũd they reason after this maner. If the naturall qualities of man be sound and vncorrupt, then is his vnderstanding and his will soũd and vncorrupt, and so consequently all other qualities of nature are pure and perfecte in him. To knowe these things it is necessary for you, that ye may hold the sincerite of the doctrine of faith. Where they say then that the naturall qualities of man are sound and vncorrupt, and therof do inferre, that a mã is able of him selfe to fulfil the law, and to loue God with al his heart, applying these qualities to the spirituall kingdome, I deny the consequence. And here I make a distinction betwene the naturall and the spirituall qualities (which they confound and mingle together), & I say that the spirituall qualities are not sound but corrupt, yea vtterly quenched through sinne both in man and deuill, so that there is in them nothing els but corrupt vnderstanding and a will continually striuing against the will of God, which can thinke nothing els but that which is altogether against god.

The Papistes doe graunt that nature is corrupt: but they say that the powers and qualities of nature remaine sound and vncorrupt

Not-

Notwithstanding, I graunt that the naturall qualities are vncorrupt. But what qualities are they? That a man being drowned in sinne and iniquitie, and a bondslaue of Satan, hath will, reason, and power notwithstãding to execute the office of a magistrate, to gouerne a family, to guide a shippe, to build a house, and to doe such other things as are subiect vnto man: for these things are not taken from him. We doe not then denie but that these sentences are true in the corporall kingdom: But if ye wrest them to the spirituall kingdom, I vtterly deny them: for there (as I said) we are cleane ouerwhelmed and drowned in sinne. Whatsoeuer is in our wil, is euil: whatsoeuer is in our vnderstanding, is errour. Wherefore in spirituall matters man hath nothing but darknes, errours, ignorance, malice, and peruersenes both of wil and vnderstanding. How then should he worke well, fulfill the lawe, and loue God?

Wherfore Paule sayth here that Christ first began and not we. He, euen he (sayth Paule) loued me & gaue him selfe for me. As if he said: He found in me no good will or right vnderstãding: but this good Lord had mercy vpon me. He saw me to be nothing els but wicked, going astray, contemning God, and flying from him more and more: yea rebelling against God, taken, led, and caryed away captiue of the deuill. Thus of his mere mercy preuenting my reason, my wil, and my vnderstanding, he loued me, and so loued me, that he gaue him selfe for me, to the ende that I might be freed from the law, sinne, the deuill, & death. Christ first loued vs, and not we him.

Againe, these wordes: The sonne of God hath loued me, and geuen him selfe for me, are mightie thũdrings and lightnings from heauẽ against the righteousnes of the law & all the workes therof. So great & so horrible wickednes, errour, darknes and ignorance was in my wil and vnderstanding, that it was vnpossible for me to be raũsomed by any other meanes then by such an inestimable price. Why do we then vaũt of the soundnes of nature, of the rule of reason, of free will, and of doing what in vs lieth? Why do I offer vnto god being angry wt me (who, as Moses sayth, is a cõsuming fire) this my rotten stubble and straw, yea horrible sinnes, & claime of him to reward me wt grace & euerlasting life for them, since here I learne such wickednes to lie lurkig in my nature, that the whole world & all creatures therin were not able to counteruaile the indignation of God, but that the very sonne of God him selfe must needes be deliuered for the same. The bragging of the integritie of our naturall qualities is in vaine.

But let vs consider well this price, and let vs behold this captiue deliuered (as Paule sayth) for me, the sonne of God I meane, and we shal

The greatnes of the price to be vvel vveyed, that vvas geuen for vs.

see him without all comparison to excede & excell all creatures. What wilt thou doe when thou heareſt the Apoſtle ſay that ſuch an ineſtimable price was geuen for thee? Wilt thou bring thy cowle, thy ſhauen crowne, thy chaſtitie, thy obedience, thy pouertie, thy workes, thy merites? What ſhall all theſe doe? Yea what ſhall the law of Moſes auaile? What ſhall the workes of all men, & all the ſuffering of the Martyrs profite thee? What is the obedience of all the holy angels in comparison of the ſonne of God deliuered, and that moſt ſhamefully, euen to the death of the croſſe, ſo that there was no droppe of his moſt precious bloud but it was ſhedde, and that for thy ſinnes? If thou couldeſt rightly conſider this incomparable price, thou ſhouldeſt hold as accurſed all theſe ceremonies, vowes, workes and merites before grace and after, and throw them all downe to hell. For it is an horrible blaſphemy to imagine that there is any worke wherby thou ſhouldeſt preſume to pacifie God, ſince thou ſeeſt that ther is nothing which is able to pacifie him but this ineſtimable price, euen ỹ death & bloud of the ſonne of god, one drop wherof is more precious then al ỹ creatures in ỹ world.

Verſe. 20. For me.

Who is this me? Euen I wretched and dammable ſinner, ſo dearly beloued of the ſonne of God that he gaue himſelfe for me. If I then through workes or merites could haue loued the ſonne of God and ſo come vnto him, what needed he to deliuer himſelfe for me? Hereby it appereth how coldly the Papiſtes handled, yea how they vtterly neglected the holy ſcriptures and doctrine of faith. For if they had conſidered but onely theſe words, that it behoued the ſonne of God to be geuen for me, it had bene vnpoſſible that ſo many monſtrous ſectes ſhould haue ſpronge vp amongeſt them. For faith would by and by haue aunſwered: why doeſt thou chooſe this kind of life, this religiõ, this worke? Doeſt thou this to pleaſe God, or to be iuſtified therby? Doeſt thou not heare, O thou wretch, that the ſonne of God ſhed his bloud for thee? Thus true fayth in Chriſt would eaſilie haue withſtande all maner of ſectes.

The ſluggiſhnes of the Papiſts in handling the holy ſcriptures.

Hovv ſectes may be vvithſtande.

Wherefore I ſay (as I haue often times ſaid) that there is no remedie againſt Sectes or power to reſiſt them, but this onely article of Chriſtian righteouſnes. If we loſe this article, it is impoſſible for vs to withſtand any errours or Sectes: As we may ſee at this daye in the phanaticall ſpirites the Anabaptiſtes and ſuch like: who

who being fallen away from this article of iuſtification, will neuer ceaſe to fall, erre, and ſeduce vntill they come to the fulnes of all iniquitie. There is no dout, but they will raiſe vp innumerable ſectes, and ſtill deuiſe new wozkes. But what are al theſe things (though they haue neuer ſo goodly a ſhew of holines) if ye compare them to the death and bloud of the ſonne of God, vvho gaue himſelfe for me. Conſider well, I pray you, who this ſonne of God is, how glozious he is, how mightie he is. What is heauen and earth in compariſon of him? Let all the Papiſtes and all the authozs of ſectes, yea though the whole wozld take their part, be thzowne downe into hell, withall their righteouſnes, wozkes, and merits, rather then the truth of the Goſpell ſhould be blemiſhed, and the glozy of Chziſt periſh. What meane they they then, to bzagge ſo much of wozkes and merits? If I being a wzetched and a damned ſinner could be redemed by any other pzice, what needed the ſonne of God to be geuen foz me? But becauſe there was no other pzice, either in heauen oz in earth, but Chziſt the ſonne of God, therefoze it was moſt neceſſary ỳ he ſhould be deliuered foz me. Mozeouer this he did of ineſtimable loue: Foz Paule ſayth, vvhich loued me.

Wherfoze theſe wozdes: vvhich loued me, are full of faith. And he that can vtter this litle wozd Me, and apply it vnto him ſelfe with a true and conſtant faith as Paule did, ſhalbe a good diſputer with Paule againſt the lawe. Foz he deliuered neither ſhepe, oxe, golde noz ſiluer, but euen God him ſelfe entierly and wholy, for me, euen foz me (I ſay) a miſerable and wzetched ſinner. Nowe therefoze in that the ſonne of God was thus deliuered to death foz me, I take comfozt and applie this benefite vnto my ſelfe. And this maner of applying is the right fozce of faith in deede.

Hath geuen himſelfe for me.

The true force of faith.

Theſe wozdes (which are the pure pzeaching of grace and Chziſtian righteouſnes in deede) Paule ſetteth againſt the righteouſnes of the law. As if he ſayd: Be it ſo that the law is an heauenly doctrine, and hath alſo his glozy: yet notwithſtanding it loued not me, noz gaue it ſelfe foz me: yea it accuſeth me, terrifieth me, and dziueth me to deſperation. But I haue now an other which hath deliuered me from the terrours of the law, ſinne and death, and hath bzought me vnto libertie, the righteouſnes of God, and eternall life: who is called the ſonne of God: to whom be pzaiſe and glozy foz euermoze.

The lavve loueth not ſinners, but accuſeth them.

Faith therefoze (as I haue ſaid) embzaceth and wzappeth in it ſelfe Chziſt Ieſus the ſonne of God, deliuered to death foz vs, as Paule here teacheth, who being appzehended by faith, geueth vnto vs righ-

teousnes and life. And here he setteth out most liuely the Priesthode and offices of Christ: which are to pacifie God, to make intercession for sinners, to offer vppe him selfe a sacrifice for their sinnes, to redeme, to instruct, and to comfort them. Let vs learne therefore to geue a true definition of Christ, not as the Scholedoctours do and such as seeke righteousnes by their owne workes, which make him a new lawgeuer, who abolishing the olde lawe hath established a newe. To these Christ is nothing else but an exactor and a tyranne: but let vs define him as Paule here doth: namely that he is the some of God, who not for our desert or any righteousnes of ours, but of his owne free mercie offered vppe him selfe a sacrifice for vs sinners, that he might sanctifie vs for euer.

A true definition of Christ.

Christ then is no Moses, no exactor, no geuer of lawes, but a geuer of grace, a Sauiour, and one that is full of mercie: briefly, he is nothing else but infinite mercie and goodnes, freely geuen and bountifully geuing vnto vs. And thus shall you paint out Christ in his right coloures. If you suffer him to be painted out to you any otherwise then thus, when tentation and trouble cometh you shall soone be ouerthrowne. Nowe, as it is the greatest knowledge and cunning that Christians cã haue, thus to define Christ: so of all things it is the most hardest. For I my selfe euen in this great light of the Gospell, wherein I haue bene so long exercised, haue much a doe to hold this definition of Christ which Paule here geueth: So depely hath this doctrine and pestilent opinion that Christ is a lawgeuer, entred in me, euen as it were oyle into my boanes. Ye yong men therefore are in this case much more happie then we that are olde. For ye are not infected with these pernicious errours, wherein I haue bene so nusled and so drowned euen from my youth, that at the very hearing of the name of Christ my heart hath trẽbled and quaked for feare: for I was perswaded that he was a seuere iudge. Wherefore it is to me a double trauaile & trouble to correct and reforme this euill: First to forget, to condemne, and to withstand this olde grounded errour, that Christ is a lawgeuer and a Iudge: for it often returneth and plucketh me backe. Then to plant in my heart a new & a true perswasion of Christ, that he is a iustifier & a Sauiour. Ye (I say) that are yong, may learne with much lesse difficultie to know Christ purely and sincerely if ye will. Wherfore if any man feele him selfe oppressed with heauines and anguish of heart, he must not impute it vnto Christ, although it come vnder the name of Christ, but vnto the Deuill, who oftentimes cometh vnder the colour

The greatest cunning that Christians can haue, is to define Christ rightly.

of

of Chriſt, and tranſformeth himſelfe into an Angell of light.

Let vs learne therefore to put a difference betwene Chriſt and a lawgeuer, not only in word but in practiſe, & in deede alſo, that when ỳ Deuil ſhal come vnder the ſhadow of Chriſt, & ſhal go about to trouble vs vnder his name, we may know him, not to be Chriſt, but a very feend in deede. For Chriſt when he cometh, is nothing elſe but ioy and ſweetenes to a trembling and broken heart, as here Paule witneſſeth, who ſetteth him out with this moſt ſweete & louing title when he ſaith: vvhich loued me and gaue him ſelfe for me. Chriſt therefore in very deede is a louer of thoſe which are in bitternes of minde, ſinne & death, and ſuch a louer as gaue him ſelfe for them: who is alſo our high prieſt, that is to ſay, a mediatour betwene God & vs wretched ſinners. What could be ſayd (I pray you) more ſweete or comfortable to the poore afflicted conſcience? Now, if theſe things be true (as they are in deede moſt true, or elſe the Goſpell muſt be nothing elſe but a fable) then are we not iuſtified by the righteouſnes of the lawe: and much leſſe by our owne righteouſnes.

Chriſt loueth the afflicted, and ſuch as feele the vveight of their ſinnes.

Read therefore with diligent attention, and with great vehemencie theſe wordes Me and for me, and ſo practiſe with thy ſelfe, that thou maiſt well conceaue and print this Me in thy heart, and applie it vnto thy ſelfe with a ſtedfaſt faith, not doubting but thou art of the number of thoſe to whom this Me belongeth: Alſo that Chriſt hath not onely loued Peter and Paule, and geuen him ſelfe for them, but that the ſame grace alſo which is comprehended in this Me, doth as well pertaine and extend vnto vs as vnto them. For as we can not denie but that we are all ſinners, and are conſtrained to ſay that through the ſinne of Adam we were all loſt, were made the enemies of God, ſubiect to the wrath and iudgement of God, and giltie of eternall death (for this doe all terrified heartes feele and confeſſe, and more in deede then they ſhould do) ſo can we not denie but that Chriſt died for our ſinnes ỳ he might make vs righteous. For he died not to iuſtifie the righteous, but the vnrighteous, and to make them the children of God, and inheritours of all ſpirituall & heauenly gifts. Therfore when I feele & confeſſe my ſelfe to be a ſinner through Adams trãſgreſſion, why ſhould I not ſay that I am made righteous through the righteouſnes of Chriſt, eſpecially whẽ I heare ỳ he loued me, & gaue himſelfe for me. This did Paule moſt ſtedfaſtly beleue, & therfore he ſpeaketh theſe wordes with ſo great a behemencie and full aſſurance. Which he graunt vnto vs, in ſome part at the leaſt, who hath loued vs and geuen him ſelfe for vs.

Me.
For me.

As by Adam all became giltie, ſo by Chriſt all that beleue, are made righteous.

Verse. 21. I doe not abrogate or reiect the grace of God.

They that seke to be made righteous by the lavv, reiect the grace of God.

Now he prepareth a way to the second argument of this epistle. And here ye must diligently consider, ỹ to seeke to be iustified by the workes of the law is to reiect the grace of God. But, I pray you, what sinne cā be more execrable or horrible then to reiect the grace of God and to refuse that righteousnes which cometh by Christ? It is enough and to much already that we are wicked sinners and transgressours of all the commaundements of God: and yet we commit moreouer the most execrable sinne of all sinnes, in that we doe so contemptuously refuse the grace of God and remission of sinnes offered vnto vs by Christ. This blasphemy is more horrible then can be expressed. There is no sinne which Paule and the other Apostles did so much detest as the contempt of grace and dentall of Christ, and yet there is no sinne more common. Hereof it cometh that Paule aboue ỹ rest doth so sharply inuey against

Antichrist reiecteth grace, and denieth faith.

Antichrist for that he despiseth the grace of God and refuseth the benefite of Christ our high Priest, who offered vp himselfe a sacrifice for our sinnes. Now thus to deny Christ, what is it els but to spitte in his face, to treade him vnder foote, to set himselfe in his place, and to say: I will iustifie thee and will saue thee. By what meanes? By masses, pilgrimages, pardons, merits and such like. We see then how proudly Antichrist hath lift vp himselfe against and aboue God, and set himself in the place of Christ, reiected the grace of God and denied the faith. For this is his doctrine: Faith auaileth nothing (saith he) vnlesse it be ioyned with workes: and by this false and detestable doctrine he hath defaced, darkned, and vtterly buried the benefite of Christ, & in the steede of the grace of Christ and his kingdome, he hath established the doctrine of workes and the kingdome of ceremonies, and hath confirmed the same with meere trifles and doting dreames, and by this meanes he hath wrested the whole world out of Christes hands (who alone ought to reigne in the conscience) & hath throwne it downe hedlong into hell.

VVhat it is to reiect grace.

Hereby we may easily vnderstand what it is to reiect and refuse the grace of God, euen to seeke righteousnes by the law. Now, who hath euer heard that a man by keping of the law reiecteth grace? Do we then sinne in keeping of the law? No forsoth. But we despise grace when we obserue the law to this end, that we may be iustified through it. The law is good, holy and profitable, and yet it iustifieth not. He then that kepeth the law to be iustified therby, reiecteth grace, denieth Christ, despiseth

despiseth his sacrifice, and will not be saued by this inestimable price, but will satisfie for his sinnes through the righteousnes of the law, or deserue grace by his owne righteousnes: and this man blaspheneth and despiseth the grace of God. Now what an horrible thing is it to say that any man should be so deuilish, as to despise the grace and mercy of God? And yet notwithstanding all the world doth so. Albeit it can not abide that any man should so iudge of it, but will seeme to doe high seruice and honour vnto God. Now followeth the second argument.

The vvorld is so vntovvard that it reiecteth the grace of God.

Verse. 21. For if righteousnes come by the lavve, then Christ died in vaine.

Here againe I admonish you that Paule speaketh not of the ceremoniall law onely (for this the Papistes doe alwaies alleage) but of the whole law. And these words of Paule are diligently to be considered in this wise. Is it true that Christ suffered death or not? Againe, did he suffer in vaine or not? Here we are constrained to answere, except we be starke madde, that he suffered in very deede: and that he suffered not in vaine nor for himselfe, but for vs. If then he suffered not in vaine, it followeth of necessitie that righteousnes cometh not by the law.

Corrupters of Paule.

Take now therfore the whole law, and imagine that by the merite of cõgruence or works going before grace, thou hast so much profited, that thou hast receaued grace and the spirite of God, which is a thinge impossible vnto nature: but yet admitte (I say) that in doing what in thee lieth, thou hast obtained grace, art made righteous, and hast receaued the holy Ghost by the merite of congruence: then hast thou no neede of Christ, he is to thee vnprofitable and his death of none effect.

If the desert of congruence auaile ought, then is Christ dead in vaine.

Moreouer take euen the law of the ten commaundements, wherin is contained the true religion and the highest seruice of God: that is to say, faith, the feare of God, the loue of God, and the loue of our neighbour, and shew me any man that hath bene iustified therby: yet is it true notwithstanding that Christ died in vaine. For he that is iustified by the law, hath power in himselfe to obtaine righteousnes. For in that he doth what in him lieth, he deserueth grace, & the holy Ghost is powred into him, wherby he is now able to loue God and his neighbour. This being graunted, it muste needes follow that Christ died in vaine. For what neede of Christ hath he which both loueth Christ and geueth himselfe for him, so that he is able by the merite of congruence before grace to obtaine grace, and then to doe such works as by the merite of

If the lavv iustifie, Christ died in vaine.

worthines after grace he is able to deserue eternall life? Then take away Christ withall his benefits, for he is vtterly vnprofitable. But why was he borne? why was he crucified? why did he suffer? why was he made my high Priest louing me and geuing Himselfe an inestimable sacrifice for me? In vaine (no doubt) and to no purpose at all if righteousnes come by no other meanes then the Papistes teach: for I finde no righteousnes but either in my selfe or in the law, without grace and without Christ.

Is this horrible blasphemy to be suffered or dissembled, that the diuine maiestie not sparing his owne deare sonne, but deliuering him to death for vs all, should not doe all these things seriously & in good earnest, but as it were in sport? Before I would admit this blasphemie, I would not only that the holines of all the Papists & meritmongers, but also of all the Saincts & holy angels should be throwne downe into the bottome of hell, & condemned with the deuil. Mine eies shall behold nothing els but this inestimable price my Lord & Sauiour Christ. He ought to be such a treasure vnto me, that all other things should be but dunge in cōparison of him. He ought to be such a light vnto me, ỳ when I haue apprehended him by faith, I should not know whether there be any law, any sinne, any righteousnes or any vnrighteousnes in ỳ world. For what is al ỳ is either in heauē or earth in cōparisō of ỳ sonne of god Christ Iesus my lord & Sauiour, vvho loued me & gaue hīself for me.

The righteousnes of all Saincts is nothing in comparison of the righteousnes of Christ.

Wherfore, to reiect the grace of God, is an horrible sinne and commonly reigning throughout the world: wherof al they are giltie which seeke righteousnes by their owne workes. For whiles they seeke to be iustified by their owne works and merites or by the law, they reiect the grace of God and Christ, as I haue said. And of all these abhominations the Pope hath bene the only author. For he hath not onely defaced and troden the Gospell of Christ vnder his feete, but hath also replenished the world with his cursed traditions. And hereof amongest other enormities, his bulles and pardons are a sufficient witnes: wherby he absolueth, not such as beleue, but such as are contrite, make confession to a Priest, and reach out their helping hand to the maintenance of his pompe and his traditions. Yet notwithstanding in this greate light of the Gospell the blind and obstinate Papistes doe continue still in their dannable doting dreames, saying that the qualities of nature doe remaine sound and vncorrupt, & that men are able to prepare themselues to grace, or to deserue grace by their owne works and merits. And so farre off is it that they will acknowledge their errour and impietie, that they

A common sinne to reiect the grace of God.

The Pope the chiefe author of all abhominations in the church.

The Popes pardons.

they doe yet still obstinately defend the same euen against their owne conscience.

But we doe constantly affirme with Paule (for we will not reiect the grace of God) that either Christ died in vaine, or els the law iustifieth not. But Christ died not in vaine: therfore the law iustifieth not. Christ the sonne of God of his owne free grace and mercy hath iustified vs: therfore the law could not iustifie vs: for if it could, then had Christ done vnwisely in that he gaue himselfe for our sinnes that we therby might be iustified. We conclude therfore that we are iustified neither by our owne workes and merites before grace or after, neither yet by the law.

If the lavv iustifie, then is Christ died in vaine.

Now, if my saluation was so costly and deare a price vnto Christ, that he was constrained to die for my sinnes, thē all my workes, with all the righteousnes of the law, are but vile and nothīg worth in comparison of this inestimable price. For how can I bie ẏ for a farthing which cost many thousand talents of gold? Now the law (to speake nothing of other matters which are of much lesse valew) with all the workes and righteousnes therof, is but as a farthing if ye compare it vnto Christ: who by his death hath vanquished my death and hath purchased righteousnes and euerlasting life. Should I then despise and reiect this incomparable price, and by the law or by the workes and merites of mē (vile drosse and dung, for so Paule calleth them, if they be cōpared vnto Christ) seeke that righteousnes which Christ freely & of meere loue hath geuen vnto me already, & hath cost him so greate a price that he was constrained to geue himselfe and euen his owne hart bloud for me? This (as I haue said) the whole world doth, and specially such as will be counted more holy and religious then others. Wherby they plainly witnes that Christ died in vaine, although with their mouthes they confesse the contrary neuer so much. Which is most horribly to blaspheme the sonne of god, to spit in his face, to tread him vnder foote, to count the bloud of the testament as an vnholy thing, & vtterly to despise the spirite of grace.

A comparing of Christ and the lavv together.

The deuilish peruersnes of the vvorld.

Paule here disputing of righteousnes, hath no ciuill matter in hand, that is, he speaketh not of ciuill righteousnes: which God notwithstanding alloweth and requireth, and geueth certaine rewards therunto accordingly: which also reason is able in some part to performe. But he entreateth here of the righteousnes that auaileth before God, whereby we are deliuered from the law, sinne, death, and all euils, and are made partakers of grace righteousnes, and euerlasting life, and

Ciuill righteousnes hath her reuvards.

finally are now become Lords of heauen and earth and all other creatures. This righteousnes neither mans law, neither the law of God is able to performe.

The righteousnes of faith, is the righteousnes that pleaseth God.

The lawe is geuen besides and aboue reason to be a light & a helpe to man, and to shew him what he ought to doe, & what to leaue vndone. Notwithstanding man with all his strength and reason, yea with this great light also and heauenly benefite (the law I meane) can not be iustified. Now, if that which is the most excellent thing in the world (the law I say) which as a bright shining sunne is ioyned to the dimme and obscure light of mans reason, to lighten and to direct it, is not able to iustifie, what can reason doe (I pray you) without the lawe? What? Doutles nothing else but that which ỹ Pope with his dreaming Sophisters and his whole Sinagoge hath done, who with their owne traditions haue darkned the light euen of the first cõmaundement. Wherfore there is not one of them that is able rightly to vnderstand any one syllable of the lawe, but euery man walketh in mere darknes of mans reason. And this errour is much more pernicious and deadly then that which proceedeth of the doctrine of workes and the lawe.

Reason although it be lightned vvith the lavve, yea and the lavve of God, yet it can not iustifie.

These words therfore are very effectuall and full of power, where he sayth: If righteousnes come by the lavv, then Christ died in vaine. He speaketh here nothing of mans strength, reason or wisedom, be it neuer so great (for the greater it is, the sooner it deceaueth a man), but he sayth plainly without all condition: If by the lavv. &c. Wherfore reason lightned, aided, and directed by the lawe, yea euen by the law of God, is so vnable to attaine righteousnes, that it draweth a man from righteousnes & reiecteth Christ. Set thou therfore the death of Christ simplie against all lawes, and with Paule know nothing but Iesus Christ crucified. Receaue no light either of reason, or of the lawe, or of any thing else then of Christ alone. Then shalt thou be learned in deed, righteous and holy, and shalt receaue the holy Ghost, which shall preserue thee in the puritie of the word and faith: but set Christ aside, and all things are but vnprofitable and vaine what so euer they be.

Galath. 2. 21.

Here againe we see what a goodly commendation Paule geueth to the righteousnes of the lawe, or mans owne righteousnes, in that he teacheth it to be a contempt and reiecting of the grace of God, and an abolishing of the death of Christ. Paule is no great Rhetorician, and yet see what matter he ministreth to him that listeth to play the Rhetorician. What eloquence is able sufficiently to set out these wordes: To reiect grace: the grace of God: Also, that Christ died in vain. The horriblenes

The praise of the righteousnes of the lavve.

riblenes whereof is such, that all the eloquence in the world is not able to comprehend it. To say that any man dieth in vaine, it is but a small mater: but to say that Christ died in vaine, it is to take him quite away and make of him nothing at all. Who so listeth to play the Rhetorician hath here mater enough to dilate and amplifie at large, what an horrible & blasphemous doctrine it is to set vp the righteousnes of the law and workes. For what can be more blasphemous and horrible, then to make the death of Christ vnprofitable? and what doe they els which obserue the law to the end they may be iustified therby? Now, to make the death of Christ vnprofitable, is also to make his resurrection, his victory, his glory, his kingdome, heauen, earth, God himselfe, the maiesty of God, and briefly all things els whatsoeuer, but vnprofitable and of none effect.

VVho make Christ to haue died in vaine.

This thundring and lightning from heauen against the righteousnes of the law and mans owne righteousnes, should feare vs and make vs to abhorre it. And here with this thunderbolt falleth downe all the orders of Monkes and Friers, with all the rablement of such superstitious religion. For who will not detest his owne vowes, his cowle, his shauen croune, all mens traditions, yea the very law of Moses also, if he heare that for these things he reiecteth the grace of god and maketh the death of Christ vnprofitable? The world hearing this, doth not beleue that it is true. It thinketh that such horrible wickednes can not enter into any mans heart, that he should reiect the grace of God & esteme the death of Christ as a thing of nought. And yet this sinne commonly reigneth. For whosoeuer seeketh righteousnes without Christ, either by workes, merites, satisfactions, afflictions, or by the law, reiecteth the grace of God and despiseth the death of Christ, whatsoeuer he protesteth with his mouth to the contrary.

The third Chapter.

Verse. 1. O foolish Galathians.

PAVLE here sheweth his Apostolicall care and feruent zeale which he beareth to the church: so that in disputing and confuting he intermixeth sometimes gentle exhortations, and sometimes he sharply chideth, according to his owne rule geuē to Timothy. Preach (saith he) the vvord:

2. Timot. 4. 2. be instant in season and out of season: Improue, rebuke, exhort. 2. *Timot.* 4. Here the simple reader haply may be deceaued, if he be not circumspect, to thinke that Paule in teaching keepeth no order at all. And surely after the maner of the Rhetoricians he obserueth none: but as concerning the spirite he vseth a goodly order.

Paules order in teaching.

Now, after that he hath sufficiently proued, and with two strong arguments confirmed this article, that Christian righteousnes cometh not by keeping of the law, but by faith in Christ, and withall hath confuted the doctrine of the false Apostles: in the middes of this discourse he turneth his talke to the Galathians, and reproueth them, saying: O ye foolish Galathians. &c. As if he should say: Alas, from whence are ye falne, O ye miserable Galathians? I haue most carefully and diligently taught you the truth of the Gospell, and ye also haue receaued the same of me with feruent zeale and greate diligence. How then cometh it to passe, that ye are so suddainly falne away from it? who hath bewitched you?

O ye foolish Galathians.

Paule offendeth not in chiding the Galathians so sharply.

He rebuketh the Galathians very sharply (as it seemeth) when he calleth them fooles, bewitched, and disobedient to the truth. Now, whether he did this of zeale or compassion, I will not here contend: both may be true. A carnall man would interprete this to be a reuiling rather then a godly reprehension. Did Paule then geue an euill example, or was he spitefull against the churches of *Galatia* because he called them foolish and bewitched? No, not so. For with a Christian zeale it is lawfull for an Apostle, pastour, or preacher sharply to reproue the people committed to his charge: and such reprouings are both fatherly & godly. So parents, of a fatherly and motherly affection, do sharply reproue and rebuke their children: which they would not beare if an other should doe it. The Scholemaster sometimes is angry with his scholler: he rebuketh him and beateth him with roddes: all which he taketh in good parte and would not beare it at the handes of his equall. The magistrate likewise is angry: he reproueth and punisheth such as are vnder his charge. And this discipline is not onely good, but also very necessary: without the which nothing can be well done. Wherfore vnlesse the magistrate, the minister, the father and mother be angry and vse to reproue or rebuke when case requireth, he is vnprofitable, and neuer shall discharge his office rightly.

The chiding of parents towards their children.

Anger sometimes a necessary vertue.

Wherfore sharpe chidings & bitter words are as necessary in euery kind of life, as any other vertue els. Yet notwithstanding this anger must be so tempered, that it procede not of any enuy or malice, but only

onely of a fatherly affection and Christian zeale: that is to say, it ought not to be childish or womanlike, seking reuenge: but onely for the correcting of the faulte: As the father correcteth not his childe with desire to reuenge, but only that the childe therby may be the better. And these kindes of anger are good, and are called in the scripture ielousies or zeales. For in chastising my brother, my child, my scholler or subiect in this sort, I seeke not his destruction, but his profite and welfare.

Iust angers called in the scripture zeale or ielousie.

It may be then that Paule here rebuketh the Galathians, either of a very zeale (not to destroy them, but by this meanes to reduce them into the way againe and to amend them): or els of pitie and compassion, as it were by way of complaint, for that it greueth him that the Galathians should be so miserably seduced. As if he should say: I am sory and ashamed to heare of this your miserable case, your wretched doings, &c. In like maner doe we also reproue the miserable: not that we treade them downe, or vpbraide them with their misery, but as hauing compassion on them and seeking their amendment. This I say, lest any man should cauill that Paule railed vpon the churches, contrary to the rule of the Gospell.

In like maner Christ rebuketh the phariseis, calling them serpents, the generation of vipers, the children of the deuil. But these are the rebukings of the holy Ghost. They are fatherly and motherly, and as the chidings of a faithfull frend: As it is said also in the prouerbes: Better are the vvoundes of a frend then the kisses of an enemy. Thus one and the selfe same rebuke, if it come out of the mouth of a father, may be a great benefite: but if it procede out of the mouth of our equall or enemy, it is a spitefull reproch. When two men doe both one thing, in the one it is commendable, and in the other it is cleane contrary. When Christ and Paule doe reproue, it is done with singular vertue and commendation: but when a priuate man shall doe the like, in him it is a greate vice. Therfore one and the selfe same word in the mouth of Paule is a great vertue and a singular benefite: but in the mouth of an other it is a shamefull reproch.

Math. 23 33. The sharp rebukings of the holy Ghost.

Prouerb. 27. 6.

Here is a great vehemencie to be noted in this word Galathians. For he calleth them not brethren, as els where he is wont to doe: but he calleth them by the name of their countrey. And it should seeme that it was the naturall vice of that nation to be foolish: like as it was the fault of the Cretenses to be liars. As if he should say: As ye are called, euen so are ye in deed and so ye continue, that is to say, foolish Galathians: and this ye proue euen now in this busines of the Gospell (wher-

The naturall vice of the Galathians.

in

in notwithstãding ye ought to haue shewed your selues most wise), but ye continue still in your old nature and shew your selues no changelings. Thus Paule by way of correction putteth them in mind of their corrupt nature.

The remnants of naturall vices remaine in the Godly.

Moreouer, we are here admonished, that according to the flesh there are yet certaine naturall vices remaining euen in Christian churches. Grace maketh not such a chaung in the faithfull, that by and by they become altogether new creatures and perfect in all things: but there remaine yet certaine dregges of their old and naturall corruption. As if a man that is naturally enclined to anger be conuerted to Christ, although he be mollified by grace (the holy Ghost so framing his heart, ỳ he is now become more meeke and gentile) yet this naturall vice is not vtterly quenched in his flesh. Likewise, such as are by nature stubborne and stout harted men, although they be conuerted to the faith, yet notwithstanding they can not vtterly forsake this stubbernes. Hereof it cometh that the holy scriptures, which doe containe all one truth, of diuers spirites are diuersly handled. One in teaching is mild and gentle: an other more rough and rigorous. Thus the spirite of god being powred into diuers vessels, doth not quench at once the vices of nature: but by litle & litle during this life, he purgeth that sinne which is rooted, not onely in the Galathians, but also in all men of all nations.

Ebr. 12.

The scripture being one and the selfe same truth, is diuersly handled of sundry men

Albeit then that the Galathians were lightned and did beleue, and had now receaued the holy Ghost by the preaching of faith, notwithstanding this remnant of vice (this foolishnes I meane) and the originall corruption which afterward did easily burst out in to the flame of false doctrine, remained in them still. Wherfore let no man trust so much in himselfe, to thinke that when he hath receaued grace, he is thorowly purged from his old vices. In deede many things are purged in vs, and principally the head of the Serpent, that is to say, infidelitie & ignorance of God is cutte of and bruised, but the slime and the relikes of sinne remaine still in vs. Let no man therfore presume so much of himselfe, that when he hath once receaued faith, he can by and by be thorowly chaunged into a new man: May, he shall keepe somewhat of his old vices still hanging vpon him, though he be neuer so good and perfect a Christiã. For we are not yet dead, but we still liue in the flesh: which, because it is not yet pure, continually lusteth against the spirite. *Gal. 1. Rom. 7.* I am fleshly (sayth Paule) sould vnder sinne. I see an other lavv in my members rebelling against the lavv of my minde. Wherfore the naturall vices that were in vs before we receaued faith, doe

Grace by litle and litle clenseth those that be godly, from their old sinnes.

Galat. 5. 17. Rom. 7. 13. 14.

doe still remaine in vs after that we haue receaued faith: saying that nowe they are subdued to the spirite, which hath the vpper hande, to keepe them vnder that they rule not: and yet not without great conflict. This glory is due to Christ alone, and this title he beareth, that he is pure and without blemish. *1. Pet. 2.* VVho did no sinne, neither vvas there any guile found in his mouth.

There is none so pure & vnspotted, that he may be called a Puritane but Christ. *1. Pet. 2. 22. Esay. 53. 9. 1. Iohn. 3. 5.*

Ver. 1. VVho hath bevvitched you, that ye should not beleue the truth?

Here haue we an other commendation of this goodly righteousnes of the lawe and of our selues, namely, that it maketh vs to despise the truth: that it bewitcheth vs in such sort, that we obey not the truth, but rebell against it.

A goodly cõmendation of the righteousnes of the lavve.

Of the bodily and spirituall witchcraft.

Paule calleth the Galathians foolish and bewitched, comparing them to children, to whom witchcraft dothe much harme. As though he should say: It hapneth to you as it doth to children, whom witches, sorcerers, & inchaunters are wont to charme by their enchauntments, and by the illusion of the deuill. Afterwardes in the. 5. chapter he reherseth sorcerie among the workes of the flesh, which is a kinde of witchcraft, whereby he plainly testifieth that such witchcrafte and sorcerie there is, and that it may be done. Moreouer, it can not be denied but that the deuill liueth, yea and raigneth throughout ỳ whole world. Witchcraft and sorcerie therfore are the works of ỳ deuil: wherby he doth not onely hurt men, but also, by the permission of God, he sometimes destroyeth them. Furthermore, we are all subiect to the Deuill both in body and goodes: and we be straungers in this world, wherof he is the Prince & God. Therfore the bread which we eate, the drinke which we drinke, the garments which we weare, yea the aire & whatsoeuer we liue by in this flesh, is vnder his dominion.

That vvitchcraft and sorcerie are the vvorkes of the deuill.

But he doth not onely bewitch men after this grosse maner, but also after a more subtile sort and much more daungerous: wherein he is a maruelous cunning workeman. And hereof it cometh that Paule applieth the charming and bewitching of the senses to the bewitching of the spirite. For by this spirituall witchcraft that olde serpent bewitcheth not mens senses, but their mindes with false & wicked opinions: which opinions they that are so bewitched do take to be true and right godly. Briefly so great is the malice of this sorcerer the deuil, & desire

Sathan bevvitcheth men spiritually.

The blindnes of those that are bevvitched.

to hurt, that not onely he deceaueth those secure and proud spirits with his inchauntments, but euen those also which are professors of true Christianitie, and well affected in religion: yea, as touching my selfe, to say the truth, he sometimes assaileth me so mightely, and oppresseth me with such heauie cogitations, ẏ he vtterly shadoweth my Sauiour Christ from me, and in a manner taketh him cleane out of my sight. To be briefe, there is none of vs al which is not oftentimes bewitched with false perswasions: that is to say, which doth not feare, trust, or reioyce where he ought not, or doth not sometimes thinke otherwise of God, of Christ, of faith, of his vocation, of the Christian state &c. then he should doe.

Luthers conflictes vvith Satan.

Let vs therfore learne to know ẏ subtile sleights of this Sorcerer, lest if he finde vs sleping in securitie, he deceaue vs by his enchauntments. True it is, that by his sorcerie he can doe no hurt to our ministerie: yet is he with vs in spirite. Day and night he raungeth vp and downe, and seeketh how he may deuoure euery one of vs alone, and vnlesse he finde vs sobre and armed with spirituall weapons, that is to say, with the word of God and faith, he will deuoure vs.

1. Peter. 5. 8.

This is the cause ẏ he oftentimes stirreth vp new battails against vs. And in deede it is very profitable for vs ẏ he thus assaileth vs, & by his subtil traines exerciseth vs: For by this meanes he confirmeth our doctrine, he stirreth vp & encreaseth faith in vs. In deede we haue bene many times cast downe, & yet stil are cast downe in this cõflict, but we perish not: for Christ hath alwayes triumphed and doth triumph thorough vs. Wherfore we conceaue assured hope, ẏ by Iesus Christ we shall obtaine the victorie against ẏ deuil. And this hope bringeth forth in vs sure consolation, so ẏ in the mids of our tentations we take courage & say: Behold, Satan hath heretofore tempted vs, & by his false illusiõs hath prouoked vs to vnbeleefe, to ẏ contempt of God, despaire &c: yet hath not he preuailed, neither shall he preuaile hereafter. He is greater that is in vs, then he that is in the vvorld. Christ is stronger: who hath, & doth ouercome that strong one in vs, & shall ouercome him for euer. Notwithstanding, the deuill sometimes ouercometh vs in the flesh, that we may haue experience of the power of a stronger against that strong one, and may say with Paule: When I am weake, then am I strong.

The profite that commeth to the godly by the tentation of Satan.

1. Iohn. 4. 4.

2. Cor. 12. 9.

Let no man thinke then that the Galathians onely were bewitched of the Deuill: but let euery man thinke that he him selfe might haue bene, and yet may be bewitched by him. There is none of vs

Sathan continually bevvitcheth mẽ.

so

so stronge that he is able to resist him, and specially if he attempt to doe it by his owne strength. Iob was an vpright and a iuste man, fearing God, and there was none like vnto him vpon the earth. But what power had he against the deuill when God withdrewe his hand? Did not this holy man horribly fall? Therfore this enchaunter was not onely mightie in the Galathians: but he goeth about busily alwaies to deceaue, if not all men, yet as many as he can with his illusions and false perswasions: For he is a liar, and the father of lies. And by this his subtill practise he hath bewitched (as I haue saide) these frantike spirites, reigning in them and making them so obstinate and hard harted, that no Anuil can be so hard. Iob.1.1. Io.8.44.

Verse. 1. VVho hath bevvitched you?

Here Paule excuseth the Galathians, and laieth the faulte vpon the false Apostles. As though he should say: I see that ye are not falne thorough wilfulnes or malice: but the Deuill hath sent the enchaunting false Apostles his children amongest you, and they do so bewitch you in teaching you that ye are iustified by the lawe, that now ye thinke otherwise of Christ then ye did afore when ye heard the Gospell preached by me. But we labour both by preaching and writing vnto you, to vncharme that sorcery wherwith the false Apostles haue bewitched you, and to set at libertie those which are snared therwith. The false Apostles bevvitchers of men.

So we also at this day doe labour by the word of God against those fantasticall opinions of the Anabaptistes, that we may set at libertie those that are entangled therewith, and reduce them to the pure doctrine of faith, and there hold them. And this our labour is not altogether in vaine. For we haue called backe many whom they had bewitched, and haue deliuered them out of their snares. Notwithstanding such there are as will not suffer themselues to be taught, especially the chiefe Sorcerers and authors of this witchery. They wil heare no reason, nor admit the scripture: yea they abuse and corrupt the scripture, and auoide such places as are alledged against them, w their false glosses and deuilish dreames cleane contrary to the scripture: which is a manifest signe that they are bewitched of the deuill. Wherefore they are nothing amended by our admonitions, but are much more hardened and more obstinate then they were before. And surely I could neuer haue beleued, but that I haue good experience therof at this day, that the power of the deuill is so greate, that he is

able to make falshod so like to the truth. Moreouer (which is yet much more horrible) when he goeth about to ouerwhelme sorrowfull consciences with ouer much heauines, he can so cunningly and so liuely chaūge himselfe into the likenes of Christ, that it is impossible for the poore tempted and afflicted soule to perceaue it, wherby many simple and ignoraunt persons are deceaued and driuen downe to desperation, and some also destroy themselues. For they are so bewitched of the deuil that they beleue this to be a most certaine truth, that they are tempted and accused, not of the deuill, but of Christ himselfe.

The example of Doctor Kraus.

Such a like thing of late happened to that miserable man Doctor Kraus of Hal, which said: I haue denied Christ, and therfore he standeth now before his father and accuseth me. He being blinded with the illusion of the deuil, had so strongly conceaued in his minde this imagination, that by no exhortation, no consolation, no promises of God he could be brought from it, wherupon he despaired and so miserably destroied himselfe. This was a meere lie, a bewitching of the deuil, and a fantasticall definition of a wrong Christ whom, the scripture knoweth not. For the scripture setteth forth Christ not as a Iudge, a temptour or accuser: but a reconciler, a mediator, a comforter and a throne of grace.

The deuils definition of a false Christ.

But the poore man deluded by the deuill, could not then see this, and therfore against al scripture he thinketh this to be an vndoubted truth: Christ accuseth thee before his father: he standeth not for thee, but against thee: therfore thou art damned. And this tentation is not of man, but of the deuill, which that enchaunter most strongly imprinteth in the heart of the tempted. But vnto vs which are lead and taught by an other spirite, it is a manifest and a cursed lie, and a plaine bewitching of the deuill. But vnto those that are thus bewitched, it is so certaine a truth, that none can be more certaine.

The Godly must diligently vvatch.

Seing then that the deuill is able to print in our hearts so manifest a lie, that we woulde sweare a thousand times it were an vndoubted truth, we must not be proud, but walke in feare and humilitie, calling vpon the Lord Iesus, that we be not lead into tentation.

VVorldly and secure men, are soone bevvitched.

Worldly and secure men, which after they haue once or twise hearde the Gospell preached by and by imagine that they haue receaued aboundaunce of gods spirite, doe fall at length in like manner, because they feare not God nor render thankes vnto him: but perswade themselues that they are able, not onely to hold and to maintaine the doctrine of true religion, but also to stand against the deuill in any assault or conflicte, be it

neuer

were so greeuous. Such are meete instrumnents for the Deuill to bewitch, and to throwe downe to desperation.

On the other side, say not thou: I am perfite, I can not fall: but humble thy selfe, and feare, lest if thou stand to day, to morrow thou be ouerthrowne. I my selfe, although I be a Doctor of diuinitie, and haue nowe preached Christ and fought against the Deuill in his false teachers a great while, doe finde by experience notwithstanding what a doe I haue to holde fast and not to lose Christ. For I can not shake of Satan as I desire: neither can I so apprehend Christ as the scriptures set him forth: but oftentimes the Deuill setteth before mine eyes a false Christ. But thankes be to God who keepeth vs in the worde, in faith, and in prayer, that we may walke before him in humilitie and feare, and not presume of our owne wisedom, righteoulnes, & strength, but trust in the power of Christ, who is strong when we are weake, and by vs weake and feeble creatures he alwayes ouercommeth and triumpheth. To whom be glory for euer.

This bewitching and sorcerie then is nothing else but a plaine illusion of the Deuill, printing in the hearte a false opinion of Christ and against Christ, and he that is deluded with this opinion is bewitched. They therfore that haue this opinion, that they are iustified by the workes of the lawe or traditions of men, are bewitched: for this opinion is against faith and against Christ. Paule vseth this word bevvitching, in contempt of the false Apostles, which so vehemently vrged the doctrine of the lawe and workes. As if he should say: what a deuelish bewitching is this? For as the senses are peruerted by bodely witchcrafte, so are the mindes of men also deluded by this spirituall witchcraft.

VVitchcraft vvhat it is.

VVho are bevvitched.

Verse. 1. That ye should not obey the truth?

The Galathians at the first did gladly heare and obey the truth. Therfore where he sayth: VVho hath bevvitched you? he sheweth that they were bewitched by these false apostles, and were fallen away from that truth which they before did obey. But this seemeth yet a more bitter and vehement kinde of speech, when he sayeth that they doe not beleeue the truth. For he signifieth by these wordes that they are bewitched, and that he would deliuer them from this witcherie, and yet they will not acknowledge nor receaue this benefite. For it is certaine that he did not reduce all from the errour of the false Apostles

vnto the truth, but that many of them remained yet still bewitched. Therfore he vseth these sharpe and vehement wordes: VVho hath bevvitched you? As if he would say: Ye are so deluded and bewitched, that nowe ye can not obey the truth. I feare lest many of you are vtterly lost, and so falne away, that ye will neuer returne againe to the truthe.

An other goodly commendation of the righteousnes of the lavve.

Here haue ye yet an other goodly commendation of the lawe and mans owne righteousnes, that it so bewitcheth men, that they can not obey the truth. Hereof the Apostles and the fathers of the primitiue Church did oftentimes make mention. There is a sinne vnto death, for vvhich I say thou shouldest not pray *1. Iohn. 5.* And againe: It is impossible that they vvhich vvere once lightned, and haue tasted of the heauenly gift, and vvere made partakers of the holy ghost, and haue tasted of the good vvorde of God, and of the povvers of the vvorld to come, if they fall avvay, should be renued againe by repentaunce. &c. *Heb. 6.* These wordes sound at the first as if some Nouatian had spoken them. But the Apostles were constrained to speake after this maner because of the Heretikes: And yet notwithstanding they did not hereby denie, but that they which were fallen might returne againe to the fellowship of the faithfull. After the same manner must we also speake at this day, because of the authors and maisters of errours & sectes, that such shall neuer retourne to the truth. Notwithstanding some there are which doe retourne: but such as are not greatly bewitched or strongly deluded. But the captaines and the authors of this sorcerie doe neuer retourne. For to them we may well attribute this title which Paule here geueth vnto them, that they can not heare nor abide the truth, but studie rather how they may resist it.

1. Iohn. 5.16.

Hebr. 6.4.5.6.

The errour of the Nouatians.

VVho returne not to the truthe.

Verse. 1. To vvhom Iesus Christ before vvas described in your sight.

It was bitterly spoken where he said before, that they were so bewitched that they could not obey the truth: But it is more bitterly said when he addeth that Christ was so liuely described before them, that they might handle him with their handes, and yet they would not obey the truth. Thus he conuinceth them euen by their owne experience. As though he would say: Ye are so bewitched and deluded with the deuillish opinions of the false apostles, that now ye will not obey the truth. And wheras I haue with great trauel and diligence set forth

Christ

Chriſt plainly before your eyes, yet doth this profit you nothing at al.

In theſe wordes he hath reſpect to the former arguments, wherby he proued, that to thoſe that will be iuſtified by the lawe, Chriſte is but the miniſter of ſinne: that ſuch doe reiect the grace of God: and that to them Chriſt died in vaine. Which arguments he had before more vehemently proſecuted, and more largely amplified in their preſence: as if a painter had purtred Chriſt Ieſus before their eies. Now being abſent he putteth them in minde of the ſame things, ſaying: To whom Ieſus Chriſt was deſcribed in your ſight. As if he ſaid: There is no painter that with his colours can ſo liuely ſet out Chriſt vnto you, as I haue painted him out by my preaching: and yet notwithſtãding ye ſtill remaine moſt miſerably bewitched.

Verſe. 1. And was among you crucified.

What did I then paint out? Euen Chriſt him ſelfe. How was that done? In this ſort, that he is crucified in you or among you. He vſeth here very rough and ſharpe wordes. Before he ſaid that they ſought righteouſnes by the lawe, reiected the grace of God, and that to them Chriſt died in vaine. Now he addeth moreouer ỳ they crucifie Chriſt, who before liued & raigned in them. As if he ſhould ſay: Ye haue now not onely reiected the grace of God, not onely to you Chriſt died in vaine, but alſo he is moſt ſhamefully crucified among you. After the ſame maner he ſpeaketh. *Heb. 6.* Crucifying to them ſelues againe the ſonne of God, and making a mocke of him. &c. The Apoſtle vſeth bitter and rough vvordes. *Heb. 6.*

If a mã do but heare the name of a Monke, of his ſhauen croune, of his cowle, of his rule, it ſhould make him to tremble (howe much ſo euer the Papiſts doe adore theſe abominations, and bragge that they are perfect religion and holines, as I and others did iudge of them before God reuealed his Goſpell vnto vs: for we were brought vp in the traditions of men, which darkened Chriſt and made him vtterly vnprofitable vnto vs) when he heareth Paule ſay, as here he doth, that euen they which ſeeke to be iuſtified by the lawe of God, be not onely deniers and murtherers of Chriſt, but alſo they doe moſt wickedly crucifie him againe. Nowe, if they be crucifiers of Chriſt which ſeeke to be iuſtified by the righteouſnes of the law of God and the workes therof, what are they (I pray you) which ſeeke ſaluation and eternall life by the dregges and filthie dunge of mans righteouſnes, and by the doctrine of Deuils? They that ſeeke to be iuſtified by the lavv, crucifie Chriſt.

But who could euer beleeue or thinke that it was so horrible and so abhominable a sinne to be made a religious man (for so they call thē) namely to be made a Walling priest, a Monke, a Frier, a Nunne? Doutles no man. Yea they themselues say moreouer that Monkerie is a new baptisme. Can there be any thing more horrible then that the kingdome of the Papists is the kingdome of such as spitefully spitte in the face of Christ the sonne of God, and crucifie him againe? For in deede they crucifie him a fresh (who was once crucified & rose againe) both in them selues, in the church, and in the hearts of the faithfull: for with their spiteful reproches, rebukes, sclaunders and iniuries they spit vpon him, and with their wicked opinions they wounde him and thrust him thorow, that in them he may die most miserably: and in the steade of him they set vp a glorious witchcraft, wherby men are so miserably charmed and deluded, that they cā not know Christ to be their iustifier, their reconciler and Sauiour, but a minister of sinne, their accuser, their iudge and their destroyer, which must be pacified no otherwise then by our workes and merites.

The Papistes are crucifiers of the sonne of God.

And out of this opinion did afterwards spring the most pestilent & pernicious doctrine that is in the whole Papacie, which is this: If thou wilt serue God, thou must merite forgeuenes of sinnes and euerlasting life, and must also helpe others to attaine saluation: Thou must enter into a Monasterie, vow obedience, chastitie, pouertie &c. Monks and Friers, and the rest of that religious rable being puffed vp with this opinion of their owne holines, dreamed that they onely were in the life and state of perfection, and that other Christians led but a common life, for they did no vndue workes, or more then they were bounde to doe, that is, they did not vowe and keepe chastitie, pouertie, obedience &c. they were but onely baptised and kept the ten commaundements: But as for them selues, besides that which was common as wel to them as to other Christians, they kept also the workes of *supererogation, and the counsels of Christ: wherfore they hoped to haue merite and a place in heauen amongs the principall Saintes, farre aboue the common sort of Christians.

The Monkes dreamed that they were only in the state and life of perfection.

*Workes of superogation they call such works as thei doe of their owne good will, more then they are bound to doe.

This was vndoutedly an horrible illusion of the deuill, wherby he hath bewitched almost the whole world. And euery man, the more holy he would seeme to be, the more he is snared with this witcherie, that is to say, with that pestilent perswasion of his owne righteousnes. And this was the cause that we could not know that Iesus Christ was our Mediatour & Sauiour: but we did thinke that he was a seuere iudge,

The illusiō of the Deuill.

which

which should be pacified by our owne workes: which was nothing else but most horribly to blaspheme Christ, and as Paule said before, to reiect the grace of God, to make the death of Christ of none effect, and not onely to kill him, but also most shamefully to crucifie him againe. And this is the right meaning of that which Christ alledgeth out of Daniell: that abomination standeth in the holy place. Wherefore euery monke and religious person, and euery Iusticiarie seeking remission of sinnes and righteousnes by his owne works or by his afflictions, is a crucifier of Christ nowe raigning and liuing, although not in the proper person of Christ, yet in his owne heart and in the hearts of others. And whosoeuer doe enter into Monasteries to the ende, that by the keping of their rule and order they may be iustified, doe enter in to the dennes of theeues and such as crucifie Christ againe.

In the time of poperie we were so bewitched, that it was impossible to acknowledge Christ. *Daniel. 9. 27.*

Superstitions, Monkes and such other, by streitnes of life, and afflicting their owne bodies, sought righteousnes and remission of sinnes.

Wherefore Paule vseth in this place very rigorous and bitter wordes, to the ende that he may feare and call backe the Galathians from the doctrine of the false Apostles. As if he should say: Consider well what ye haue done. Ye haue crucified Christ againe (and this I doe so plainly shewe and paint out before your eyes, that ye may see it, yea and touch it with your handes) because ye seeke to be iustified by the lawe. But if righteousnes come by the lawe, then is Christ a minister of sinne, and his death altogether in vaine. If this be true, then must it needes follow that Christ is crucified againe in you.

And it is not without cause that he addeth this clause, in you, or among you. For Christ is no more crucified, or dieth any more in his owne person (as is saide in the sixte chapter to the Romaines): but he dieth in vs when we reiecting true doctrine, grace, faith, free remission of sinnes, seeke to be iustified by our owne workes, or else by ẏ workes commaunded in the law. Here Christ is crucified in vs againe. Now, this false and wicked perswasion, to seeke righteousnes by the law and workes, is nothing else (as I haue before more amplie declared) but the illusion of the Deuill, wherwith men are so bewitched, that in no wise they can acknowledge the benefite of Christ: yea in all their life they can doe nothing else but, not onely denie the Lord who hath bought them and in whose name they are baptised, but also crucifie him againe in them selues. Who so euer then hath a feare of God and a true heart to Christ and his religion, let him flie quickly out of this Babylon, and let him tremble at the very name of the Papacie. For the impietie & abomination therof is so horrible, ẏ no man is able to expresse it w̄ wordes, neither cā it be otherwise seene then w̄ spiritual eies only.

In you, or amongst you. *Rom. 6. 9.*

To seeke righteousnes by the lawe.

The abhomination of the papacie horrible.

These two argumentes Paule prosecuteth, & driueth into the heades of the Galathians very diligently: First, that they are so bewitched of the deuill, that they obey not the truth most clearely set forth before their eies: Secondly, that they crucifie Christ againe in them selues. These seeme to be simple and plaine words, and without any high eloquence, but in very deede they are so mighty, that they exceede all the eloquence of man. It can not therfore be cõprehended, but onely in spirit, how great an impietie it is to seeke to be iustified by the righteousnes of ỹ law or by mans owne righteousnes. For, as Paul saith here, it is nothing els but to be bewitched of the deuill, to be disobedient to the truth, and to crucifie Christ againe. Are not these goodly commendacions of the righteousnes of the law and mans owne righteousnes?

The commendations of the righteousnes of the lavv, & of our ovvne righteousnes.

The Apostle therefore is here kindled with greate zeale, and with bitter words he pursueth & condemneth the presumption of our owne righteousnes rising vpon the obseruation of the law of God, and chargeth it with this impiety, that it crucifieth againe the sonne of God. Seing then it is so daungerous a thinge, it can not be beaten downe enough or condemned as it should be: For therof ensueth such a fall as is no lesse then the fall of Lucifer, and such a losse as can neuer be recouered, and therfore he vseth so sharpe and rigorous words against it, that he spareth not the very law of God: against the which he so bitterly inueieth, that it seemeth he would vtterly reiect and condemne it. And this doth he being constrained by greate necessity: for otherwise he could not withstand the false Apostles, nor defend the righteousnes of faith against them. Albeit then that the law be holy, iust, and good, yet must it put on as it were the visour of an hipocrite, if he seeke to be iustified by workes. Now he prefferth them with an argument wherof they themselues had good experience, and which they could not denie.

The fall of Lucifer.

Verse. 2. This onely vvould I learne of you: Receaued ye the spirite by the vvorkes of the lavv, or by the hearing of faith preached?

He speaketh these words with a certaine indignation and contempt of the false Apostles. If I had nothing els against you but euen your owne experience (saith he) yet haue I enough. As if he should say: Goe to now, aunswere me I pray you, which am your scholler (for ye are so sodainly become doctors that ye are now my maisters and teachers): Receaued ye the holy ghost by the vvorkes of the lavv, or by the preaching of the gospell? With this argument he so conuinceth

An argument drawen from the Galathiãs ovvne experience.

them

them that they haue nothing to replie againe. For their owne experiēce is altogither against them: to wit, that they had receaued the holy ghost, not by the workes of the law, but by the preaching of ỳ gospel.

Here againe I admonish you that Paule speaketh not onely of the ceremoniall lawe, but of the whole lawe. For he groundeth his argument vpon a sufficient diuision. If he should speake but only of the ceremoniall lawe, it were no sufficient diuision. It is therefore a double horned argument, standinge vpon two partes, whereof the one must needes be true and the other false: That is, either ye haue receaued the holy Ghost by the law, or by the hearing of faith. If it be by the lawe, then is it not by the preaching of faith. If it be by ỳ preaching of faith, then is it not by the law. There is no meane betwixt these two. For all that is not the holy Ghost or the preaching of faith, is the law. Here are we in the matter of iustification. But to come to iustification, there is no other way but either the voice of the Gospell or the voice of the law. Wherefore the lawe is here taken generally, as wholy separate from the Gospell. But it is not onely the ceremoniall lawe that is separate from the Gospell, but also the morall law or the ten commaundementes: therfore Paule speaketh here of the whole lawe.

Paule speaketh of the vvhole lavv.

Tvvo vvaies to iustificatiō.

His argument therfore is grounded vpon a sufficient distinction, after this sort. Tell me (sayth he): Receaued ye the holy ghost by the vvorkes of the lavve, or by the preaching of the Gospell? Answere me to this. Ye can not say that this was done by the lawe. For so long as ye were vnder the lawe and did the workes therof, ye neuer receaued the holy ghost. In deede ye taught and heard the lawe of Moses euery Sabboth: but it hath not bene heard or seene that euer the holy ghost was geuen to any, either teacher or learner, through the preaching of the lawe. Moreouer, ye haue not onely taught and heard the lawe, but also ye haue laboured with all your power to performe the same by your workes, wherby ye should most of all haue receaued the holy ghost if he had bene geuen by the lawe, seing ye were not onely teachers and learners, but also doers of the law: and yet ye cannot shew me that this was done at any time. But as soone as ỳ hearing of faith or the gospell came vnto you, by and by ye receaued the holy Ghost by the only hearing of faith, before ye had done any worke or shewed any frute of the gospell. For as Luke witnesseth in the Actes, at the onely preaching of Peter and Paule the holy ghost came vpon those vvhich hearde the vvord, through vvhome also they receaued diuers giftes, so that they spake vvith newe tonges.

The holi ghost is receaued by hearing the vvord of faith and not by the lavve.

Neither the teachers nor hearers, nor yet the doers of the lavve, are iustified bi the lavve.

Act. 10 44.
Act. 11. 15.
Act. 15. 8. 9.
Act. 19. 5. 6.

It is manifeſt therefore that by the onely preaching of faith ye receaued ỳ holy ghoſt before ye did any good worke, or brought forth any frutes of the goſpell. On the other ſide, the accompliſhing of the lawe neuer brought the holy ghoſt: much leſſe could the onely hearing of the lawe doe it. Therfore not onely the hearing of the lawe, but that affection and zeale alſo wherby ye goe about to performe the lawe by your workes, is vtterly vnprofitable. Wherefore, although a man attempt to doe all things: that is to ſay, although he haue a zeale of God, and with all endeuour goe about to be ſaued by the lawe, and exerciſe him ſelfe day and night in the righteouſnes therof, notwithſtanding he doth but labour and conſume himſelfe in vaine. For they that are ignorant of the righteouſnes of God, & ſeeke to eſtabliſh their owne righteouſnes (as Paule ſayth in an other place) are not ſubiect to the righteouſnes of God. Againe: Iſraell vvhich followed the lavv of righteouſnes, attained not to the lavve of righteouſnes. &c. Now, Paule ſpeaketh here of the manifeſtation of the holy ghoſt in the primatiue church. For the holy ghoſt came downe in a manifeſt likenes vpon thoſe that did beleue, and by this ſigne did plainly witnes that he was there preſent at the preaching of the Apoſtles: Alſo that they which heard the word of faith preached by the Apoſtles, were accepted as righteous before God: for elſe the holy Ghoſt would not haue come downe vpon them.

The lavv bringeth not the holy ghoſt.

Rom.10.3.

Rom.11.7.

Math.3.16. The appearig of the holy ghoſt.

The argument of that booke which containeth the Actes of the Apoſtles.

We muſt therefore diligently conſider the force of this argument, which is ſo often repeated in the Acts. Which booke is written to confirme and eſtablish this argument: For it teacheth nothing elſe but that the holy Ghoſt is not geuen by the lawe, but by the hearing of the goſpell. For when Peter preached, the holy ghoſt forthwith fel vpon all thoſe that heard him, and in one day three thouſand which were preſent at the preaching of Peter, beleeued & receaued the holy ghoſt. Act. 2. So Cornelius receaued the holy ghoſt, not by his almes which he gaue: but when Peter had opened his mouth and was yet in ſpeaking, the holy Ghoſt fell vpon all them which with Cornelius heard the worde. Act. 10. Theſe are manifeſt arguments, experiences, and diuine workes, which can not deceaue vs.

Acts.2.41.

Acts.10.44.45

Acts.15.5.6.7.

And Luke writeth of Paule in the 15. of the Actes, that where he had preached the goſpell together with Barnabas among the Gentiles,

tiles, and was returned to Ierusalem, he set him selfe against the Phariseis and disciples of the Apostles which vrged circumcision and the keping of the law as necessary to saluation: whose mouthes he so stopped (saith Luke) in shewing what things he and Barnabas had done amongest the Gentiles that the whole church was amazed at the hearing therof, especially whan they heard that God had wrought so many and so greate miracles and wonders by them among the Gentiles: and when they which bare a zeale to the lawe did greatly wonder how it could be ỳ the vncircūcised Gentiles, not doing the law nor the workes therof, nor hauing the righteousnes of the law, should notwithstanding attaine to this grace, to be iustified and receaue the holy Ghost as well as the Iewes that were circumcised: here Paule and Barnabas did alledge nothing els but manifest experience: wherwith they were so confounded that they had nothing to reply againe. By this meanes Paulus Sergius the Lieutenaunt, and all those cities, regions, kingedomes and countreis where the Apostles had preached, by the onely preaching of faith did beleue, without the law and the workes therof.

Paulus Sergius the lieutenaunt.

In the whole booke then of the Actes there is nothing els handled in effect, but ỳ it behoueth as wel Iewes as Gētiles, as wel righteous as vnrighteous to be iustified by faith alone in Christ Iesus, wout the law and the workes therof. The which thinge doth appeare as well by the preaching of Peter, of Paule, of Stephen, of Philip and the other Apostles, as also by the examples of the Gentiles and Iewes. For as God gaue the holy ghost to the Gentiles which liued without the law, by the preaching of the Gospell, so did he geue the same to the Iewes: yet not by the law nor by the ceremonies and sacrifices commaunded in ỳ law, but by the onely preaching of faith. Now, if the law had ben able to iustifie, and the righteousnes of the law had bene necessary to saluation, then doubtles the holy ghost had not bene geuen to the Gentiles which kept not the law. But experience it selfe doth plainly witnesse that the holy Ghost was geuen vnto them without the law: and this did the Apostles, both Peter, Paule, Barnabas, & others see: therfore the law doth not iustifie, but faith onely in Christ, which the Gospell setteth forth.

The Iewes and Gentiles are iustified by faith onely.

These thinges are diligently to be marked because of the aduersaries, who do not consider what is handled in the Acts of the Apostles. I my selfe in times past also reade this booke when in deede I vnderstoode in it nothing at all. Therefore when thou heareſt or readeſt in the Actes of the Apostles, or whersoeuer it be in the scriptures,

this worde Gentiles thou muſt there thinke that it is not to be vnderſtand literally of the common nature of the Gentiles, but it carrieth w it a ſpiritual meaning, and is to be taken, not for thoſe which are vnder the law, as were the Iewes (as before is ſaid in the ſecond chapter: VVe by nature Ievves &c.) but for thoſe which are without the lawe. Wherfore to ſay ẏ the Gentiles are iuſtified by faith, is nothing els, but that they which obſerue not the law nor doe the workes therof, which are not circumciſed, which ſacrifice not, &c. are iuſtified and receaue the holy Ghoſt. By what meanes? Not by the law and the workes therof (for they haue no law): but freely and without any other meanes ſauing onely the hearing of the Goſpell.

The Gentiles iuſtified by faith.

So Cornelius and his frendes whom he had called to his houſe, doe nothing, neither looke they vpon any workes going before, and yet as many as are preſent, receaue the holy Ghoſt. No man ſpeaketh but Peter: they ſitting by doe nothing: they thinke not of the law, much leſſe doe they keepe it: they ſacrifice not: they care not for the receauing of circumciſion, but only are bent to heare that which Peter ſpeaketh. He by his preaching brought the holy Ghoſt into their heartes as it were viſibly: For they ſpake vvith tonges and glorified God.

But ſome man may here cauill and ſay: who knoweth whether it were the holy ghoſt or no? Wel, let him cauil. Sure it is that the holy Ghoſt ſo bearing witneſſe doth not lie, but hereby ſheweth that he accepteth the Gentiles for righteous, & iuſtifieth them by no other meanes then by the onely voice of the Goſpell or hearing of faith in Chriſt preached. We may ſee alſo in the Actes how greatly the Iewes marueiled at this newe and ſtraunge thinge. For the faithfull which were of the Circumciſion and came with Peter to *Cæſarea* ſeing the gifte of the holy Ghoſt to be poured out alſo vpon the Gentiles in the houſe of Cornelius, were amazed. Alſo they that were at *Ieruſalem* complained of Peter for that he went into men vncircumciſed & did eate with them: but when they heard the matter declared by Peter in order as it was done touching Cornelius, they marueiled, and glorified God ſaying: Then hath God alſo geuen ſaluation to the Gentiles.

Act. 11. 3.

Verſ. 18.

This report and fame then, that God hath geuen ſaluation alſo to the Gentiles, was not onely at the firſt intolerable, but alſo a greate offence euen to the beleuing Iewes: which they could not eaſily ſhake of: for they had this prerogatiue aboue all other nations, that they were the people of God: the adoption, the glory, the worſhip, &c. belonged to them. *Rom. 9.* Moreouer, they did exerciſe them ſelues in the righte-

righteousnes of the law: they laboured all the day long: they bare the burthen and heat of the day. Moreouer, they had the promises for keeping of the law: therfore they could not but murmure against the Gentiles and say: Behold the Gentiles come but euen now, and haue not suffered any heate or borne any burden: notwithstanding they haue the same righteousnes and holy Ghost without labour, which we by labour, & by the heate and burthen of the day could not obtaine. They haue laboured in deede, but that was but one howre, and by this labour they are more refreshed then wearied. Wherefore then hath God tormented vs with the lawe, if it auaile nothing to the obtaining of righteousnes? He now preferreth the Gentiles before vs, which haue bene so long burdened with the yoke of the law. For we which are the people of God, haue bene vexed all the day long: but they which are not the people of God, neither haue any lawe nor haue done any good at all, are made equall with vs.

The murmuring of the Iewes against the Gentiles.

Mat. 20.

And hereupon the Councell of the Apostles, through great necessity, was assembled at *Ierusalem* to satisfie and pacifie the Iewes, who though they beleued in Christ, yet was this opinion notwithstanding deepely rooted in their hearts, that the law of Moses ought to be kept. There Peter vpon his owne experience, set him selfe against them saying: If god haue geuen the same grace vnto ỳ Gentiles, which he hath geuen vnto vs that haue beleued in the Lord Iesus Christ, who am I that I should forbid God? Againe: God vvho knovveth their hearts, bare them vvitnesse in geuing vnto them the holy Ghost, euen as he did vnto vs. And he put no difference betvvene vs and them, purifiing their heartes by faith. Novv therfore vvhy tempt ye God to lay a yoke on the disciples neckes vvhich neither our fathers nor vve vvere able to beare? &c. With these wordes Peter at once ouerthroweth the whole law. As if he would say: We will not keepe the law: for we are not able to keepe it: but we beleue through the grace of our Lorde Iesus Christ to be saued as they doe. So Peter here is altogether occupied in this matter, that God hath geuen to the Gentiles the selfe same grace that he hath geuen to the Iewes. As though he would say: When I preached to Cornelius, I learned by mine owne experience, that the holy Ghost was geuen without the law, to the Gentiles by the only hearing of faith. Therfore in no case are they to be burdened with the law. To conclude, since it is certaine that neither we nor our fathers were euer able to fulfill the law, it behoueth you also to reiect this opinion, that righteousnes and saluation commeth by the law.

The Councell of the Apostles.

Act. 11. 17.

Act. 15.

Act. 13. 8. 9. 10.

1. Cor. 12.

That the holy Ghost is geuen by the onely hearing of faith.

And this did the beleeuing Iewes by litle and litle: but the wicked which by this preaching were offended, at the length were altogether hardened.

The commendation of that Booke which containeth the Actes of the Apostles.

So in the Acts ye shall finde both expositions, and experience, and the preachings of the Apostles, and also examples for the confirmation of this matter against this obstinate opinion touching the righteousnes of the law. And therfore we ought the more to loue & the more diligently to read this booke, because therin are contained most substantiall testimonies, wherby our mindes may be comforted and confirmed against the Papistes our Iewes, whose abhominations and coloured hypocrisie we resist and condemne by our doctrine, that we may set forth the benefites and glory of Christ. Who, though they haue no substantiall matter to aledge against vs (wheras the Iewes might haue laid against the Apostles ỳ they had receaued the law & all these ceremonies from God) yet notwithstãding they are no lesse stubborne in defending their wicked traditions and abhominations, then the Iewes were in mainteining their law which they had receaued frõ God, standing principally vpon this grounde, that they are called to the place of Bishops: that the power and aucthoritie of gouerning the Churches is committed vnto them. This they do to the ende that they may bring vs into bondage, and that they may wrest from vs this article, that we are iustified, not by faith formed and adorned with charitie (as they say) but by faith alone. But we set before them the booke of the Actes, that they may reade it and consider the examples contained therein. There shall they finde this to be the summe and argument of that booke: that we are iustified by faith onely in Christ without workes, and that the holy Ghoste is geuen by the onely hearing of faithe at the preaching of the Gospell, and not at the preaching or worke of the lawe.

The Papistes are our Ievves vvhich molest vs no lesse, thé the Ievves did Paule.

The argument of the booke cõteining the Actes of the Apostles.

Wherfore thus teach we: O man, although thou faste, geue almes, honour thy parents, obey the magistrate. &c: yet art thou not iustified therby. This voice of the law, honour thy parents, or any other else, either heard or fulfilled, doth not iustifie. What then? To heare ỳ voice of the spouse, to heare the word of faith: this worde of hearing doth iustifie. Wherfore? Because it bringeth the holy ghost which iustifieth

stifieth and maketh righteous.

Hereby may we see, what is the difference betwene the law and the Gospell. The law neuer bringeth the holy Ghost, but onely teacheth what we ought to doe: therfore it iustifieth not. But the Gospell bringeth the holy ghost, because it teacheth what we ought to receaue. Therefore the law and the Gospell are two contrary doctrines. To ground righteousnes therfore in the law, is nothing els but to fight against the Gospell. For Moses with his law is a seuere exactor, requiring of vs that we should worke and that we should geue: briefely, it exacteth of vs. Contrariwise, the Gospell geueth freely and requireth of vs nothing els but to hold out our hands and to take that which is offered. Now, to exacte and to geue, to take and to offer are cleane contrary and can not stand together. For that which is geuen, I take: but that which I geue I do not take, but I offer it vnto an other. Therfore if the Gospell be a gifte, it requireth nothing. Contrariwise, the law geueth nothing, but it requireth and streitly exacteth of vs, yea euen impossible thinges.

The difference betwene the law and the Gospell.

To exacte.

To geue freely

Of Cornelius in the 10. of the Actes.

Here our aduersaries set against vs the example of Cornelius. Cornelius (say they) was (as Luke witnesseth) a good man, iust, and fearing God, which gaue almes to the people, and praied to God continually: therefore of Congruence he did merite the forgeuenes of sinnes, and the sending of the holy Ghost. I aunswere: Cornelius was a Gentile, and this cannot the aduersaries deny: For the words which Peter alledgeth in the 10. chapter of the Actes, do plainly witnesse the same. Ye knowe (saith he) that it is vnlawful for a man that is a Iewe, to accompany with one of an other nation: but God hath shewed me that I should not call any man polluted or vncleane. He was therfore a Gentile, and not circumcised, not keeping the law, yea not once thinking of it, because it pertained nothing vnto him. And yet notwithstanding he was iustified and receaued the holy Ghost. And this argument (as I said) is handled throughout the whole booke of the Actes: to wit, that the law auaileth nothing to righteousnes.

Actes. 10. 28.

Cornelius a Gentile is iustified by faith

Let this suffice then for defence of the article of iustification, that Cornelius was a Gentile, not circumcised, not keeping the law: therfore was he not iustified by the lawe, but by the hearing of faith. God therefore iustifieth without the lawe, and so consequently the law auai-

The lavv helpeth not to righteousnes.

leth nothing to righteousnes. For otherwise God woulde haue geuen the holy Ghost only to the Iewes which had the law & kept it, and not to the Gentiles which had not the law, & much lesse did accomplish it. But God wrought cleane contrary: For the holy Ghost was geuen to them that kept not the law: wherfore righteousnes commeth not by the lawe. By this meanes the obiection of the aduersaries which doe not vnderstand the true meane of iustification, is aunswered.

Here againe the aduersaries do obiect against vs, and say: Be it so that Cornelius was a Gentile & did not receaue the holy Ghost by the law, yet notwithstanding forasmuch as the text saith plainly: that he vvas a iust man, fearing God, geuing almes &c. it might seeme ỳ by these works he deserued to haue the holy ghost afterwards geuen vnto him. I aunswere, that Cornelius was a iust & a holy man in the old testament

The fathers in the old testament vvere holy &c.

because of his faith in Christ which was to come, as all ỳ fathers, prophets, godly kings, were righteous & did receaue secretly ỳ holy ghost thorough faith in Christ to come. But these popish Sophisters put no

Faith in Christ already come, and in Christ to come.

difference betwene faith in Christ to come & in Christ which is already come. Wherfore if Cornelius had died before Christ was reueiled, yet had he not bene damned, because he had the faith of the fathers, which were saued by faith onely in Christ to come, *Actes. 15. 11.* He remained then alwaies a Gentile, vncircumcised & without the law, & yet notwithstanding he worshipped the selfe same God whom the fa-

* Messias doth signifie Christ the Sauiour.

thers worshipped by faith in the * Messias to come. But now, because ỳ Messias was already come, necessary it was that it should be shewed vnto him by the Apostle Peter, that he was not now to be looked for, but that he was already come.

And this article as concerning faith in Christ to be reuealed (that I may touch this also by the way) is very necessary to be knowne. For seing that Christ is now reueiled, we cã not be saued by faith in Christ to come, but we must beleue that he is already come, hath fulfilled all things, and abolished ỳ lawe. Therfore necessary it was also that Cornelius should be brought to an other beliefe, not that Christ was yet to come, as he did beleue before: but that he was already come. So faith

Rom. 1. 17.

geueth place to faith: From faith to faith. *Rom. 1.*

VVorke of congruence or merite before grace.

The popish Scholemen therfore are deceaued, when they say for the maintenaunce of their *opus congruum*, or merite before grace, that Cornelius by the natural and morall works of reason attained grace & forgeuenes of the holy Ghost. For to be a iust man & fearing God, are the properties, not of a Gentile or of a naturall man, but of a spirituall

man,

man, who hath faith already. For if he should not beleue in God and feare God, he could not hope to obtaine any thing of him by his prayer. The first commendation therfore that Luke geueth vnto Cornelius is this: that he is a righteous man and fearing God: then afterwards he commendeth him for his workes and almes deedes. This our aduersaries do not consider, but they lay hold only vpon this sentence, and if they maintaine with toth and naile: that he gaue almes vnto the poore: For that seemeth to make for the establishing of their merite of congruence or desert going before grace. But first of all the person or the tree must be commēded, and then the workes & the frute. Cornelius is a good tree, for he is righteous and feareth God: therefore he bringeth forth good frute, he geueth almes, he calleth vpon God, & these frutes please God because of his faith. Wherfore the angell cōmendeth Cornelius for his faith in Christ which was yet to come, and bringeth him from that faith to an other faith in Christ which is already come, whē he saith: Call for Simon vvhose surname is Peter: he shall tell thee vvhat thou oughtest to doe, &c. Like as then Cornelius was without the law before Christ was reuealed: euen so after Christ was reuealed, he receaued neither the law nor circumcision. And as he kept not the law before: so did he not keepe it afterwards. This argument therfore concludeth strongly: Cornelius was iustified without the law, therfore the law iustifieth not.

The person first to be considered and then the vvorke.

Actes 10. 5. 6.

Naaman the Syrian

Likewise Naaman the Syrian was (no doubt) a good and a godly man, and had a religious and a reuerēt opinion of God. And although he was a Gentile & belonged not to the kingdome of Moses, which thē florished: yet notwithstanding his flesh was clensed, and the God of *Israell* was reuealed vnto him, and he receaued the holy Ghost. For thus he saith: Now I knovv assuredly that ther is no other God in all the vvorld but in Israell. He doth nothing at all, he kepeth not the law, he is not circumcised: but onely he praieth that so much of that earth might be geuen vnto him, as two mules shoulde be able to carie away. Moreouer, it appeareth that faith was not idle in him. For so he speaketh to the Prophet Heliseus: Thy seruaunt vvill henceforth neither offer burnt sacrifice, nor offering vnto any other God sauing the Lorde. But in this thinge the Lord be mercifull vnto thy seruaunte, that vvhen my master goeth into the house of Rimmôn to vvorship there, and leaneth on my hand, and I bovve my selfe in

2. Reg. 5. 14. 15. 16.

the houſe of Rimmón: vvhen I doe bovv dovvne (I ſay) in the houſe of Rimmón, the Lord be * mercifull to thy ſeruaunt in this point. To vvhom the prophet ſaith, Go in peace. So was he iuſtified. The Iew hearing this, freateth for anger, and ſaith: What? ſhould the Gentile be iuſtified without the keeping of the law? Should he be compared with vs which are circumciſed?

* He feleth his conſcience vvounded in being preſent at idol ſeruice and therefore deſireth God to forgeue hi, leſt others by his example might fall to idolatrie: For as for his ovvne parte he cõfeſſeth that he vvill neuer ſerue any but the true God.

The Gentiles iuſtified without the law, euen when the law and policy of Moſes was yet in force.

Therfore God, long before, when the kingdome of Moſes was yet ſtanding and flouriſhing, did ſhew that he iuſtifieth men without the law, as in deede he iuſtified many kings in *Egypt* & in *Babylon*: alſo Iob and many other nations of the Eaſt. Moreouer, *Niniuie* a greate Citie was iuſtified and receaued the promiſe of God, that it ſhould not be deſtroyed, but ſhould be preſerued. By what meanes? Not becauſe it heard & fulfilled the law, but becauſe it beleued the word of God which the prophet Ionas preached. For ſo ſaith the prophet: And the Niniuites beleued God, and proclaimed a faſt, and put on ſackecloth: that is: they repented. Our aduerſaries doe craftely ſkippe ouer theſe words: They beleued, and yet the effect of altogether reſteth therein. Thou readeſt not in Ionas: And the Niniuites receaued the lawe of Moſes, were circumciſed, offered vp ſacrifice, fulfilled the works of the law, but beleuing the word, they repented in ſackecloth and aſhes.

Iob. Niniuites.

Ionas.3.5.

This was done before Chriſt was reuealed, when as yet that faith reigned which beleeued in Chriſt that was to come. If then the Gentiles were iuſtified without the law, & receaued ſecretly the holy Ghoſt when the policie of the lawe was yet in force, why now ſhould the lawe be required as neceſſary for ỳ obtaining of righteouſnes, which by the comming of Chriſt is already abolished? This is therfore a ſure and a ſtrong argument grounded vpon the experience of the Galathians: VVhether receaued ye the holy ghoſt by the vvorks of the lavv, or by the hearing of faith preached? For they were compelled to graunt, that they heard nothing of ỳ holy ghoſt before the preaching of Paule, but when he preached the Goſpel, then receaued they the holy Ghoſt.

Galat.3.2.

The cõſcience vvitneſſeth that the holy Ghoſt is not geuen by the lavv, but by the hearing of faith.

So we alſo at this day, conuicted by the teſtimony of our owne conſcience, are cõſtrained to cõfeſſe, ỳ the holy ghoſt is not geuen by ỳ law but by the hearinge of faith. For many heretofore in Poperie haue gone about with great labour and ſtudie, to keepe the law, the decrees

of

of the fathers, and the traditions of the Pope: and some with painfull and continuall exercises in watching, fasting, and praying &c. did so weare and consume their bodies that they were able to sustaine no labour: wherby notwithstanding they gained nothing els but that they miserably afflicted and tormented them selues. They could neuer attaine to this, to haue a quiet conscience and peace in Christ, but continually they doubted of Gods good will towards them. But now, since the Gospel teacheth that the law and works iustifie not, but faith alone in Iesus Christ, there followeth a most certaine knowledge and vnderstanding, a most ioyfull conscience and true iudgement of euery kinde of life, and of all things els whatsoeuer. The beleuing man may now easily iudge that the Papacy with all the orders and traditions thereof is wicked: which before he could not do. For so great blindenes raigned in the world, that we thought those works which men had deuised, not onely without the will of God, but also contrary to his commaundement, to be much better then those, which the magistrate, the housholder, the childe, the seruaunte did at the commaundement of God. The blindnes of the Popes kingdome.

Doubtles we ought to haue learned by the word of God, that the religious orders of the Papistes (which onely they call holy) are wicked, since there is no commaundement of God at al, or testimony in the holy scriptures approuing the same. Contrariwise other orders of life which haue the word and warrant of God, are holy & ordained of God. But we were then wrapped in such horrible darkenes, that we could not truely iudge of any thing. But now at the appearing of the cleare light of the Gospell, all kindes of life in the world are vnder our iudgement, which is most certaine & infallible. We may boldly pronounce out of the word of God, that the condition of seruauntes, which before the world is most vile, is farre more acceptable vnto God then all the religious orders of the Papistes. For by his word he commendeth, approueth, and setteth forth the state of seruauntes, and so doth he not, the orders of Monkes, Friers, and such other. Therfore this argument grounded vpon experience ought to stand in much force with vs also. For although diuers men in popery wrought sundry and diuers works both great and painefull, yet could they neuer be sure what was the will of God towards them, but they were alwaies in doubt: they could neuer attaine to the knowledge of God, of themselues, of their calling, nor felte the testimony of the spirite in their heartes. But now that the truth of the Gospell appeareth, they are fully instructed by the onely hearing of faith, in all these things. The orders and kindes of life that are appointed of God. The state of seruauntes allowed before God. The certaintie of true beleuers.

It is not without cause that I doe so largely intreate of these matters, For it seemeth to mans reason but a light and a small matter to purchase the holy ghost by the onely hearing of faith, and that nothing els is required of vs but that we, setting a parte all our works, should geue our selues onely to the hearing of the Gospell. Mans hearte doth not vnderstand nor beleue that so greate a price, namely the holy Ghost, is geuen by the onely hearing of faith: but reasoneth after this sorte: Forgeuenes of sinnes, deliueraunce from death, the geuing of the holy Ghost, of righteousnes and euerlasting life, are greate things: therfore if thou wilt obtaine these inestimable benefites, thou must performe some other greate and weighty matter. This opinion the deuill doth wel like and approue, & also encreaseth the same in the heart. Therfore when reason heareth this: Thou cãst doe nothing for the obtaining of sinnes, but must onely heare the word of God, by and by it crieth out & saith: Fie, thou makest too small a count of ỹ remission of sinnes &c. So the inestimable greatnes of the gift is the cause that we can not beleue it: and because this incomparable treasure is freely offered, therfore it is despised.

By vvhat meanes the holy ghost is geuen vnto vs.

The disputation of mans reason.

But this must we learne, that forgeuenes of sinnes, Christ, and the holy Ghost are freely geuen vnto vs at the onely hearing of faith preached, notwithstanding our horrible sinnes and demerits. And we must not wey, how greate the thing is that is geuen, and how vnworthy we are of it (for so should the greatnes of the gift & our vnworthines terrefie vs): but we must thinke that it pleaseth God freely to geue vnto vs this vnspeakeable gifte: vnto vs (I say) which are vnworthy, as Christ in Luke sayeth: Feare not litle flocke: for it is your fathers pleasure to geue vnto you: (Loe, to geue vnto you, saith he) a kingdome. To whom? To you vnworthy, which are his litle flocke. If I then be litle and the thing great (nay rather of all things the greatest) which God hath geuen vnto me, I must thus thinke, that he also is great and onely greate, which geueth it. If he offer it and will geue it, I consider not mine owne sinne & vnworthines, but his fatherly good will towardes me which is the geuer, and I receaue the greatnes of the gift with ioy and gladnes, & am thankful for so inestimable a gifte geuen freely vnto me, to me (I say) vnworthy, by the hearing of faith.

Luke.12.32.

To vvhom the kingdome of heauen is geuen.

Here againe foolish reason is offended and reproueth vs saying: Where ye teach men to do nothing at all for the obtaining of so greate and vnspeakeable a gift, but to heare the word of God, this seemeth to tend to the greate contempt of grace and to make men secure, idle and

VVhat the aduersaries doe obiect against vs.

disso-

dissolute, so that they slacke their handes and doe no good at all. Therfore it is not good to preach this doctrine, for it is not true: but men must be urged to labour and to exercise themselues vnto righteousnes, and then shall they obtaine this gift. This selfe same thing the Pelagians in times past obiected againste the Christians. But heare what Paul saith in this place: Ye haue receaued the holy Ghost: not by your owne labour and trauell, not by the workes of the law, but by the hearing of faith. Briefely, heare what Christ himselfe saith, and what he aunswereth to Martha, being very carefull and hardly bearing, that her sister Marie, sitting at the feete of Iesus and hearing his worde, should leaue her to minister alone. Martha Martha (saith he) thou carest and art troubled about many things, but one thing is needefull. Marie hath chosen the good parte vvhich shall not be taken from her. A man therfore is made a Christian, not by working but by hearing. Wherfore he that will exercise himselfe to righteousnes, let him first exercise himselfe in hearing the gospel. Now, when he hath heard and receaued the Gospell, let him geue thankes to God with a ioyfull and a glad hearte, and afterwardes let him exercise him selfe in those good workes which are commaunded in the lawe, so that the lawe and workes may follow the hearing of faith. So may he quietly walke in the light which is Christ, and boldely choose and doe works, not hypocriticall, but good workes in deede, such as he knoweth to please God and to be commaunded of him, and contemne all those hypocriticall shadowes of freewill workes.

The obiection of the Pelagians againſt Christians.

Luke.11.41.42.

A man is made a Christian by hearing the doctrine of faith.

Faith commeth by hearing, and hearing by the vvord of God.

Our aduersaries thinke that faith whereby we receaue the holy Ghost, is but a light matter: but how high and harde a matter it is I my selfe doe finde by experience, and so doe all they which with me doe earnestly embrace the same. It is soone saide that by the onely hearing of faith, the holy Ghost is receaued: but it is not so easily heard, laied holde on, beleued and retained, as it is said. Wherefore if thou heare of me that Christe is that Lambe of God sacrificed for thy sinnes, see also that thou heare it effectually. Paule purposely calleth it the hearing of faith, and not the worde of faith (although there be small difference): that is, such a word as thou hearing doest beleue, so that the worde be not onely my voice, but may be hearde of thee, and may enter into thy hearte, and be beleued of thee: then is it truly and in deede the hearing of faith, whereby thou receauest the holy Ghost: which after thou hast once receaued, thou shalt also

mortifie thy flesh.

The faithfull doe finde by their owne experience howe gladly they would hold and embrace the word when they heare it, with a full faith, and abandon this opinion of the lawe and of their owne righteousnes: but they feele in their flesh a mightie resistaunce against the spirite. For reason and the flesh will needes worke together. This saying: Ye must be circumcised and keepe the lawe, can not be vtterly rooted out of our mindes, but it sticketh fast in the hearts of all ỹ faithfull. There is therfore in the faithfull a continuall conflict betwene the hearing of faith and the workes of the lawe. For the conscience alwayes murmureth and thinketh, that this is too easie a way, that by the onely hearing of the word, righteousnes, the holy ghost and life euerlasting is promised vnto vs. But come once to an earnest trial therof, and then tell me how easie a thing it is to heare the word of faith. In deede he which geueth is great: moreouer he geueth great things willingly and freely, and vpbraideth no man therwith: but thy capacitie is hard, and faith weake, still striuing against thee, so that thou art not able to receaue this gift. But let thy conscience murmure against thee neuer so much, & let this [Must] come neuer so oftē into thy minde, yet stand fast & hold out vntill thou ouercome this [Must]. So, as faith encreaseth by litle and litle, that opinion of the righteousnes of the lawe will diminish. But this can not be done without great conflict.

The conflict of the flesh against the spirite in the godly.

To heare the vvorde of God.

Verse. 3. Are ye so foolish, that after ye haue begone in the spirite, ye vvould novv finish or be made perfect by the flesh?

This argument being concluded, how that the holy ghost cometh not by the workes of the lawe, but through the preaching of faith: he beginneth here to exhort the Galathians, and to terrifie them from a double daunger and incommoditie. The first is: Are ye so foolish that after ye haue begone in the spirite, ye vvould novv ende in the flesh? The other followeth: Haue ye suffred so great things in vaine? As if he said: Ye began in the spirite: that is, your religion was excellently well begone. As also a litle after he saith: Ye ranne vvel, &c. But what haue ye gotten therby? For loth ye will nowe ende in the flesh, yea rather ye are ended in the flesh.

To begin in the spirite.

Paule here setteth the spirite against the flesh. He calleth not the flesh (as before I haue said) lust, beastly passions, or sensual appetites:

for

for he intreateth not here of lust or of other fleshly desires: but of forgeuenes of sinnes, of iustifying the conscience, of obteining righteousnes before God, of deliueraunce from the lawe, sinne, and death: and yet notwithstanding he sayth here, that they, forsaking the spirite, doe now ende in the flesh. Flesh therfore is here taken for the very righteousnes and wisedome of the flesh and the iudgement of reason, which goeth about to be made righteous by the law. Whatsoeuer then is best and most excellent in man (as the wisedome of reason, yea, and ỳ righteousnes of the law it selfe) the same here Paule calleth flesh.

VVhat flesh signifieth in this place.

And this place must be well weyed and considered, because of the slaunderous and caulling Papists, which wrest the same against vs, saying that we in Poperie began in the spirite, but now, hauing maried wiues, we ende in the flesh. As though a single life, or not to haue a wife were a spirituall life: and as though it nothing hindred their spirituall life, if a man not contented with one whore, haue many. They are mad men, not vnderstanding what the spirite, or what the flesh is. The spirite is whatsoeuer is done in vs through the spirite: The flesh, whatsoeuer is done in vs according to the flesh without the spirite. Wherfore all the dueties of a Christian man, as to loue his wife, to bring vp his children, to gouerne his familie, and such like, which vnto them are worldly and carnal, are the frutes of the spirite. These blinde buzzardes can not discerne the things, which are the good creatures of God, from vices.

The spirite. The flesh.

VVhat the papistes call vvorldly and carnall.

Here also is to be noted, that the Apostle sayth, the Galathians did begin in the spirite. He should here haue added actiuely: *Nunc carne consummatis?* that now ye ende in the flesh? But he doth not so: but sayth passiuely, *carne consummamini*: that ye ende, yea, or rather are ended in the flesh? The righteousnes of the law which Paule here calleth the flesh, is so farre of from iustifying, that they which after the receauing of the holy ghost through the hearing of faith, fall backe againe vnto it, are ended in it, that is to say, are vtterly destroyed. Therfore who so euer teach that the lawe ought to be fulfilled to this ende, that men mght be iustified thereby, whiles they goe about to quiet their consciences, they hurt them, & whiles they would iustifie them, they condemne them.

Paule euermore by the way hath a glaunce at these false apostles, for they stil vrged the law, saying: Faith onely in Christ taketh not away sinne, pacifieth not the wrath of God, iustifieth not: Therfore if ye will obtaine these benefites, ye must not onely beleeue in

Christ: but therwith ye must also keepe the law, be circumcised, keepe the feastes, sacrifices. &c. Thus doing ye shall be free from sinne, from the wrath of God, from euerlasting death: yea rather (sayth Paule) by the selfe same things ye establish vnrighteousnes, ye prouoke ẏ wrath of God, ye adde sinne to sinne, ye quench the spirite, ye fall away from grace, and vtterly reiect the same, and ye together with your disciples doe ende in ẏ flesh. This is the first daũger, from ẏ which he terrifieth the Galathians, lest if they seeke to be iustified by the lawe, they lose the spirite, and forgoe their good beginnings for a wretched ende.

Verse. 4. Haue ye suffered so many things in vaine?

The other daunger and incommoditie is this: Haue ye suffred so many things in vaine? As though he would say: Consider not onely howe well ye began, and howe miserablie ye haue forsaken your good beginnings, and your course well begone: moreouer, that not onely ye haue lost the first fruites of the spirite, being fallen againe into the ministerie of sinne and death, and into a dolefull and a miserable bondage of the lawe: but consider this also, that ye haue suffered muche for the Gospels sake, and for the name of Christe: to witte, the spoiling of your goodes, railings and reproches, daungers both of bodies and liues. &c. All things were in a happie course and great towardnes with you. Ye taught purely, ye liued holily, and ye endured many euils constantly for the name of Christe. But nowe all is lost, as well doctrine as faith, as well doing as suffering, as well the spirite as the fruites thereof.

VVhat inconueniences mãs owne righteousnes, or the righteousnes of the lavv doe bring.

Hereby it appeareth sufficiently what inconuenience the righteousnes of the lawe and mans owne righteousnes bringeth: to witte, that they which trust in it, doe lose at once vnspeakeable benefites. Nowe, what a miserable thing is it, so sodenly to lose such inestimable glory and assuraunce of conscience towardes God? also to endure so many great and greeuous afflictions, as losse of goods, wife, children, body, and life, and yet notwithstanding to sustaine all these things in vaine? And out of these two places, much matter may be gathered to set forth and amplifie at large the goodly commendation of the lawe and mans owne righteousnes, if a man would stand vpon euery parcell by it selfe, and declare what spirite it was wherwith they began: what, how great, and how many the afflictions were which they endured for Christes sake. But no eloquence can sufficiently set forth these matters,

ters. For they are inestimable things wherof Paule here entreateth: to wit the glory of God, victory ouer the world, the flesh and the deuill, righteousnes and euerlasting life: and on the other side, sinne, desperation, eternall death, and hell. And yet notwithstanding in a moment we lose all these incomparable gifts, and procure vnto our selues these horrible and endles miseries, and al by false teachers, when they leade vs away frō the truth of ẏ gospel vnto false doctrine. And this not only they doe easily bring to passe, but also vnder the shew of great holines.

Verse. 4. If notwithstanding it be in vaine.

This he addeth as a correction: wherby he mitigateth the reprehension that goeth before, which was somewhat sharpe. And this he doth as an Apostle, lest he should terrifie the Galathians too much. Although he chide them, yet notwithstanding he alwayes doth it in such sorte, that he poureth in sweete oyle withall, lest he should driue them to desperation.

He saith therfore: If notwithstanding it be in vaine. As if he would say: yet I doe not take away all hope from you: but if ye would so end in the flesh, that is to say, follow the righteousnes of the lawe and forsake the spirite, as ye haue begone: then knowe ye, that all your glory and affiaunce which ye haue in God, is in vaine, and all your afflictions are vnprofitable. In deede I must needes speake somwhat more roughly vnto you in this matter: I must be more feruent in the defence therof, and more sharpe in chiding of you, especially the matter being so waighty, and constraining me thervnto, lest ye should thinke it to be but a trifle to cast away the doctrine of Paule, and receaue an other. Notwithstanding, I will not vtterly discourage you, so that ye repent and amende. For sickely and scabbed children may not be cast away, but must be holpen and seene to more carefully then they which are in health. So that Paule here like a cunning Phisician, layeth all the fault in a manner, vpon the false Apostles, the authors and onely cause of this deadly disease. Contrariwise he entreateth the Galathians very gently, to the ende that by this his mildnes he might heale them, and restore them againe. We therfore by the example of Paule, ought in like manner to reprehend the weake, and so to heale and remoue their disease, that in the meane time we leaue not of to cherish and comfort them, lest if we handle them too sharply, they fall into desperation.

Verse. 5. He therfore that miniſtreth to you the ſpirite, and vvorketh miracles among you, doth he it through the vvorkes of the lavve, or by the hearing of faith preached?

Paule maketh often rehearſall of the argument groũded vpon experience.

This argument grounded vpon ẏ experience of the Galathians doth ſo well like the Apoſtle, that after he hath rebuked and terrified them, ſetting before them a double daunger and incommoditie, he nowe repeteth the ſame againe, and that with a more large amplification, ſaying: He vvhich miniſtreth &c, That is to ſay: Ye haue not only receaued ẏ ſpirite by the hearing of faith, but whatſoeuer ye haue either knowne or done, ye haue it by the hearing of faith. As though he would ſay: It was not enough that God gaue you once the ſpirite: but the ſame God alſo hath enriched you with the gifts of the ſpirite, and encreaſed the ſame in you, to the ende that ye hauing once receaued the ſpirite, it might alwaies growe and be more and more effectuall in you. Hereby it is plaine, that the Galathians had wrought miracles, or at ẏ leaſt had ſhewed ſuch fruites of faith as the true Diſciples of the Goſpell are wont to bring forth. For the Apoſtle elſwhere ſaith, That the kingdome of God is not in vvord, but in povver. Now, this power is not onely to be able to ſpeake of ẏ kingdom of God: but alſo in very deede to ſhew that God through his ſpirite is effectual in vs. So, before in ẏ ſecond chapter he ſaith of him ſelfe: He that vvas effectuall in Peter among the Ievves, vvas alſo effectuall in me: he that vvas mighty by Peter in the Apoſtleship ouer the Circumciſion, vvas alſo mighty by me tovvards the Gentiles.

The kingdome of God conſiſteth not in vvordes, but in povver. *1. Cor. 4. Ver. 20.*

Chap. 2. 8.

When a preacher then ſo preacheth that the word is not deſtitute of his frute, but effectuall in the heartes of the hearers, that is to ſay: when faith, hope, loue and pacience do follow, then God geueth his ſpirite and worketh miracles in the hearers. In like manner Paule ſaith here, that God hath geuen his ſpirite to the Galathians, & hath vvrought miracles among them. As though he would ſay: God hath not onely brought to paſſe through my preaching, that ye ſhould beleue: but alſo that ye ſhould liue holily, bring forth many frutes of faith, and ſuffer many afflictions. Alſo by the ſame power of the holy Ghoſt, of adulterers, of wrathfull, impacient, and couetous perſons, and of very enemies, ye are become liberall, chaſt, gentle, pacient, and louers of your neighbours. Wherupon afterwardes he geueth teſtimony of them in the fourth chapter, that they receaued him as an Angell of God, yea rather as Chriſt Ieſus: and that they loued him ſo

Chap. 4. 14. 15.

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vehemently that they were ready to haue plucked out their owne eyes for him.

Now, to loue thy neighbour so heartily, that thou art ready to bestow thy money, thy goods, thine eyes, and all that thou hast for his saluation: and moreouer to suffer patiently all aduersities and afflictions, these (no doubt) are the effects & fruits of the spirite, & these (saith he) you receaued and enioyed before these false teachers came among you. But ye receaued them not by the lawe, but of God, who so ministred vnto you, and daily encreased in you his holy spirite, that the gospell had a most happie course amongste you in teaching, beleeuing, working and suffring. Now, seeing ye know these things (being conuicted euen by the testimonie of your owne consciences), howe cometh it to passe that ye shewe not forth the same fruites that ye did before: that is, that ye teache not truely, that ye beleeue not faithfully, that ye liue not holily, that ye worke not rightly, and that ye suffer not patiently? Finally, who hath so corrupted you, that ye beare not so louing affection towards me, as ye did before? that ye receaue not Paule now as an Angell of God, nor as Christ Iesus? that ye will not plucke out your eyes to geue them vnto me? How cometh it to passe (I say) that this feruent zeale of yours wareth so colde towardes me, and that ye now preferre before me the false apostles which doe so miserably seduce you?

In like manner it happeth vnto vs at this day. When we first preached the Gospell, there were very many that fauoured our doctrine, and had a good and a reuerent opinion of vs: and after the preaching therof, followed the operations and effectes of faith. But what came then? A sort of light and brainlicke heads sprang vp, and by and by destroyed all that we had in long time and with much trauaile plãted before, and also made vs so odious vnto them which before loued vs dearely, and thankfully receaued our doctrine, that nowe they hate nothing more then our name. But the Deuill is the author of this mischiefe, working in his members contrary signes, which wholy fight against the operations of the holy Ghost. Therfore, sayth the Apostle, your experience (O ye Galathians) ought to teach you, that these great and excellent miracles proceeded not of the workes of the law. For as ye had them not before the hearing of faith preached: so haue ye them not nowe, although the false apostles raigne in the middest of you. The vvorkes of the Deuill.

Therfore we also may say to them at this day which vaunt themselues

ſelues to be goſpellers, and to be freed from the tyrannie of the Pope: haue ye ouercome the tyrannie of the Pope, and obtained libertie in Chriſt through the Anabaptiſtes and ſuch other fanaticall ſpirites, or through vs which haue preached faith in Jeſus Chriſt? Here if they will confeſſe the truth, they muſt needes ſay: no doubt, it was by the preaching of faith. And true it is, that in the beginning of our preaching, the doctrine of faith had a moſt happy courſe, and downe fell the Popes pardones, purgatorie, vowes, Maſſes, and ſuch like abhominations, which drue with them the ruine of al Poperie. No man could iuſtly condemne vs: for our doctrine was pure, raiſing vp and comforting many poore conſciences, which had bene long oppreſſed with mens traditions vnder the Papacie: which was a plaine tyrannie, a racking and crucifying of conſciences. Many therfore gaue thankes vnto God, that through the Goſpell (which by the grace of God we thē firſt preached) they were ſo mightely deliuered out of theſe ſnares, and this ſlaughterhouſe of conſciences. But whē theſe new fond heads ſprang vp (who went about by all meanes to worke our diſcredite) then began our doctrine to be euill thought of: for it was commonly bruted abrode, that the profeſſors therof diſagreed among themſelues. Wherat many being greatly offended, fell quite from the truth, putting the Papiſtes in comfort, ẏ we together with our doctrine, ſhould ſhortly come to naught, and by this meanes they ſhould recouer their former dignitie and authoritie againe.

VVhat happie ſucceſſe the goſpell had vvhen it vvas firſt preached.

The Popedom a very ſlaughterhouſe of conſciences.

Wherfore, like as the falſe apoſtles vehemently contended ẏ the Galathians now iuſtified by faith in Chriſt ought to be circumciſed & to kepe the law of Moſes, if they would be deliuered from their ſinnes and from the wrath of God, and obtaine the holy Ghoſt: and yet notwithſtanding by the ſelfe ſame meanes they burdened them the more with ſinnes (for ſinne is not taken away by the law, neither is the holy ghoſt geuen through it, but onely it worketh wrath and driueth men into great terrours): ſo at this day theſe raſh heades, which thought to prouide for the ſafetie of ẏ catholike Church, & at once to drriue downe all Poperie, haue done no good, but much hurt to the Church: they haue not ouerthrowne the Papacie, but haue more eſtabliſhed it.

The Anabaptiſtes the authors of tumultes and ſeditions, hindred much the courſe of the goſpell.

But if they had (as they began) with a common conſent together with vs taught and diligently vrged the article of iuſtification: that is to ſay, that we are iuſtified neither by the righteouſnes of the lawe, nor by our owne righteouſnes, but by onely faith in Jeſus Chriſt: doutles this one article by litle and litle (as it began) had ouerthrowen the whole

The Anabaptiſts enemies to the article of iuſtificatiō.

whole Papacie, with al her brotherhodes, pardons, religious orders, relikes, ceremonies, inuocation of Saincte, purgatorie, Masses, watchings, vowes, and infinite other like abhominations. But they, leauing of the preaching of faith and true Christian righteousnes, haue gone an other way to worke, to the great hinderaunce both of sounde doctrine and of the Churches. Therfore it is happened to them much like as is said in the common Dutch prouerbe: They haue driuen away the fishes which the nette was about to enclose, whiles they went about to catch them with their handes.

This may rightly be applied to Munster, Knipperdolig, and such outragious Anabaptistes (of whom Sleidan maketh mention) who before times had much hindred the course of the gospell.

Verse. 6. As Abraham beleeued God, and it was imputed to him for righteousnes.

Hitherto Paule groundeth his argument vpon ỹ experience of the Galathians, and wt this argument he presseth them vehemently. Ye (saith he) haue beleued, & beleuing haue done miracles, & haue shewed many notable signes: and moreouer ye haue suffred many afflictiõs, al which things are the effects & operations, not of the law, but of ỹ holy ghost. This the Galathians were constrained to confesse. For they could not denie these things, which were before their eyes and subiect to their senses: and therfore this argument grounded vpon their owne experience is very strong.

Now he addeth the example of Abraham, & rehearseth the testimony of ỹ scripture. The first is out of Genesis: Abraham beleued God &c. *Genes. 15. 6.* This place the Apostle here mightely prosecuteth, as also he doth in his epistle to the Romaines. If Abraham (saith he) was made righteous by the works of the law, he hath righteousnes and reioysing, but not before God, but before men: For before God he hath sinne and wrath. Now, he was iustified before God, not because he did work, but because he did beleue. For the scripture saith: Abraham beleued God, and it was imputed to him for righteousnes. This place doth Paule there notably set out & amplifie, as it is most worthy. Abraham (saith he) was not weake in the faith, neither considered he his owne body being dead, when he was almost an 100. yere old: neither that Sara was past childe bearing. Thorough vnbelefe he doubted not of the promise of God, but was made strong in the faith, and gaue glory to God, being surely persuaded that whatsoeuer God had promised, he was able to performe: wherefore it was imputed vnto him for righteousnes. And this is wrytten, not onely for him, that it was counted vnto him for righteousnes, but for vs also, &c. *Rom. 4. 3.* *Rom. 4. 19. 20. 21. &c.*

Paule by these wordes, Abraham beleeued, maketh the cheefest worship, the cheefest duetie, the cheefest obedience and the cheefest sacrifice, of faith in God. Let him ỳ is a Rethorician, amplifie this place, and he shall see that faith is an almighty thing, & that the power therof is inestimable and infinite. For it geueth glory vnto God, which is the highest seruice that can be geuen vnto him. Nowe, to geue glory vnto God, is to beleeue in him, to count him true, wise, righteous, merciful, almighty, briefly to acknowledge him to be the author and geuer of all goodnes. This reason doth not, but faith. That is it which maketh vs diuine people, and (as a man would say) it is the creator of a certaine diuinitie, not in the substaunce of God, but in vs. For without faith God loseth in vs his glory, wisedom, righteousnes, truth, and mercy. To conclude: There no maiestie or diuinitie remaineth vnto God, where faith is not. And the cheefest thing that God requireth of man is, that he geue vnto him his glory and his diuinitie: that is to say, that he take him not for an idoll, but for God: who regardeth him, heareth him, sheweth mercy vnto him, and helpeth him. This being done, then hath God his full and perfect diuinitie, that is, he hath whatsoeuer a faithfull heart can attribute vnto him. To be able therfore to geue that glory vnto God, it is the wisedom of wisedomes, the righteousnes of righteousnesses, the religion of religions, and sacrifice of sacrifices. Hereby we may perceaue, what an high and excellent righteousnes faith is, and so by the contrary, what an horrible and grecuous sinne infidelitie is.

The power of faith infinite.

To geue glory to God.

Faith geueth glory to God.

Whosoeuer then beleeueth the word of God as Abraham did, is righteous before God, because he hath faith, which geueth glory vnto God: that is, he geueth to God that which is due to him. For faith saith thus: I beleeue thee (O God) when thou speakest. And what sayth God? Impossible things, lies, foolish, weake, absurde, abhominable, heretical, and deuillish things, if ye beleeue reason. For what is more absurde, foolish and impossible, then when God saith to Abraham, that he should haue a sonne of the barren and dead body of his wife Sara?

Righteous before God.

VVhat God saith, if ye set faith aside, & harken vnto reason.

So, if we will follow the iudgement of reason, God setteth forth absurde and impossible things when he setteth out vnto vs the Articles of the Christian faith. Indeede it seemeth to reason an absurde and a foolish thing, that in the Lordes supper is offred vnto vs the body and bloud of Christ, that baptisme is the Lauer of the newbirth and of the renewing of the holy Ghost, that the dead shall rise in the last day, that Christ the sonne of God was conceiued and caried in the wombe of the virgine

The iudgemẽt of reason, touching the articles of faith.

virgin Marie, that he was borne, that he suffered the most reprochefull death of the crosse, that he was raised vp againe, that he nowe sitteth at the right hand of God the father, and that he hath power both in heauen and in earth. For this cause Paule calleth the Gospell of Christe crucified, the worde of the crosse and foolish preaching, which to the Iewes was offensiue, and to the Gentiles foolish doctrine &c. Reason therfore doth not vnderstand, that to heare the worde of God and to beleeue it, is the cheefest seruice that God requireth of vs: but it thinketh that those thinges which it chooseth and doth of a good entent (as they call it) and of her owne deuotion, please God. Therefore when God speaketh, reason iudgeth his word to be heresie, and the word of the Deuill, for it seemeth absurde and foolish.

The Gospell is the vvord of the crosse. 1.Cor.1.18.

The chiefe vvorship of God.

But faith killeth reason, and slaieth that beast which the whole world and all creatures cannot kill. So Abraham killed it by faith in the worde of God, by which word seede was promised him of Sara who was barren and now past childe bearing. Unto this word reason yeelded not streight way in Abraham, but doubtles it fought against faith in him, iudgeing it to be an absurde, a foolish, and vnpossible thing ỹ that Sara, who was nowe not onely.90. yeares of age, but also was barren by nature, should bring forth a sonne. Thus faith (no doubt) wrestled with reason in Abraham, but heerein faith got the victory, killed and sacrificed reason, that most cruell and pestilent ennemie of God. So all the godly entring with Abraham into the darkenes of faith, doe kill reason, saying: Reason, thou art foolish, thou doest not sauour those things which belong vnto God: therefore speake not against me, but hold thy peace: iudge not, but heare the word of God and beleeue it. So the godly by faith kill such a beast as is greater then the whole world, and thereby doe offer to God a most acceptable sacrifice and seruice.

Faith slayeth reason.

The vvrestling of faith vvith reason in Abraham.

And in comparison of this sacrifice of the faithfull, all the religions of all nations, and all the workes of all Monkes and meritemongers are nothing at all. For by this sacrifice, first (as I said) they kill reason, a greate and mightie ennemie of God. For reason despiseth God, denieth his wisedome, righteousnes, power, truth, mercie, maiestie, and diuinitie. Moreouer, by the same sacrifice they yeeld glory vnto God: that is, they beleeue him to be righteous, good, faithfull, true, &c: they beleeue that he can doe all things, that all his

The sacrifice of Christians.

Reason Gods enemy.

The commendation of faith

woꝛdes are holy, true, liuely, and effectuall &c. which is a moſt acceptable obedience vnto God. Therefoꝛe there can be no greater oꝛ moꝛe holy religion in the woꝛld, noꝛ moꝛe acceptable ſeruice vnto God, then faith is.

Contrariwiſe, the Iuſticiaries, and ſuch as ſeeke righteouſnes by their owne woꝛkes, lacking Faithe, in deede doe many things. They faſt, they pꝛay, they watch, they lay croſſes vppon themſelues. But becauſe they thinke to appeaſe the wꝛath of God and deſerue grace by theſe things, they geue no glooꝛy to God: that is, they doe not iudge him to be mercifull, true, and keeping pꝛomiſe. &c. but to be an angrie iudge, which muſt be pacified with woꝛkes, and by this meanes they deſpiſe God, they make him as a lier in all his pꝛomiſes, they denie Chꝛiſte and all his benefites: to conclude, they thꝛuſt God out of his ſeate and ſet them ſelues in his place. Foꝛ, they reiecting and deſpiſing the woꝛde of God, doe chooſe vnto them ſelues ſuch woꝛſhippe and woꝛkes as God hath not commaunded. They imagine that God hath a pleaſure therin, and they hope to receiue a reward of him foꝛ the ſame. Therefoꝛe they kill not reaſon, that mightie enemie of God, but quicken it: and they take from God his maieſtie and his diuinitie, and attribute the ſame vnto their owne woꝛkes. Wherfoꝛe onely faith geueth glooꝛy to God, as Paule witneſſeth of Abraham. Abraham (ſayeth he) vvas made ſtrong in the faith, and gaue glory to God, being fully aſſured, that vvhatſoeuer God had promiſed, he vvas able to performe, and therefore it vvas imputed to him for righteouſnes.

The vnfaithful geue not glory to God.

Rom. 4. 20. 21. 22

Chꝛiſtian righteouſnes conſiſteth in. Faith of the hearte and Gods imputation. It is not without cauſe that he addeth this ſentence out of the fiftene Chapiter of Geneſis: And it vvas imputed vnto him for righteouſnes. Foꝛ chꝛiſtian righteouſnes conſiſteth in two things, that is to ſay, in faith of the heart, and in Gods imputation. Faith is in deede a * foꝛmal righteouſnes, and yet this righteouſnes is not enough: foꝛ after faith there remaine yet certaine remnaunts of ſinne in our fleſh. This ſacrifice of faith began in Abraham, but at laſt it was finiſhed in his death: And therfoꝛe the other part of righteouſnes muſt needes be added alſo to finiſh the ſame in vs: that is to ſay, Gods imputation. Foꝛ faith geueth not enough to God, becauſe it is imperfecte, yea rather our faith is but a little ſparke of faith, which begin-

* Formall is that vvhich geueth perfection to the ſubſtance vvherunto it is ioyned.

beginneth onely to render vnto God his true diuinitie. We haue receiued the first fruites of the spirite, but not yet the tenthes. Besides this, reason is not vtterly killed in this life: which may appeare by our concupiscence, wrath, impatience, and other fruites of the flesh, and of infidelitie yet remaining in vs. Yea, the holiest that liue, haue not yet a full and continuall ioy in God, but haue theyr sondry passions, sometimes sadde, sometimes mirry, as the scriptures witnes of the Prophetes and Apostles. But such faultes are not layde to their charge because of their faith in Christ, for otherwise no flesh should be saued. We conclude therefore vpon these wordes: It vvas imputed to him for righteousnes, that righteousnes in deede beginneth through faith, and by the same we haue the first frutes of the spirite: but because faith is weake, it is not made perfect without Gods imputation. Wherefore faith beginneth righteousnes, but imputation maketh it perfect vnto the day of Christ.

The remnantes of sinne in the godly. *Rom. 8. 23.*

The popish Sophisters and Scholemen dispute also of imputation, when they speake of the good acceptation of the woorke: but besides and cleane contrary to the scripture, for they wrest it onely to workes. They doe not consider the vncleanenes and inward poyson lurking in the hearte, as incredulitie, doubting, despising and hating of God, which most pernicious and perelous beastes are the fountaine and cause of all mischiefe. They consider no more but outward and grosse faults and vnrighteousnes, which are little riuers proceeding and issuing out of those fountaines. Therefore they attribute acceptation to workes: that is to say, that God doth accept our workes, not of dutie, but of congruence. Contrarywise we, excluding all workes, doe goe to the very heade of this beast which is called reason, which is the fountaine and headespring of all mischiefes. For reason feareth not God, it loueth not God, it trusteth not in God, but proudely contemneth him. It is not moued either with his threateninges or his promises. It is not delighted with his wordes or workes: but it murmureth against him, it is angry with him, iudgeth and hateth him: to be short, it is an enemy to God, not geuing him his glorie. This pestilent beast (reason I say) being once slaine, all outward and grosse vices should be nothing.

The blindnes of the Scholemen.

God accepteth our vvorkes (say the Papists) not of duetie, but of Congruence, that is, because it is meete that God should revvard them.

Mans reason.

Rom. 8. 7.

Wherefore we must first and afore all thinges goe about by faith,

Reason must be killed by faith.

to kill infidelitie, the contempt and hatred of God, murmuring against his iudgement and his wrath, and against all his woordes and woorkes: for then doe we kill reason, which can be killed by none other meanes but by faith, which in beleeuing God geueth vnto him his glory, notwithstanding that he speaketh those things which seeme both foolish, absurde, and vnpossible to reason: notwithstanding also, that God setteth forth him selfe otherwise then reason is able either to iudge or conceiue, that is to say, after this maner: I will account thee and pronounce thee to be righteous, not for the keping of the lawe, not for thy woorkes and thy merites, but for thy faith in Iesus Christ mine onely begotten Sonne, who was borne, suffred, was crucified, and died for thy sinnes: and that sinne which remaineth in thee, I will not impute vnto thee. If reason then be not killed, and al kindes of religion and seruice of God vnder heauen that are inuented by men to get righteousnes before God, be not condemned, the righteousnes of faith can take no place.

When reason heareth this, by and by it is offended: it rageth, and vttereth all her malice against God, saying: Are then my good woorkes nothing? Haue I then laboured and borne the burden and heate of the day in vaine? Hereof rise those vprours of nations, of Kings and Princes, against the Lord and against his Christ. For the world neither will nor can suffer that his wisedome, righteousnes, religions and worshippings should be reproued and condemned. The Pope with all his Popish rablement, will not seeme to erre, much lesse will he suffer himselfe to be condemned.

Mat. 20. 12.

Psal. 2. 2.

The definition of the Christian faith.

Therefore let them which be studious of the woorde of God, learne out of this saying: Abraham beleeued God, and it was counted to him for righteousnes, to sette forthe truely and rightly this true Christian righteousnes after this manner: that it is a faith and confidence in the Sonne of God, or rather a confidence of the heart in God through Iesus Christe. And lette them adde this clause as a difference: Which Faith and confidence is accounted righteousnes for Christes sake. For these two things (as I sayde before) woorke Christian righteousnes: namely, Faith in the heart, which is a gifte of God, and rightly beleueth in Christ: and also, that God accepteth this imperfecte Faithe, for perfect righteousnes for Christes sake, in whom I haue begun to beleue.

Because

because of this faith in Christ, God seeth not my doubting of his good will towards me, my distrust, my heauines of spirite, and other sinnes which are yet in me. For as long as I liue in the flesh, sinne is verely in me. But because I am couered vnder ỳ shadow of Christes winges, as is the chicken vnder the winge of the henne, and dwell without all feare vnder that most ample and large heauen of the forgeuenes of sinnes, which is spread ouer me, God couereth and pardoneth the remnant of sinne in me: that is to say, because of that faith wherwith I began to lay hold vpon Christ, he accepteth my imperfect righteousnes euen for perfect righteousnes, & counteth my sinne for no sinne, which notwithstanding is sinne in deede.

So we shroud our selues vnder the couering of Christes flesh, who is our cloudy piller for the day, and our fire by the night, lest God should see our sinne. And although we see it, and for the same doe feele the terrors of conscience, yet flying vnto Christ our Mediatour and reconciler (through whom we are made perfect), we are sure and safe: For as all things are in him, so through him we haue all things, who also doth supply whatsoeuer is wanting in vs. When we beleue this, God winketh at all our sinnes and the remnantes thereof which are yet sticking in our flesh, and will haue them so couered as though they were no sinnes. Because (saith he) thou beleuest in my sonne, although thou haue many sinnes, notwithstanding they must be forgeuen thee, vntill thou be cleane deliuered from them by death.

Let Christians learne with all diligence to vnderstand this article of Christian righteousnes. And to this ende let them reade Paule, and reade him againe both often and with greate diligence, and let them compare ỳ first with the last, yea let them compare Paule wholy and fully with himselfe: then shall they finde it to be true, that Christian righteousnes consisteth in these two things, faith which geueth glorie vnto God, and Gods imputation. For faith is weake (as I haue said) & therfore Gods imputation must needes be ioyned wall, that is to say, that God will not lay to our charge the remnant of sinne, that he will not punish it, nor condemne vs for it: but that he will couer it and wil frely forgeue it, as though it were nothing at all: not for our sake, neither for our worthines and workes, but for Iesus Christes sake in whom we beleue.

The diuinitie of Paule.

Christian righteousnes consisteth in two things.

Thus a Christian man is both righteous and a sinner, holy and prophane, an enemy of God and yet a childe of God. These contraries no Sophister will admit, for they know not the true manner of iustifi-

A Christian is a righteous man and a sinner.

eation. And this was the cause why they would haue men to worke well so lõg vntil they should feele no sinne at all in thẽ: and therby they gaue occasiõ to many, which, striuing with al their endeuour to be perfectly righteous, & yet not able to attaine therevnto, to become starke madde: And an infinite number also of those which were the authors of this wicked opinion, at the pointe of death were driuen into desperation. Which thinge had happened vnto me also, if Christ had not mercifully looked vpon me and holpen me out of this errour.

Hovv they that fele sinne ought to be comforted.

On the otherside, we teach and comfort the afflicted sinner after this mãner: Brother, it is not possible for thee to become so righteous in this life, that thou shouldest feele no sinne at all, that thy body should be cleare like the Sunne, without spotte or blemish: but thou hast as yet wrinkles and spots, & yet art thou holy notwithstanding. But thou wilt say: How can I be holy when I haue and feele sinne in me? I aunswere: in that thou doest feele and acknowledge thy sinne, it is a good tokẽ, geue thanks vnto God, & despaire not. It is one steppe to health, when the sicke man doth acknowledge and confesse his disease. But how shall I be deliuered from sinne? Runne to Christ the Phisition, which healeth them that are broken in hearte and saueth sinners. Follow not the iudgement of reason, which telleth thee that he is angry with sinners: but kill reason and beleue in Christ. If thou beleue, thou art righteous, because thou geuest glory vnto God, that he is almighty, merciful, true &c: thẽ doest thou iustifie & praise God. To be briefe, thou yeldest vnto him his diuinitie and al things else. The sinne which remaineth in thee is not laid to thy charge, but is pardoned for Christs sake in whom thou beleuest, who is perfectly iust: whose righteousnes is thy righteousnes, and thy sinne is his sinne.

Christians be Prieftes.

Here we see that euery Christian is an high Priest, for first he offereth vp and killeth his owne reason, and the wisedome of the flesh. Then he geueth glory to God, that he is righteous, true, patient, pitifull, and merciful.. And this is that daily sacrifice of the new testament which must be offered euening and morning. The euening sacrifice is to kill reason. The morning sacrifice is to glorifie God. Thus a Christian daily and continually is occupied in this double sacrifice and in the exercise therof. And no man is able to set forth sufficiently the excellencie and dignitie of this Christian sacrifice.

The daily sacrifice of the new testamẽt.

Christian righteousnes.

This is therefore a straunge and a wonderfull definition of Christian righteousnes, that it is the imputation of God for righteousnes or vnto righteousnes because of our faith in Christ or for Christs sake.

When

When the popish Scholemen heare this definition, they laugh at it. For they imagine that righteousnes is a certaine quality powred into the soule, and afterwards spread into all the partes of man. They can not put away the vaine imaginations of reason, which teacheth that a right iudgement, and a good wil or a good intent is true righteousnes. This vnspeakeable gifte therefore excelleth all reason, that god doth account and acknowledge him for righteous without workes, which embraceth his sonne by faith alone, who was sent into the world, was borne, suffered, and was crucified for vs.

This matter, as touching ẏ words, is easie (to wit, that righteousnes is not essentially in vs, but without vs in the grace of God onely & in his imputation: and that there is no essentiall substance of righteousnes in vs besides that weake faith or first frutes of faith, whereby we haue begon to apprehend Christ, and yet sinne in ẏ meane time remaineth verely in vs): but in very deede it is no such smal or light matter, but earnest & of weighty importance. For Christ which was geuen for vs, and whom we apprehend by faith, hath done no small thing for vs, neither hath he dalied with vs, but (as Paule said before): He hath loued vs and geuen him selfe in very deede for vs: He vvas made accursed for vs &c. And this is no vaine speculation, that Christ was deliuered for my sinnes, and was made accursed for me, that I might be deliuered from euerlasting death. Therfore to apprehend that Sonne by faith, and with the heart to beleue in him, geuen vnto vs and for vs of God, causeth that God doth account that faith, although it be vnperfect, for perfect righteousnes. *Galat. 3. 20.* *Galat. 3. 13.*

A child is borne vnto vs, a Sonne is geuen vnto vs. *Esay. 9. 6.*

And we are altogether in an other world farre from reason, where we dispute not, what we ought to doe, or with what works we may deserue grace, and forgeuenes of sinnes: but we are here in a matter of high and heauenly diuinitie, where we doe heare this Gospell or glad tidings, that Christ died for vs, and that we beleuing this, are counted righteous though sinnes notwithstãding do remain in vs, and ẏ horrible sinnes. So our Sauiour Christ also defineth ẏ righteousnes of faith. The father (saith he) loueth you. Wherfore doth he loue you? Not because ye were Pharisees, vnreprooueable in the righteousnes of the law, circumcised, or because ye did good workes, and fasted &c: but because I haue chosen you out of the world, & ye haue done nothing, but ẏ ye haue loued me and beleued, that I came out from the father. This obiect [I] being sent from the father into the world, pleased you. And

VVe are reputed righteous by faith in Christ this Sonne and this gifte geuen vnto vs.

The righteousnes of faith out of the xv. chapter of S. Iohns Gospel.

Christ is called our obiect because the eie of our faith is directed vnto him.

because you haue apprehended and embraced this obiect, therfore the father loueth you, and therefore ye please him. And yet notwithstanding in an other place he calleth them euil, and cõmaundeth them to aske forgeuenes of their sinnes. These two things are quite contrary: to wit, that a Christian is righteous and beloued of God, and yet notwithstanding he is a sinner. For God cãnot deny his owne nature, that is, he must needes hate sinne and sinners: and this he doth of necessity: for otherwise he shoulde be vnrighteous and loue sinne. How then can these two *contradictories stand together? I am a sinner and most worthy of Gods wrath and indignation, and yet the father loueth me? Here nothing commeth betwene, but onely Christ the mediatour. The father (saith he) doth not therfore loue you because ye are worthy of loue, but because ye haue loued me, and haue beleeued that I came out from him.

*Cõtrary sayings.

Iohn.16.27.
Iohn.17.8.

Thus a Christian man abideth in true humilitie, feeling sinne in him effectually, and confessing himselfe to be worthy of wrath, the iudgement of God, and euerlasting death for the same, that he may be humbled in this life: And yet notwithstanding he continueth still in his holy pride, in the which he turneth vnto Christ, and in him he lifteth vp himselfe against this feeling of Gods wrath and iudgement, and beleeueth that, not only the remnants of sinne are not imputed vnto him, but that also he is loued of the father, not for his own sake, but for Christes sake whom the father loueth.

Hereby now we may see, how faith iustifieth without works, and yet notwithstanding, how imputation of righteousnes is also necessary. Sinnes doe remaine in vs, which God vtterly hateth. Therefore it is necessary that we should haue imputation of righteousnes, which we obtaine through Christ and for Christes sake, who is geuen vnto vs and receaued of vs by faith. In the meane time as long as we liue here, we are caried and nourished in the bosome of mercy and long sufferance of God, vntill the body of sinne be abolished, and we raised vp as newe creatures in that great day. Then shall there be newe heauens and a new earth, in which righteousnes shal dwell. In the meane while vnder this heauen sinne and wicked men do dwell, and the godly also haue sinne dwelling in them. For this cause Paule *Rom.7.* cõplaineth of sinne which remaineth in the Saincts: yet notwithstanding he saith afterwards in the 8. chapter: that there is no damnation to them vvhich are in Christ Iesu. Now, how shall these things so contrary and repugnant be reconciled together: that sinne in vs is no sinne? that he

The imputation of righteousnes.

Rom.7.23.

Rom.8.1.

Things contrary in Christ are made to agree.

he which is dammable shall not be condemned? that he which is reiected shall not be reiected? that he which is worthy of the wrath of God and euerlasting damnation, shall not be punished? The onely reconciler hereof is the mediatour betwene God and man, euen the man Iesus Christ, as Paule sayth: There is no condemnation to them vvhich are in Christ Iesu. *1. Tim. 2. 5. Rom. 8. 1.*

Verse. 7. Knovve ye therfore that they vvhich are of faith, the same are the children of Abraham.

This is the generall argument and whole disputation of Paule against the Iewes, that they which beleeue are the children of Abraham, and not they which are borne of his flesh and his bloud. This disputation Paule vehemently prosecuteth in this place, and in the 4. and 9. chapit. to the Rom. For this was the greatest confidence and glory of the Iewes: VVe are the seede and children of Abraham. He was circumcised and kept the lawe: therfore if we will be the true children of Abraham, we must folow our father. &c. It was (no doubt) an excellent glory and great dignitie, to be the seede of Abraham. For no man could denie but that God spake to the seede and of the seede of Abraham. But this prerogatiue nothing profited ỹ vnbeleuing Iewes. By reason wherof Paule, especially in this place, mightely striueth against this argument, and wresteth from the Iewes this strong affiance in them selues. And this could he, as the elect vessell of Christ, doe aboue all other. For if we at the beginning should haue disputed with the Iewes without Paule, peraduenture we should haue preuailed very litle against them. *Ro. 4. 11. 12. &c. Rom. 9. 6. 7. 8.* The disputation of Paule against the Ievves. The bosting of the Ievves. *Actes. 9. 15.*

So then Paule reasoneth against the Iewes which stoode so proudly vpon this opinion, that they were the children of Abraham, saying: VVe are the seede of Abraham. Well, what then? Abraham was circumcised & kept the lawe: we doe the same. All this I graunt. What? will ye therefore looke to be iustified and saued? No not so. But let vs come to the Patriarke Abraham himselfe, and let vs see by what meanes he was iustified and saued. Doutles, not for his excellent vertues and holy workes: not because he forsooke his countrey, kinred, and fathers house: not because he was circumcised, and obserued the lawe: not because he was about to offer vp in sacrifice at the commaundement of God, his sonne Isacke in whom he had the promise of posteritie: but because he beleued. Therfore he was not iustified by a- By vvhat meanes Abraham vvas iustified. *Genes. 12. 1. 2. 3. &c. Genes. 17. 24. Genes. 22. 2. 3. Genes. 15. 6. Rom. 4. 2. 13. Iames. 2. 2. Galat. 3. 6.*

ny other meanes then by faith alone. If ye then will be iustified by the lawe, much more ought Abraham your father to be iustified by the lawe. But Abraham could not otherwise be iustified, nor receaue forgeuenes of sinnes and the holy Ghost then by faith alone. Since this is true by the testimonie of the scripture, why stande ye so much vpon circumcision and the lawe, contending that ye haue righteousnes and saluation therby, when as your father Abraham him selfe, euen your headspring, of whom ye doe so much glory, was iustified and saued without these by faith alone? What can be brought against this argument?

That the carnall begetting doth not make vs the acceptable children of Abraham. *Iohn.8.39.*

Paule therfore concludeth with this sentence: They which are of faith, are the children of Abraham, that corporall birth or carnall seede maketh not the children of Abraham before God. As though he would say: There is none before God accompted as the childe of this Abraham (who is the seruaunt of God, whom God hath chosen and made righteous by faith) through carnall generation: but he must haue such children geuen him before God, as he was a father. But he was a father of faith, and was iustified, and pleased God, not because he could beget children after the flesh, not because he had circumcision and the lawe, but because he beleeued in God. Therfore he that will be a childe of the beleeuing Abraham, must also him selfe beleeue, or else he is not a childe of the elect, acceptable, and iustified Abraham, but onely of the begetting Abraham, which is nothing else but a man conceaued, borne, & wrapt in sinne, without ỹ forgeuenes of sinnes, wout faith, wout the holy ghost, as an other man is, and therfore cõdemned. Such also are the children carnally begotten of him, hauing nothing in them like vnto their father but flesh and bloud, sinne and death: therefore these are also damned. This glorious boasting then: Vve are the seede of Abraham, is to no purpose.

The beleeuing Abraham, and the begetting Abraham.

VVhat maner of ones the carnall children of Abraham are. *Iohn.8.38.39.*

This argument Paule setteth out plainly in the .9. to the Romains by two examples of the holy scripture. The first is of Ismaell and Isaac, which were both the seede and naturall children of Abraham, and yet notwithstanding Ismaell, (which was begotten of Abraham as Isaac was, yea and should also haue bene the first begotten, if carnall generation had any prerogatiue, or could haue made children to Abraham) is shut out, and yet the scripture saith: In Isaac shall thy seede be called. The second is of Esau and Iacob, who when they were as yet in their mothers wombe, and had done neither good nor euill, it was said, The elder shall serue the yonger. I haue loued Iacob and Esau haue

Rom.9.11. The first example of Ismael and Isaac.

Genes.21.12. Rom.9.7. Heb.11.17.

The second example of Esau and Iacob. *Genes.25.23. Rom.9.12. Malac.1.2.*

haue I hated. Therfore it is plaine, that they which are of faith are the children of Abraham.

But some will here obiecte (as the Iewes doe, and certaine vnskilfull persons at this day which will seeme to know much) and say, that this worde faith in the Hebrew signifieth truth, and therfore we doe wrongly alleage it in this matter: and moreouer, that this place out of Genesis. 15. speaketh of a corporall thing, namely of the promise of posteritie, and therfore is not wel applied of Paule to faith in Christ, but ought simplie to be vnderstand of the faith of Abraham, wherby he beleeued according to the promise of God, that he should haue seede. And hereby they would proue that the argumentes and allegations of Paule doe conclude nothing. In like manner they may cauill also, that the place which Paule a litle after alledgeth out of Habacuc speaketh of faith concerning the accomplishing of the whole vision, and not of faith onely in Christ, for the which Paule alledgeth it. Likewise they may wrest all the. 11. chapter to the Hebrews, which speaketh of faith and the examples of faith. By these things such vaineglorious and arrogant spirites doe hunt for praise, and seeke to be counted wise and learned, where they least of all deserue it. But because of the simple and ignorant we will briefly answer to their cauillations.

The vvord Faith signifieth in the Hebrew tonge truth.

Genes. 15. 4. 5. 6.
Rom. 4. 11.
Rom. 4. 3.

Habac. 2. 4.

Heb. 11.

To the first I aunswere thus, that faith is nothing else but the truth of the hearte: that is to say, a true and a right opinion of the hearte as touching God. Now, faith only thinketh and iudgeth rightly of God, and not reason. And then a man thinketh rightly of God, when he beleueth his worde. But when he will measure God without the worde, and beleue him according to the wisedome of reason, he hath no right opinion of God in his heart and therfore he cã not thinke or iudge of him as he should doe. As for example: when a Monke imagineth that his Cowle, his shauen croune and his vowes doe please God, & that grace and euerlasting life is geuen vnto him for the same, he hath no true opinion of God, but false and full of impietie. Truth therfore is faith it selfe, which iudgeth rightly of God, namely that God regardeth not our works & righteousnes, because we are vncleane: but that he will haue mercy vpon vs, looke vpon vs, accept vs, iustifie vs and saue vs, if we beleue in his Sonne whom he hath sent to be a sacrifice for ỹ sinnes of the whole world. This is a true opinion of God, and in very deede nothing else but faith it selfe. I can not comprehend nor be fully assured by reason, that I am receaued into gods fauour for Christes

Faithe.

Faith thinketh aright of God, and not reason.

Truth and faith signifie both one thing.

Iohn. 5. 24.
Iohn. 11. 25. 26.
Heb. 9. 11.
Heb. 10.

sake: but I heare this to be pronounced by the Gospell, and I lay hold vpon it by faith.

To the seconde cauillation I answere, that Paule doth rightly alledge the place out of the .15. of Genesis, applying it to faith in Christ. For with faith alwayes must be ioyned a certaine assurance of Gods mercy. Now, this assurance comprehendeth a faithfull trust of remission of sinnes for Christes sake. For it is impossible that the conscience should looke for any thing at Gods hand, except first it be assured, that God is mercifull vnto it for Christes sake. Therfore all the promises are to be referred to that first promise concerning Christ: The seede of the vvoman shall bruse the serpents head. So did all the Prophetes both vnderstand it and teach it. By this we see that the faith of our fathers in the olde Testament, and ours nowe in the newe is all one, although they differ as touching their outward obiectes. Which thing Peter witnesseth in the Actes when he sayth: vvhich neither vve nor our fathers vvere able to beare. But vve beleeue through the grace of our Lord Iesus Christ to be saued euen as they did. And Paule sayth: Our fathers did all drinke of that spirituall rocke that folovved them, vvhich rocke vvas Christ. And Christ himselfe sayth: Abraham reioyced to see my day, and he savve it and vvas glad. Notwithstãding, the faith of the fathers was grounded in Christ which was to come, as ours is nowe in Christ which is now reuealed. Abraham in his time was made righteous through faith in Christ to come, but if he liued at this day, he should be made righteous by faith in Christ now already reuealed and present: Like as I said before of Cornelius, who at the first beleeued in Christ to come, but being instructed by Peter, he beleeued that Christ was already come. Therfore the diuersitie of times neither chaungeth faith, nor the holy Ghost, nor the gifts therof. For there hath bene, is, and euer shalbe one will, one meaning and vnderstanding concerning Christ, as well in the auncient fathers as in the faithfull which are at this day and shall come hereafter. So we also haue aswell Christ to come and beleeue in him, as the fathers of the olde Testament had. For we looke for him to come againe in the last day with glory to iudge both the quicke and the dead, whom nowe we beleue to be come already for our saluation. Therfore this allegation of Paule offendeth none but those blinde and ignorant caullers.

That Paule doth rightly alledge that place out of the .15. of Genesis, and to his purpose.

Genes. 3. 15.

All the promises are to be referred to the first promise.

Actes. 15. 10. 11.

1. Cor. 10. 4.

Iohn. 8. 56.

Actes. 10. 1. 2. 3.

The faith of the fathers & of vs bothe one.

Coloss. 1. 18. Reuel. 1. 1. Thes. 4. 13. 16. Math. 24.

That, the place of Genesis may vvell be applied to faith in christ.

Paule therfore (as I haue said) rightly alledgeth that place out of Genesis of faith in Christ, when he speaketh of the faith of Abraham. For all the promises past, were contained in Christ to come.

Paule

Therfore as well Abraham and the other fathers, as also we are made righteous by faith in Christ: They by faith in him to come, we by faith in him now present. For we entreate now of the nature and manner of iustification, which is all one both in them and vs concerning Christ to come and being come. It is enough therfore that Paule sheweth, that the law iustifieth not, but onely faith, whether it be in Christ to come, or in Christ already come.

At this day also Christ to some is present, to other some he is to come. To al beleuers he is present: To vnbeleuers he is not yet come, neither doth he profit them any thing at all: but if they heare the Gospel and beleue that he is present vnto them, he iustifieth & saueth them.

Verse. 7. Ye knovv therfore that they vvhich are of faith, the same are the children of Abraham.

As if he would say: Ye know by this example of Abraham and by the plaine testimony of the scripture, that they are the children of Abraham which are of faith, whether they be Iewes or Gentiles, without any respect either vnto the law, or vnto works, or to the carnal generation of the fathers. For not by the law, but by the righteousnes of faith the promise was made vnto Abraham, that he should be heire of the world: that is to say, that in his seede all the nations of the earth should be blessed, and that he should be called the father of nations. And lest the Iewes should falsly interpret this word Nations, applying it vnto themselues alone, the scripture preuenteth this and saith not onely, a father of nations: but a father of many nations haue I made thee. Therefore Abraham is not onely the father of the Iewes, but also of the Gentiles.

Abraham a father both of Ievves and the Gentiles. *Genes. 17. 4. Rom. 4. 17.*

Hereby we may plainly see that the children of Abraham are not the children of the flesh, but the children of faith, as Paule *Rom. 4.* declareth: vvho is the father of vs all (as it is vvritten: I haue made thee a father of many nations) euen before God vvhom he did beleue: So that Paule maketh two Abrahams, a begetting Abraham, and a beleuing Abraham. Abraham hath children and is a father of many nations. Where? before God, where he beleueth: not before the world where he begetteth. For in the world he is the child of Adam, a sinner, or (which is more) a worker of the righteousnes of the law, liuing after the rule of reason, that is, after the manner of men: but this pertaineth nothing to the beleuing Abraham.

The children of Abraham after the flesh, are not Abrahams children, but such as vvalke in the steppes of faith. *Rom. 4. 11. Genes. 17. 4. Rom. 4. 17.* A begetting Abraham, and a beleuing Abraham.

This example then of the beleuing Abraham comprehendeth also the holy scripture which saith that we are counted righteous by faith. This argument therfore is strong and mightie two manner of waies, both for the example of Abraham, & also for ꝑ authority of ꝑ scripture.

Verse. 8. For the scripture foreseing that God vvould iustifie the Gentiles through faith.

The vaine bragging of the Iewes.

These things doe pertaine to the former argument. As if he should say: Ye Iewes doe glory in the law aboue measure: ye highly commend Moses because God spake vnto him in ꝑ bush &c: As the Iewes doe proudly bragge against vs, (as I haue my selfe at sundry times heard) saying: ye Christians haue Apostles, ye haue a Pope and ye haue Bishops: but we Iewes haue Patriarkes, Prophets, yea we haue God him selfe, who spake vnto vs in the bush, in *Sinai* where he gaue vnto vs the law, and in the temple &c. Such a glory and such an excellent testimony alledge ye for your selues against vs, if ye can. To this aunswereth Paule the Apostle of the Gentiles: This your proude bragging & boasting is to no purpose. For the scripture preuēted it, & foresaw long before the law, ꝑ the Gentiles should not be iustified by the law, but by the blessing of Abrahams seede, which was promised vnto him (as Paule saith afterwards) .430. yeares before the law was giuen. Now the law being geuen so many yeares after, could not empech or abolish this promise of the blessing made vnto Abraham, but it hath continued firme and shall continue for euer. What can the Iewes aunswere to this?

An argument grounded vpon the certaintie of time. *Genes. 13. 6. Gen. 22. 18.*

This argument grounded vpon ꝑ certaintie of time, is very strong. The promise of blessing is geuen vnto Abraham .430. yeares before ꝑ people of *Israell* receaued the law. For it is said to Abraham: Because thou hast beleued God and hast geuen glory vnto him, therefore thou shalt be a father of many nations. There Abraham by the promise of God is appointed a father of many nations, and the inheritaunce of the world for his posteritie and issue after him, is geuen vnto him before the law was published. Why doe ye then bragge, O ye Galathians, ꝑ ye obtaine forgeuenes of sinnes, and are become children, and doe receaue the inheritaunce through the law, which followed a long time, that is to say .430. yeares after the promise.

Rom. 4. 10.

Thus the false Apostles did aduaunce the law and the glory therof aboue measure: but the promise made vnto Abraham .430. yeares before

fore the law was geuen, they neglected and despised, and would in no wise know that Abraham (of whom they gloried notwithstanding as the father of their whole nation) being yet vncircumcised, and liuing so many ages before the law, was made righteous by no other meanes then by faith onely, as the scripture most plainly witnesseth: Abraham beleued God, and it vvas counted to him for righteousnes. Afterwards, when he was now accounted righteous because of his faith, the scripture maketh mention of circumcision in the. 17. of Genesis, where it saith: This is my couenaunt vvhich ye shall keepe betvvene me and you &c. With this argument Paule mightely conuinceth the false Apostles, and sheweth plainely that Abraham was iustified by faith onely, both without and before circumcision, and also .430. yeares before the lawe. This selfe same argument he handleth in the fourth chapter to the Romaines: to witte, that righteousnes was imputed to Abraham before Circumcision, and that he was righteous being yet vncircumcised: much more then was he righteous before the law.

Genes.15.6. *Rom.4.18.*

Genes.17.10.

Abraham vvas iustified before Circumcision &.430.yeares before the lavv.

Rom.4.10.11.12

Therefore (saith Paule) the scripture did well prouide against this your glorious bragging of the righteousnes of the law and workes. When? before Circumcision and before the law. For the law was geuen 430. yeares after the promise, whereas Abraham was not only iustified without the lawe and before the lawe, but also deade and buried: and his righteousnes without the lawe did not onely flourish vntill the lawe, but also shall flourish euen to the end of the world. If then the father of the whole Iewish nation was made righteous without the lawe and before the lawe, much more are the children made righteous by the same meanes that their father was. Therfore righteousnes cometh by faith onely, and not by the law.

Galat.3.8.

Verse. 8. Preached the Gospell before vnto Abraham saying: in thee shall all the Gentiles be blessed.

Genes.15.6. *Rom.4.3.*

The Iewes doe not onely lightly passe ouer, but also doe deride and with their wicked gloses doe corrupt these excellent and notable sentences: Abraham beleued God &c. I haue appointed thee a father &c. and such like, which highly commend faith & containe promises of spirituall things. For they are blinde & hard harted, and therfore they see not that these places do entreate of faith towards God, and of righteousnes before God. With like malice also they dallye out this notable place of the spirituall blessing: In thee all the nations of the earth shalbe blessed. For (say they) to blesse signifieth nothing els

The Ievves corrupt the scriptures.

Genes.12.13. *Actes.3.25.*

VVhat the Ievves call blessing.

but to praise, to pray for prosperitie, and to be glorious in the sight of the world. After this manner they say, that the Jew which is borne of the seede of Abraham, is blessed: and the proselyte or straunger which worshipeth the God of the Jewes and ioyneth himselfe vnto them, is also blessed. Therefore they thinke that Blessing is nothing els but praise and glory in this world, that is to say, that a man may glory and vaunte that he is of the stocke and familie of Abraham. But this is to corrupt and peruert the sentences of the scriptures, and not to expoũd them. By these words: Abraham beleued, Paule defineth and setteth before our eies a spirituall Abraham, faithfull, righteous, and hauing the promise of God: an Abraham (I say) which is not in errour, and in the old flesh: which is not borne of Adam, but of the holy Ghost. And of this Abraham renued by faith and regenerate by the holy Ghost, speaketh the scripture, and pronounceth of him, that he should be a father of many nations: Also, that all the Gentiles should be geuen vnto him for an inheritaunce, when it saith: In thee shall all the nations of the earth be blessed.

The scripture then attributeth no righteousnes, but vnto the beleuing Abraham: and it speaketh of such an Abraham, as he is accounted before God. Therefore such sentences of the scripture doe set forth vnto vs a new Abraham, which is separate from the carnall mariage and bed, and from the carnall generation, and is taken for such a one as he is before God, that is to say, beleuing and iustified through faith, & to whom now God maketh this promise because of his faith: Thou shalt be a father of many nations. Again: In thee shall all the natiõs of the earth be blessed. And this is ỹ meaning of Paule where he sheweth how the scripture preuenteth the vaine presumption and proude braggs of the Jewes as touching the lawe. For the inheritaunce of the Gentiles was geuen vnto Abraham, not by the law and circumcision, but long before the same, by the onely righteousnes of faith.

A newv Abraham.

Therfore, whereas the Jewes will be counted and called blessed because they are the children and seede of Abraham, it is nothing else but a vaineglorious bragge. It is (no doubt) a great prerogatiue and glory before the world to be borne of Abrahams seede, as Paule sheweth. *Rom. 9:* but not so before God. Wherfore the Jewes doe wickedly peruert this place cõcerning the Blessing, in applying it onely to a carnal Blessing, and do great iniurie to the scripture which speaketh most manifestly of the spirituall Blessing before God, and neither can nor ought otherwise to be vnderstande. This is then the true meaning

It is a great glory to be borne of Abrahams sede.

of

of this place: In thee shalbe blessed. In which thee? In thee Abraham beleeuing, or in thy faith, or thy seede which is to come: that is to say, in Christ in whom thou beleuest, all the nations of the earth (I say) shalbe blessed: that is, all the nations shalbe thy blessed children, euen like as thou art blessed, as it is writen: So shall thy seede be. *Genes.13.5.*

The exposition of these vvordes: In thee shalbe blessed.

Hereof it followeth that the Blessing & Faith of Abraham is the same that ours is: that Abrahams Christ is our Christ: that Christ died aswell for the sinnes of Abraham as for vs. Abraham vvhich savve my day and reioyced. *Io.8.* Therefore all sounde but one thinge. We may not suffer this word Blessing to be corrupted. The Iewes looke but through a veile into the scripture, and therefore they vnderstande not what or whereof the promise is which was made to the fathers: Which we notwithstanding ought to consider aboue all things. So shal we see that God speaketh to Abraham the Patriarke, not of the lawe nor of things to be done, but of things to be beleued: that is to say, that God speaketh vnto him of promises which are apprehended by faith. Now, what doth Abraham? He beleeueth those promises. And what doth God to that beleeuing Abraham? He imputeth faith vnto him for righteousnes, and addeth further many moe promises, as: I am thy defender. In thee shall all nations be blessed. Thou shalt be a father of many nations. So shall thy seede be. These are inuincible arguments, against the which nothing can be said, if the places of the holy scripture be throughly considered.

Abrahams faith and ours all one, *Io.8.56.*

VVe must marke diligently vvhat is set out to vs in the promises of the lavv

Genes.15.6. *Genes.17.4.* *Genes.15.5.*

Verse. 9. So then they vvhich are of faith, are blessed vvith faithfull Abraham.

All the weight and force lieth in these wordes: vvith faithfull Abraham. For he putteth a plaine difference betwene Abraham and Abraham, of one and the selfe same person making two. As if he sayde: There is a worcking Abraham & there is a beleuing Abraham. With the worcking Abraham we haue nothing to doe. For if he be iustified by workes, he hath to reioyce, but not with God. Let the Iewes glorie as much as they will of that begetting Abraham, which is a worker, is circumcised, and keepeth the law: but we glorie of the faithfull Abraham, of whom the scripture saith, that he receaued the Blessing of righteousnes through his faith, not onely for himselfe, but also for all those which beleue like as he beleued: And so the world was promised to Abraham, because he beleued. Therefore all the world is blessed.

A vvorking Abraham and a beleuing Abraham.

Rom.4.2.

that is to say, receaueth imputation of righteousnes, if it beleue as Abraham did.

Wherfore the Blessing is nothing els but the promise of the Gospell. And, that all nations are blessed, is asmuch to say, as all nations shall heare the Blessing, that is, the promise of God shall be preached and published by the Gospell among all nations. And out of this place the Prophets haue drawen many prophesies by a spirituall vnderstanding. As *Psal.2:* Aske of me and I vvill geue thee the heathen for thine inheritaunce, and the endes of the earth for thy possession. And againe, *Psal. 19:* Their voice hath gone through all the earth. Briefely, all the prophesies of ỳ kingdom of Christ and of ỳ publishing of the Gospel throughout all the world, haue sprong out of this place: In thee shall all the nations of the earth be blessed. Wherefore, to say that the nations are blessed, is nothing els, but that righteousnes is freely geuen vnto them, or that they are coũted righteous before God, not through the lawe, but by the hearing of faith: For Abraham was not iustified, by any other meanes, then by hearinge the worde of promise, of blessing, and of grace. Therefore, like as Abraham obtained imputation of righteousnes by the hearing of faith: euen so did all the Gentiles obtaine and yet doe obtaine the same. For the same word that was first declared vnto Abraham, was also afterward published to all the Gentiles.

That all nations are blessed.

Psal.2.8.

Psal.19.3.

The Prophets diligently vvaied those promises that vvere made vnto the fathers.

Hereby then we see that to blesse signifieth nothing els, but (as I saide before) to preach and teach the worde of the Gospell, to confesse Christ, and to spread abroad the knowledge of him among all the Gentiles. And this is the office of the Priesthod and continuall sacrifice of the Church in the new testament, which distributeth this Blessing by preaching and by ministring of the sacramẽts, by comforting the broken harted, by distributing the worde of grace, which Abraham had and which was also his Blessing: which when he beleued, he receaued ỳ Blessing. So we also beleuing the same, are blessed. And this blessing is a greate glorie, not before the world, but before God. For we haue heard that our sinnes are forgeuen vs, and that we are accepted of God, that God is our father, and that we are his children, with whom he will not be angry, but will deliuer vs from sinne, from death and all euils, and will geue vnto vs righteousnes, life and eternall saluation. Of this Blessing (as I haue said) doe the Prophetes preach in euery place, who did not so coldly consider those promises made vnto the fathers as the wicked Iewes did, and as the popish Scholemen

The office of the priesthod of the church of Christ.

Our blessing is spirituall and not corporall, as the Iewes dreame.

and

and Sectaries doe at this day, but did reade them and way them with greate diligence, and also drew out of those promises whatsoeuer they prophecied of Christ or his kingedome. So the prophecie of Hoseas. 13. chapter: I vvill redeeme them from the povver of the graue: I vvill deliuer them from death: O death I vvill be thy death: O graue I vvill be thy destruction, and suche like places of the other Prophetes did all spring out of these promises, in which God promised to the fathers the bruising of the serpentes heade and the blessing of all nations.

The diligence of the Prophetes. *Hoseas.13.14.*

Genes.3.

Moreouer, if the nations be blessed, that is to say, if they be accounted righteous before God, it followeth ỳ they are free from sinne and death, and are made partakers of righteousnes, saluation, and euerlasting life, not for their workes, but for their faith in Christ. Therfore that place of Genesis the .12. chapter: In thee shall all the nations be blessed, speaketh not of the blessing of the mouth, but of such a blessing as belongeth to the imputation of righteousnes, which is auaileable before God, and redemeth from the curse of sinne, and from all those euils that doe accumpany sinne. Now, this Blessing is receaued onely by faith. For the text saith plainely: Abraham Beleued and it vvas accounted vnto him for righteousnes. Wherefore it is a meere spirituall Blessing, & there is no Blessing in deede but this: which although it be cursed in the world (as in deede it is) yet is it auaileable before God. This is therefore a mightie place, that they which are of faith are become partakers of this promise of the Blessing made vnto the beleeuing Abraham. And by this meanes Paule preuenteth the cauillation of the Iewes, which braggge of a begetting and a working Abraham and iust before men, and not of a beleeuing Abraham.

Genes.12.3.

The Blessing is receaued onely by faith

Now, like as the Iewes doe glorie onely of a working Abraham, euen so the Pope setteth out onely a working Christ, or rather an example of Christ. He that will liue godly (saith he) must walke as Christ hath walked, according to his owne saying in the .13. of *Iohn*: I haue geuen you an example, that you should doe euen as I haue done to you. We deny not but that the faithful ought to follow the example of Christ, and to worke well: but we say that they are not iustified therby before God. And Paule doth not here reason what we ought to doe, but by what meanes we are made righteous. In this matter we must set nothing else before our etes, but Iesus Christ dyinge for our sinnes, and risinge againe for our righteousnes,

The Pope setteth Christ forth as an example and not as a gifte, *Io.13.15.*

In the matter of iustificatiō vve must loke vpon Christ as a gifte and not as an example.

and him must we apprehende by faith, as a gift and not as an example. This reason vnderstandeth not, & therfore as the Iewes follow a worcking and not a beleuing Abraham, euen so the Papistes and all that seeke righteousnes by workes doe behold and apprehend, not a iustifying, but a worcking Christ, & by this meanes they swarue from Christ, from righteousnes and saluation. And like as the Iewes which were saued, ought to follow the beleuing Abraham: so we also, if we will be deliuered from our sinnes and be saued, must take holde of the iustifying and sauing Christ, whom Abraham him selfe also by faith did apprehend and through him was blessed.

It was in deede a greate glorie that Abraham receaued circumcision at the commaundement of God, that he was endued with excellent vertues, that he obeied God in all things: as it is also a greate praise and felicitie to follow the example of Christ worcking, to loue thy neighbour, to doe good to them that hurt thee, to pray for thine enemies, patiently to beare the ingratitude of those which render euill for good: but all this auaileth nothing to righteousnes before God. The excellent deedes and vertues of Abraham were not the cause that he was counted righteous before God: So likewise the imitation and following of the example of Christ doth not make vs righteous before God. For, to make vs righteous before God, there is a farre more excellent price required, which is neither the righteousnes of man, nor yet of the law. Here we must needes haue Christ to bless vs and saue vs: like as Abraham had him to be his blesser and Sauiour. Howe? Not by workes, but by faith. Wherfore, as the beleuing Abraham is a thing farre differing from ỳ worcking Abraham: so is Christe blessing & redeming a thing farre differing frō Christ worcking or geuing example. And Paule here speaketh of Christ redeming and Abraham beleuing, and not of Christ geuing example, or of Abraham worcking. Therefore he addeth purposely and that with greate vehemencie:

Galat 3.9. They vvhich are of faith are blessed vvith faithfull Abraham.

Wherefore we must separate the beleuing and the worcking Abraham as farre asunder, as there is distance betwixt heauen & earth. A man beleuing in Christ is altogither a diuine man, the child of God, the inheritour of the worcld, a conquerour of sinne, death, the worcld and the Deuill: therefore he can not be praised and magnified enough. Let vs not suffer this faithfull Abraham to lie hid in his graue, as he is hid from the Iewes: but let vs highly extoll and magnifie him, and let vs fill both heauen and earth with his name: so that in respect of this

faithfull

faithfull Abraham, we see nothing at al in the worcking Abraham. For when we speake of this faithfull Abraham, we are in heauen. But afterwards, doing those things which the worcking Abraham did, which were carnall and earthly, and not diuine and heauenly (but in as much as they were geuen vnto him of God) we are among men in earth. The beleuing Abraham therefore filleth both heauen and earth. So euery Christian through his faith filleth heauen and earth, so that besides it he ought to behold nothing.

Now, Paule of this word, [shalbe blessed] gathereth a contrary argument. For the scripture is full of oppositions or contrary relations. And it is a great point of cunning, to marke wel these kindes of speach in the scriptures, and by them to expound the sentences therof: as here this word blessing by and by inferreth the contrary: that is to say, malediction. For when the scripture saith that all nations are blessed in faith or with faithfull Abraham, it followeth necessarily, that all, aswel Iewes as Gentiles are accursed without faith, or without this beleuing Abraham. For ỹ promise of Blessing was geuē to Abraham, that in him all natiōs should be blessed. There is no Blessing then to be looked for, but onely in the promise made vnto Abraham, now published by the Gospell throughout the whole world. Therefore whatsoeuer is without that Blessing, is accursed. And this Paul sheweth plainly when he sayth:

All nations through faith are blessed: therfore vvithout faith all are accursed.

Verse. 10. For as many as are of the vvorks of the lavv are accursed.

Here ye see that the Curse is as it were a floude swallowing vp whatsoeuer is without Abraham: that is to say, without faith and the promise of the Blessing of Abraham. Now, if the law it selfe geuen by Moses at the cōmaūdement of God, maketh them subiect to the Curse which are vnder it, much more shall the lawes and traditions deuised by mans braine doe the same. He therefore that will auoid the Curse, must lay hold vpon the promise of Blessing, or vpon the faith of Abraham, or els shall he abide vnder the Curse. Vpon this place therefore [shalbe blessed in thee] it followeth, ỹ all nations, whether they were before Abraham, in his time, or after him, are accursed & shall remaine vnder the Curse for euer, vnlesse they be blessed in ỹ faith of Abraham, vnto whom the promise of Blessing was geuen to be published by his seede throughout the whole world.

To know these things it is very necessary, for they helpe greatly to

comfort troubled and afflicted consciences: moreouer they teach vs to separate the righteousnes of Faith from the righteousnes of the flesh or ciuill righteousnes. For we must note that Paule here is in hande, not with a matter of policie, but with a matter diuine and spirituall before God, lest any mad braine should cauill, and say that he curseth and cõdemneth politike lawes and Magistrates. Here all the Sophisters and popish Scholemen are dumme and can say nothing. Therefore the readers must be admonished that in this place ther is nothing handled as touching ciuill lawes, or touching manners and matters politicall (which are the ordinaunces of God and good thinges, and the scripture elsewhere approueth and commendeth the same), but of a spirituall righteousnes, by which we are iustified before God, and are called the children of God in the kingdom of heauen. To be briefe, there is nothing handled here concerning the bodily life, but concerning euerlasting life, where no blessing is to be hoped for, or righteousnes to be sought either through the law, or traditions, or whatsoeuer can be named in this life, besides the promise of Abrahams Blessing. Let ciuill lawes and ordinaunces abide in their right place and order: let the magistrate make good and notable lawes, yet notwithstanding they deliuer no man from the Curse of Gods law. The kingdome of *Babylon* ordained of God, and by him committed vnto Kings, had excellent lawes, and all nations were commaunded to obey them: notwithstanding this obedience of the lawes did not saue it from the Curse of the lawe of God. In like manner we obey the lawes of Princes and magistrates, but we are not thereby made righteous before God: For here we are in an other matter.

The righteousnes of faith and ciuill righteousnes.

Ciuill lawes and ordinaunces are good, and of God.

It is not without cause that I doe so earnestly vrge this distinction. For it is very necessary to knowe it. Albeit there are very fewe that doe marke it and vnderstand it in deede. Againe, the confounding and mingling together of the heauenly and ciuill righteousnes, is very easie. In the ciuill righteousnes we must haue regarde to lawes and workes, but in the spirituall, diuine and heauenly righteousnes, we must vtterly reiect all lawes and workes, and set the onely promise and Blessing before our eies, which layeth before vs Christ the geuer of this Blessing and of grace, and our onely Sauiour. So that this spirituall righteousnes, secluding the law and all workes, looketh only vnto the grace and blessing which is geuen by Christ, as it was promised to Abraham and of him beleued.

The righteousnes of faith and ciuill righteousnes are easily confounded.

Hereby we may plainely see, that this argument is inuincible. For

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if we must hope to receaue this blessing by Christ alone, then it must needes followe of the contrary that it is not receaued by the law. For the blessing was geuen to faithful Abraham before the law and without the law. Now, like as Abraham beleued in Christ to come, the geuer of the Blessing: so and by the same faith, we beleue in Christ being come, and so are we now iustified by faith, as Abraham was then iustified by faith. They therefore which are vnder the lawe are not blessed, but doe remaine vnder the Curse.

This the Pope and his proude Prelates neither doe nor can beleue, neither can they abide this doctrine. Yet must we not holde our peace, but must cõfesse the truth and say, that the Papacie is accursed: yea all the lawes and ciuill ordinaunces of the Emperour are accursed: For according to Paule, whatsoeuer is without the promise and faith of Abraham, is accursed. When our aduersaries heare this, by and by they peruert and sclaũder our wordes, as though we taught that the Magistrates should not be honoured, but that we raise vp seditions against ỳ Emperour, that we condemne all lawes, that we ouerthrow and destroy common weales &c. But they doe vs greate wronge. For we put a difference betwene the corporall and the spirituall Blessing, and we say that the Emperour is blessed with a corporall blessing. For to haue a kingdom, lawes, and ciuill ordinaunces, to haue a wife, children, house and landes is a blessing. For all these thinges are the good creatures and giftes of God. But we are not deliuered from the euerlasting Curse by this corporall blessing, which is but temporall and must haue an ende. Therefore we condemne not lawes, neither doe we stirre vp sedition against the Emperour: but we teach that he must be obeied, that he must be feared, reuerenced and honoured, but yet ciuily. But when we speake of the blessing after the manner of Diuines, then we say boldely with Paule, that all thinges which are without the faith and promise of Abraham, are accursed and abide vnder that heauely and euerlasting Curse. For ther we must looke for an other life after this, & an other Blessing after this corporall Blessing.

Hovv the aduersaries sclaũder and vvrest our vvordes.

The corporall blessing deliuereth vs not from sinnes.

To conclude, we say that all corporall things are the good creatures of God. Therefore (as I haue said) to haue wife, children, goodes, to haue politike lawes and orders, are the good blessings of God in their place: that is to say, they are temporall blessings belonging to this life. But these blessinges the Iusticiaries and Lawworkers of all ages, as the Iewes, Papists & Sectaries, and such like, do confound and mingle together. For they put no difference betweene

Corporall things are the good creatures of God.

corporall and spirituall blessings. Therefore they say: We haue a lawe, and this lawe is good, holy, and righteous: therefore we are iustified through it. Who denieth but that the lawe is good, holy, & righteous? And yet is it also the lawe of malediction, of sinne, of wrath, and of death. Therfore we make here a distinction betweene the corporall and spirituall Blessing, & say, that God hath a double Blessing: one corporall for this life, and an other spirituall for the euerlasting life. Therfore to haue ritches, children and such like, we say it is a blessing, but in his degree, that is to say, in this life present. But as touching life euerlasting, it is not enough to haue corporall blessings: for the very wicked doe therein abound moste of all. It is not sufficient that we haue ciuill righteousnes or the righteousnes of the law: for therein also the wicked doe specially flourish. These things God distributeth in the world freely, & bestoweth them both vpon the good and bad, like as he suffereth the Sunne to rise both vpon the good and the euill, and sendeth raine vpon the righteous and vnrighteous: for he is liberall vnto all. And to him it is a small matter to put all creatures vnder the feete of the wicked. The Creature is subiect to vanitie, not of his owne will. *Rom. 8.* They therfore which haue but onely these corporall blessings, are not the children of God, blessed before God spiritually, as was Abraham: but they are vnder the Curse, as Paule here sayth: VVhosoeuer is vnder the vvorkes of the lavv, is vnder the Curse.

The lavve of sinne, vvrath, and death.

Corporal blessings are to be sundred from spirituall blessings.

God bestovveth his giftes both vpon the good & euill. *Rom. 1. 20.*

Paule might haue sayd by a generall proposition: Whatsoeuer is without faith, is vnder the Curse. He sayth not so, but he taketh that which besides faith is the best, the greatest, and most excellent among all corporall blessings of the world: to witte, the lawe of God. That lawe (sayth he) in deede is holy and geuen of God: notwithstanding it doth nothing else but make all men subiect to the Curse and keepe them vnder the same. Nowe, if the lawe of God doe make men subiect to the Curse, much more doe the inferior lawes and blessings. And that it may be plainly vnderstand what Paule calleth it to be vnder the Curse, he declareth by this testimonie of the scripture, saying:

The effectes of the lavve.

Deut. 27. 26. *Verse. 10.* For it is vvrytten: Cursed is euery man that continueth not in all things vvhich are vvrytten in the booke of the lavve, to doe them.

Paule goeth about to proue by this testimonie taken out of the

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27. of Deuteronomie, that all men which are vnder the lawe or vnder the workes of the law, are accursed, or vnder the Curse: that is to say, vnder sinne, the wrath of God, and euerlasting death. For he speaketh not (as I haue sayd before) of a corporall, but of a spirituall Curse, which must needes be the Curse of euerlasting death and hell fire. And this is a wonderfull maner of prouing. For Paule proueth this affirmatiue sentence which he borroweth out of Moses: VVhosoeuer are of the vvorkes of the lavve are vnder the Curse: by this negatiue: Cursed is euery one that abideth not in all things &c. Now these two sentences of Paule and Moises seeme cleane contrary. Paule sayeth: whosoeuer shall doe the workes of the lawe, is accursed. Moses sayth: who so euer shall not do the works of the law, are accursed. How shall these two sayings be reconciled together? or else, (which is more) how shall the one be proued by the other? In deede no man can well vnderstand this place, vnlesse he also know and vnderstand the article of iustification.

Paule (no dout) being among the Galathians, had before more largely entreated of this matter: for else they could not haue vnderstand it, seeing he doth here but touche it by the way. But because they had heard him declare the same vnto them before, they being now againe put in minde thereof, doe call it to remembraunce. And these two sentences are not repugnant, but doe very well agree. We also doe teach in like maner: That the hearers of the lavve are not righteous before God, but the doers of the lavve shall be iustified. *Rom. 2.* And contrariwise: They that are of the vvorkes of the lavv, are vnder the Curse. For the article of iustification teacheth, that whatsoeuer is without the faith of Abraham, is accursed. And yet notwithstanding the righteousnes of the lawe must be fulfilled in vs. *Rom. 8.* To a man that is ignorant of the doctrine of Faith, these two sentences seeme to be quite contrary.

Rom. 2. 13. Iames. 2. 22.

Rom. 8. 4.

Sentences in the scriptures somtime seme to be cõtrary.

Wherfore, aboue all things, we must marke wel wherupon Paule entreateth in this place, wherabout he goeth, and how he looketh into Moses. He is here (as before I haue often sayd) in a spirituall matter, seperated from policie and from all lawes, and he looketh into Moises with other eyes, then ỹ hypocrites & false apostles do, and expoundeth the law spiritually. Wherfore the whole effect of the matter consisteth in this worde [to doe]. Now, to doe the lawe, is not onely to doe it outwardly, but to doe it truely & perfectly. There be two sortes then of doers of the law: The first are they which are of the workes of

To doe the lavve.

Tvvo maner of doers of the lavve.

the lawe, against whom Paule striueth throughout all this Epistle. The other sort are they which are of Faith, of whom we will speake hereafter. Nowe, to be of the lawe or of the workes of the lawe, and to be of Faith, are quite contrary, yea euen as contrary as God and the Deuill, sinne and righteousnes, death and life. For they are of the lawe which would be made righteous by the lawe. They are of faith, which doe assuredly trust that they are made righteous through onely mercy for Christes sake. He which sayeth that righteousnes is of faith, curseth and condemneth the righteousnes of workes. Contrariwise, he which sayth that righteousnes is of the lawe, curseth and condemneth the righteousnes of faith: Therfore they are altogether contrary the one to the other.

To be of the lavve.
To be of faith.

He that considereth this, shall easely vnderstand, that to performe the lawe, is not to do that which is commaunded in the law in outward shew only (as the hypocrites imagine) but in spirit: that is to say, truly and perfectly. But where shall we finde him that will so accomplish the lawe? Let vs see him and we will praise him. Here our aduersaries haue their aunswer ready, saying: The doers of the lavve, shalbe iustified. *Rom.2.* Very well. But let vs first define who be these doers of the law. They call him a doer of the law, which doeth the workes of the lawe, and so by those workes going before, is made righteous. This is not to doe the lawe according to Paule: for (as I haue said) to be of the works of the law, and to be of faith are cõtrary things. Therfore to seeke to be iustified by the workes of the lawe, is to denie the righteousnes of faith. Wherfore these Iusticiaries and Lawworkers when they doe the lawe, euen in so doing denie the righteousnes of Faith, and sinne against the first, the second, and thirde commaunment, yea euen against the whole lawe. For God commaundeth that we should worshippe him in Faith, and in the feare of his name. These, on the contrary make righteousnes of workes without faith and against faith: therefore in that they doe the lawe, they doe cleane contrary to the lawe, and sinne most deadly. For they deny the righteousnes of God, his mercy & his promises: they deny Christ withal his benefits, & in their heart they stablish, not the righteousnes of the lawe (which they vnderstand not, and much lesse doe it): but a meere fantasie and Idoll of the law. Therfore we must needes say, that not onely in doing of the lawe they performe it not, but also they sinne, and deny the diuine Maiestie in all his promises. And to this ende the lawe was not geuen.

To doe the lavve.

A fulfiller of the lavv after the Papistes opinion.

These be the vvorks preparatorie, as the Papists cal them, vvhich goe before iustification as the efficient cause therof.

The vvickednes and error of meritmongers.

Rom.10.3.

Wher-

Wherefore, they not vnderstanding the lawe, abuse the lawe, and as Paule sayeth: They being ignoraunt of the righteousnes of God, and going about to stablish their owne righteousnes, haue not submitted them selues to the righteousnes of God. *Rom. 10.* For they are blinde, and know not how they ought to iudge of faith and of the promises, and therefore without all vnderstāding they rush into the Scripture, taking holde but of one part therof: to wit, the law, & this they imagine that they are able to fulfill by workes. But this is a very dreame, a bewytching and illusion of the heart: and that righteousnes of the lawe, which they thinke they doe fulfill, is nothing else in very deede, but Idolatrie and blasphemie against God. Therefore it can not be but they must needes abide vnder the Curse. *Rom. 10. 3.*

It is impossible therefore that we should doe the law in such sorte as they imagine, much lesse ẏ we should be iustified therby. This thing first the lawe it selfe specifieth, which hath a cleane contrary effecte: For it increaseth sinne, it worketh wrath, it accuseth, it terrifieth and condemneth. How then should it iustifie? Moreouer, the promise also sheweth ẏ very same thing. For it was sayd vnto Abraham: In thee shall all the nations of the earth be blessed. There is no blessing therfore but in the promise of Abraham: and if thou be without that promise, thou art vnder the Curse. If thou be vnder the Curse, thou fulfillest not the lawe, because thou art vnder sinne, the Deuill, and euerlasting death: all which doe assuredly follow the Curse. To conclude. If righteousnes should come by the lawe, then should the promise of God be in vaine, and in vaine should he poure out his blessing in so great aboundance. Therefore when God sawe that we could not fulfill the lawe, he prouided for this long before the lawe, and promised the Blessing to Abraham, saying: In thee shall all the nations of the earth be blessed. And so hath he testified that all the nations should be blessed, not by the lawe, but through the promise made vnto Abraham. They therefore that lay holde on the lawe, and seeke to be iustified therby, despising the promise, are accursed. The effect of the lawe. *Genes. 12.*

Wherfore [to doe] is first of all, to beleeue, and so through faith to performe the lawe. We must first receaue the holy Ghoste, wherewith we being lightened and made newe creatures, begin to doe the lawe, that is to say, to loue God and our neighbour. But the holy Ghost is not receaued through the law (for they which are vnder ẏ lawe, as Paule sayth, are vnder the Curse): but by the hearing of faith, that is to say, through ẏ promise. We must be blessed only wt A- To fulfill the lawe. *Galat. 3.*

braham in the promise made vnto him, and in his faith. Therefore before all things, we must heare and receaue the promise, which setteth out Christ, and offereth him to all beleuers: and when they haue taken holde vpon him by faith, then the holy Ghost is geuen vnto them for his sake. Then doe they loue God and their neighbour, then doe they good workes and carie the crosse patiently. This is to doe the law truely and in deede: otherwise the law remaineth alwaies vndone. Wherfore, if thou will define truely and plainly what it is to do the law, it is nothing els, but to beleeue in Iesus Christ, and when the holy Ghost is receaued through faith in Christ, to worke those things which are commaunded in the lawe: and otherwise we are not able to performe the lawe. For the scripture saith, that there is no blessing without the promise, no not in the lawe. It is impossible therefore to performe the law wout the promise, for the Blessing must needes goe wall, which is the preaching & publishing of Christe, who was promised to Abraham, that the world should be blessed through him: otherwise, we shall neuer performe the law.

Howv the lavv is to be done.

To doe the lavv.

There is not one therefore to be found in all the world, vnto whom this title, to be called a doer of the law, appertaineth without the promise of the Gospell. Wherefore this word [doer of the law] is a fained terme, which no man vnderstandeth vnlesse he be without and aboue the law in the Blessing and faith of Abraham. So that the true doer of the law is he, who receauing ỳ holy Ghost through faith in Christ, beginneth to loue God & to do good vnto his neighbour. So ỳ this word [to do the lavv] must cõprehend faith also which maketh the tree: and when the tree is made, then follow the frutes. The tree must be first, & then the frute. For the apples make not the tree, but the tree maketh the apples. So faith first maketh the person, which afterwards bringeth forth workes. Therfore to doe the law without faith, is to make the apples of wood & earth without the tree: which is not to make apples, but meere fantasies. Contrariwise, if the tree be made, that is to say, the person or doer, which is made through faith in Christ, workes will follow. For the doer must needes be before the things which are done, and not the things which are done before the doer.

This vvord, Doer of the lavv, vvithout the promise of the Gospell is a fained terme

A doer of the lavv.

In diuine matters the doer is framed through faith before there be any deedes.

The doer then is not so called of the things that are done, but of the things that are to be done. For Christians are not made righteous in doinge righteous thinges, but being now made righteous by faith in Christ, they doe righteous things. In politike matters it commeth so to passe, that the doer or worker is made of the thinges which

The godly are not made righteous by doing righteous things.

which are wrought, as a mā in playing the carpenter becometh a carpenter: but in diuine matters the workers are not made of the workes going before, but the persons made and framed already by faith which is in Christ, are now become doers & workers. Of such speaketh Paule when he saith: The doers of the lavv shalbe iustified, that is, shalbe counted righteous. Rom. 2. 13.

Yea, the very Sophisters and popish Scholemen are compelled to confesse, and so they teach also, that a morall worke outwardly done, if it be not done with a pure heart, a good will, and true intent, it is but hypocrisie. And hereof cometh the prouerbe among the Germaines: Such a cowle couereth many a knaue. For the vilest and the wickedst knaue in the world may counterfeit the same works that a godly man worketh by faith. Iudas did the same workes that the other Apostles did. What fault was there in the works of Iudas, seing he did the selfe same workes that the other Apostles did? Here marke what the Sophister aunswereth out of his morall Philosophie. Although he did the selfe same works (saith he) which the other Apostles did, notwithstanding, because the person was reprobate, & the iudgemēt of reason peruerse, therefore his workes were hypocriticall and not true, as were the workes of the other Apostles, how like soeuer they seemed to be in outward shewe. Wherefore they themselues are constrained to graunt that in politike and externall matters workes doe not iustifie vnlesse there be ioyned withall an vpright heart, will, and iudgement. Howe much more are they compelled to confesse the same in spirituall matters, where, before all things, there must be a knowledge of God and faith which may purifie the hearte? They walke therefore in workes and in the righteousnes of the law, as Iudas did in the works of the Apostles: not vnderstanding what they say or what they affirme. And although Paule saith plainely euery where that the law iustifieth not, but causeth wrath, vttereth sinne, reuealeth the indignation and iudgement of God, and threateneth euerlasting death: yet notwithstanding reading these things they see them not, much lesse doe they vnderstand them. Therefore they deserue not to be called hypocrites, but bisours and shadowes of disguised hypocrites, moste miserably bewitched in that they dreame that they are made righteous by the workes of the lawe. Wherefore (as I haue said) this worde [Doer of the lavv] as they define it, is an imagined terme, a very monster, and no where to be founde.

The doctrine of the Scholemen or Sophistes.

In policie the vvorke is not iudged to be good, except it be done vvith a good vvill: much more in Diuinitie.

The effectes of the lavv.

Wherefore, when Paule proueth this place: VVhosoeuer are

Galath. 3. are of the vvorks of the lavv are vnder the curſe, by this ſentence of Moiſes: Curſed is euery one that abideth not in all that is vvrytten in this booke: he proueth not one contrary by an other, as at the firſt ſight it may appeare, but he proueth it rightly and in true order. For Moiſes meaneth and teacheth the ſelfe ſame thing that Paule doth, when he ſayeth: Curſed is euery one vvhich ſhall not doe all &c. But no man doeth them: therfore whoſoeuer are of the workes of the lawe keepe not the lawe. If they keepe it not, they are vnder the curſe. But ſeeing there be two ſortes of men that are doers of the lawe (as before I haue ſayde,) true doers and hypocrites, the true doers muſt be ſeperated from the hypocrites. The true doers of the lawe are they which through Faith are the good tree before the fruite, doers and workers before the workes. Of theſe ſpeaketh Moiſes alſo: and except they be ſuch, they are vnder the Curſe. But the hypocrites are not of this ſorte: for they haue this opinion, that they will obtaine righteouſnes through their workes, and thereby make the perſon iuſt and acceptable. For thus they thinke: We that are ſinners and vnrighteous, will be made righteous. Howe ſhall that be? By good woorkes. Therefore they doe euen like as a fooliſh builder which goeth about of the rouffe to make the foundation: of the fruites to make the tree. For when they ſeeke to be iuſtified by woorkes, of the woorkes they would make the worker, which is directly againſt Moiſes, which maketh ſuch a worker ſubiect to the curſe as well as Paule doth. Therefore whiles they goe about to doe the lawe, they not onely doe it not, but alſo denie (as I haue ſayd) the firſt commaundement, the promiſes of God, the promiſed Bleſſing of Abraham: they renounce Faith, and they goe about to make them ſelues bleſſed by their owne workes: that is to ſay, to make them ſelues righteous, to deliuer them ſelues from ſinne and death, to ouercome the Deuill, and by violence to lay holde vppon the kingdome of heauen. And this is plainly to renounce God, and to ſet them ſelues in the place of God. For all theſe are the workes of the diuine Maieſtie alone, and not of any creature either in heauen or in earth.

The vvickednes and error of hypocrites.

Herevpon Paule was able eaſily to foreſhewe out of the firſt commaundement, the abhominations that were to come, which Antichriſt ſhould bring into the Church. For all they which teach that any other worſhippe is neceſſary to ſaluation, then that which God requireth of vs by the firſt commaundement, which is the feare of

The vvorship of the firſt cõmaundement.

God

God, Faith and the loue of God, are plaine Antichristes and set them selues in the place of God. That such should come, Christe him selfe foretolde, when he sayeth in the xxiiii. Chapter of Mathew: Many shall come in my name, saying: I am Christ. So we also at this day may boldely and easily pronounce, that who soeuer seeketh righteousnes by workes without faith, denieth God and maketh him selfe God. For thus he thinketh: If I doe this worke, I shall be righteous, I shall be a conquerer of sinne, death, the Deuill, the wrath of God, and of hell, and shall obtaine life euerlasting. And what is this els (I pray you) but to chalenge that worke vnto him selfe which doth belong to God alone, and to shew in deede that he him selfe is God? Therefore it is an easie matter for vs to prophesie, and most certainely to Iudge of all those which are without faith, that they are not onely Idolaters, but very Idols, which denie God and set them selues in the place of God. Upon the same grounde Peter also prophecieth when he saith: There shalbe amongest you false teachers, vvhich priuely shall bringe in damnable heresies, and shall denie the Lorde &c. and make marchandise of the people.

Math. 24. 5.

The godly iudge al thigs.

2. Pet. 2. 1.

And in the olde testament all the prophesies against Idolatry sprang out of the first commaundement. For all the wicked kings and Prophetes, with all the vnfaithfull people, did nothing els but that which the Pope and all hypocrites alwaies doe. They, contemning the first commaundement and worship appointed of God, and despising the promise of Abrahams seede, euen that seede in whom all nations should be blessed and sanctified, ordained a wicked worshippe cleane contrary to the worde of God, and saide: With this worship will we serue God and set out his praise, which hath brought vs out of the land of *Egypt*. So Ieroboam made two golden calues and saide: Beholde thy Gods, O Israell, vvhich brought thee out of the land of Egypt. This he saide of the true God which had redeemed Israell, and yet both he and all the people were Idolaters: For they worshipped God contrary to the first commaundement. They onely regarded the worke: which being done, they counted them selues righteous before God. And what was this els, but to deny God him selfe, whom they confessed with their mouth and saide that he had brought them out of the lande of *Egypt*. Paule speaketh of such Idolaters when he saith: They confesse that they knovv God, but in their deedes they denie him.

Exod. 32. 4.

The tvvo golden calues of Ieroboam.

1. Kings. 12. 28.

Rom. 1.

Wherfore all hypocrites & idolaters goe about to doe those wor-
kes which do properly pertaine to the diuine maiestie, & doe belong to
Hypocrites go about to doe that thing vvhich belongeth onely to Christe. Christ onely and alone. In deede they say not in plaine wordes, I am God, I am Christ: and yet in very deede they proudly chalenge vnto themselues the Diuinitie & office of Christ, and therfore it is as much in effect as if they sayd: I am Christ, I am a Sauiour, not onely of my selfe, but also of others. This the Monkes haue not onely taught, but
The doctrine of the Monks. also haue made the whole world to beleeue: to wit, that they are able, not onely to make them selues righteous thorowe their hypocriticall
The Pope chalengeth a Diuinitie or Diuine povver as vvel as god himselfe. holines, but also others vnto whom they cõmunicate the same: where-as notwithstanding it is the proper and onely office of Christ to iustifie the sinner. The Pope in like manner, by publishing and spreading his diuinitie throughout the whole world, hath denied and vtterly buried the office and Diuinitie of Christ.

The vse of the doctrine of faith, It is expedient that these things should be well taught and well weyed, for therby we may learne to iudge of the whole Christian doctrine, and ꝑ life of mã: also to confirme mens consciences: to vnderstãd all prophesies and all the holy scriptures, and rightly to iudge of all other things. He that knoweth all these things rightly, may certainly iudge that the Pope is Antichrist, because he teacheth a farre other
The Pope is Antichrist. maner of worship then the first table setteth out. He may perfectly know and vnderstand, what it is to denie God, to denie Christ, and what Christ meaneth when he sayth: Many shall come in my name,
Math.24.5. saying, I am Christe: What it is to be against God, and to be lifted
2.Thes.2.4. Math.24.15. Mar.13.14. Luc.22.20. Dan.9.27. vp aboue all that is called God, or that is vvorshipped: What it signifieth that Antichrist sitteth in the temple of God, shevving himselfe as God: What it is to see the abhomination of desolation standing in the holy place &c.

VVhat a mischeuous thing hypocrisie is. Nowe, hereof spring all these mischieues, that this cursed hypocrisie will not be made righteous by the diuine Blessing, nor created a new of God the creatour. It will in no wise be a patient, or suffer any thing to be wrought in her: but will needes be altogether an agent, and worke those things which she should suffer God to worke in her and receaue of him. Therfore she maketh her selfe a creator and a iustifier
Euery meritemõger is both the matter & the vvorke, or the vvorke & the vvorkeman. through her owne workes, despising the Blessing promised and geuen to Abraham and to his beleeuing Children: So that euery hypocrite is bothe the matter and the worke (although this be against Philosophie, for one and the selfe same thing can not worke vpon it selfe): the matter because he is a sinner: the worker, because he putteth on a cowle,

cowle, or chooseth some other worke through which he hopeth to deserue grace, and to saue him selfe and others: therefore he is both the creature and the creator. Wherfore no man can expresse with words, how execrable and horrible it is, to seeke righteousnes in the lawe or by workes, without the Blessing. For it is the Abhomination standing in the holy place, which denieth God, and setteth vppe the creature in the place of the creatour.

The Doers therfore of the law are not the hypocrites, doing the law outwardly: but the true beleeuers, who receauing the holy ghost, doe fulfill the lawe, that is to say, they loue God and their neighbour. So that a true Doer of the lawe is to be vnderstand, not in respecte of the workes which he worketh: but in respect of the person regenerate nowe by Faith. For according to the Gospel, they that are made righteous doe righteous things, but according to Philosophie it is not so: but contrariwise they that doe righteous things are made righteous. Therfore we being iustified by Faith do good workes, through which (as it is sayd. 2. Pet. 1.) our calling and election is confirmed, and from day to day is made more sure. But because we haue but onely the first fruites of the spirite, and haue not as yet the tenthes, and ỹ remnaunts of sinne doe still remaine in vs: therfore we doe not the lawe perfectly. But this imperfection is not imputed vnto vs which doe beleeue in Christ, who was promised to Abraham, and hath blessed vs. For we are nourished and tenderly cherished in the meane season for Christes sake, in the lappe of Gods long sufferance. We are that wounded man, which fell into the handes of theeues, whose woundes the Samaritan bound vp, pouring in oyle and wine, and afterwardes laying him vpon his beast, he brought him into the Inne, and made prouision for him, and departing, commended him to the hoste, saying: Take care of him. And thus we in the meane time are cherished as it were in an Inne, vntill the Lord put to his hand the second time (as Esay sayeth) that he may deliuer vs.

The true doers of the lawe.

2. Pet. 1. 10.

The godly do not the lawe perfectly.

Luc. 10. 30. 34. 35. 33. &c.

Wherfore the sentence of Moises: Cursed is euery one that abideth not in all the things that are vvritten in this booke, is not contrary to Paule, who pronounceth all them to be accursed which are of the workes of the lawe. For Moises requireth such a Doer as may do the lawe perfectly. But where shall we haue him? No where. For Moises himselfe confesseth that he is not such a one: for he sayth, Exod. 34. That none is innocēt before God. And Dauid sayth: Lord enter not into iudgement vvith thy seruaunt, for no flesh is righteous in thy

VVhat a Doer of the lawe Moises requireth.

Exod. 34. 7. 1. 9. Psal. 143. 2.

Rom.7.15. thy ſight. And Paule ſayeth: For vvhat I vvould, that doe I not: but vvhat I hate, that doe I. Wherefore Moiſes together with Paule doth neceſſarily driue vs to Chriſte, through whom we be made Doers of the lawe, and are not accompted giltie of any tranſgreſſion. Howe ſo? Firſt by forgeuenes of ſinnes & imputation of righteouſnes, becauſe of our Faith in Chriſt. Secondly by the gift of God & the holy Ghoſt, which bringeth forth a newe life and newe motions in vs, ſo that we may alſo doe the lawe effectually. Nowe, that which is not done, is pardoned for Chriſtes ſake. And moreouer, what ſinne ſo euer is leſte in vs, is not imputed. So Moiſes agreeth with Paule, and meaneth the ſelfe ſame thing that he doth, when he ſayeth: Curſed is euery one that abideth not. &c. For he ſayeth that they doe not the law, becauſe they would make them ſelues righteous by workes, and concludeth with Paule that they are vnder the Curſe. Therfore Moiſes requireth true Doers of the law which are of Faith, euen as Paule condemneth thoſe which are not true doers of ỳ law, that is to ſay, which are not of faith. Herein is no repugnance, that Moiſes ſpake negatiuely and Paule affirmatiuely, ſo that ye define rightly what is meant by this worde Doe. So, both ſentences are true, to witte, that all are accurſed vvhich abide not in all that is vvrytten in this boke: And, that all they are accurſed, vvhich are of the vvorkes of the lavve.

That vve are made Doers of the lavve throughe Chriſte.

An Aunſwere to thoſe argumentes which the aduerſaries alleage againſt the doctrine and righteouſnes of Faith.

Seeing this place offereth vnto vs occaſion, we muſt ſay ſomething as touching the arguments which our aduerſaries doe obiect againſt the doctrine of Faith, which is: That vve are made righteous by Faith alone. There are many places bothe in the olde Teſtament and in the newe as concerning workes and rewardes of workes, which our aduerſaries doe alleage, and thinke them ſelues able thereby vterly to ouerthrowe the doctrine of Faith which we teach and maintaine. Therefore we muſt be well furniſhed and armed, that we may be able not onely to inſtruct our brethren, but alſo to aunſwer the obiections of our aduerſaries.

The propoſition.

Places of the lavve and vvorke.

The Schoolemen and all ſuch as vnderſtand not the Article of Iuſtification, doe knowe no other righteouſnes then the ciuile righteouſnes and the righteouſnes of the lawe, which after a ſorte the Gentiles alſo doe know. Therfore they borrow certaine words out of the lawe & morall Philoſophie, as [to Doe, to Worke], and ſuch like, and they applie the ſame vnto ſpirituall matters: wherein they deale

The righteouſnes of the lavv vvas alſo knovven to the heathen.

moſt peruerſly and wickedly. We muſt take good heede that we make a difference betweene Chriſtian Diuinitie and humane Philoſophie. The Schoolemen them ſelues graunt and teach, that in ỳ order of nature, Being goeth before Working, for naturally the tree is before ỳ fruite. Againe, they graunt ỳ a worke morally wrought, is not good except there be firſt a right iudgement of reaſon, and a good will or a good intent. So then they wil haue a right iudgement of reaſon, and a good intent to goe before the work, that is to ſay, they make the perſon morally righteous before the worke. Cõtrariwiſe in Diuinitie and in ſpiritual matters, where they ought moſt of all ſo to doe, ſuch dull and ſenſeles aſſes they are that they peruert and turne all quite contrary, placing the worke before right reaſon and the good intent.

To doe naturally, morally, and ſpiritually.

Wherfore, this word Doing is one thing in nature, an other in moral Philoſophy, & an other in Diuinitie. In nature ỳ tree muſt be firſt, and then the fruite. In moral Philoſophie Doing requireth a good entent & ſound reaſon to worke wel, to goe before: and here all the Philoſophers ſtay & go no further. Therfore ỳ Diuines ſay, ỳ moral Philoſophie hath not God for ỳ obiect, & final cauſe. For Ariſtotle, a Sadduce, or a mã of any ciuile honeſty, calleth this a right reaſon, & a good intẽt, if he ſeeke the publike cõmoditie of ỳ cõmon wealth, & the quietnes & honeſtie therof. A Philoſopher or Lawworker aſcẽdeth no higher. He thinketh not through right reaſon & a good intent to obtaine remiſſion of ſinnes & euerlaſting life, as ỳ Sophiſter or ỳ Monke doth. Therfore the heathen Philoſopher is much better thẽ ſuch an hypocrite. For he abideth wthin his limites, hauing only conſideration of the honeſtie and tranquillitie of the cõmon wealth, not mingling heauenly and earthly things together. Cõtrariwiſe ỳ Sophiſter imagineth that God regardeth his good intent and workes. Therefore he mingleth earthly and heauenly things together, and polluteth the name of God. And this imagination, he learneth out of morall Philoſophie, ſauing that he abuſeth it much worſe then the Heathen man doth.

Morall Philoſophie.

We therfore ỳ be Chriſtiãs, muſt riſe vp higher then nature & Philoſophie wth this word Doing, ſo ỳ now it muſt be made altogether new, ioyned wth a right iudgemẽt of reaſon, & a good wil or good intent, not morally, but diuinely: which is, ỳ I know & beleue by the word of the goſpel, that God hath ſent his ſonne into ỳ world to redeeme vs frõ ſinne & death. Here Doing is a new thig vnknown to reaſõ, to Philoſophers, to Lawworkers, & vnto al men: For it is a wiſedõ hidden in a myſterie. Therfore in Diuinitie ỳ work neceſſarily requireth faith goig before.

The popiſhe Schoolemen thinke a right iudgement of reaſon, and a good intent vvithout faith to be ſufficient to commend the vvorke.

How we must answer vnto our aduersaries, vrging these tearmes of Doing and vvorking.

Therefore, when our aduersaries doe alleage against vs the sentences of the Scripture touching the lawe and workes, where mention is made of Working and Doing, thou must answer them, ỳ they are termes pertaining to Diuinitie, and not to naturall or morall things. If they be applied to naturall or morall things, they must be taken in their own signification. But if they be applied to matters of Diuinitie, they must include such a right reason and good will, as is incomprehẽsible to mans reason. Wherefore Doing in diuinitie must be alwaies vnderstande of a faithfull Doing. So ỳ this faithfull Doing is altogether as it were a newe kingdom, separate from the naturall or morall Doing. Therefore, when we that are Diuines speake of Doing, we must needes speake of that faithfull Doing: for in Diuinitie we haue no other right reason, and good wil or intent, besides Faith.

To doe in diuinitie, vvhat it is.

Heb.11.32.
Sa.17.34.35.36
A rule to be obserued as touching those places vvhich speake of vvorkes.

This rule is wel obserued in the.11.chap. to the Hebrues. There are recited diuers and many workes of the Saincts out of the holy Scripture. As of Dauid who killed a Lion and a Beare, and slew Goliath. There the Sophister or Schooleman, that foolish Asse, looketh vpon nothing else but the outward appearaunce of the worke, as doth the Oxe vpon a newe gate. But this worke of Dauid must be so loked into, that first thou doe consider what manner of person Dauid was, before he did this work: Then thou shalt see that he was such a person, whose heart trusted in the Lord God of Israell, as the text hath plainly. The Lord that deliuered me out of the pawe of the Lion, and out of the pawe of the Beare, he vvill deliuer me out of the hande of this Philistian. Moreouer: Thou comest to me vvith a svvorde, and vvith a speare, and vvith a shielde: but I come to thee in the name of the Lord of hostes, the God of the hoste of Israel, vpon vvhom thou hast railed this day. This day shall the Lord close thee in my hande, and I shall smite thee, and take thine head from thee. &c: Because the Lord saueth not vvith svvord nor speare (for the battle is the Lordes) and he vvill geue you into oure handes. You see then that he was a righteous man, accepted of God, strong and constante in Faith before he did this worke. This Doing of Dauid therefore, is not a naturall or morall Doing, but a faithfull Doing.

1.Sam.17.37.
45.
46.
47.

The vvorke of Dauid is a faithfull vvorke.

Genes.5.24.
Heb.11.4.
The sacrifice of Abell and Caine.
Genes.4.3.4.5.

So it is sayd of Abell in the same Epistle: that through Faith he offred vp a better sacrifice vnto God then Caine. If ỳ Schoolemẽ fall into this place as it is read in Genesis (where it is simplie set out, how ỳ both Caine & Abell offred vp their gifts, and ỳ the Lord had respect vnto Abell and his offrings) by and by they take hold of these wordes.

They

They offred their oblations vnto the Lord. The Lord had respect to the offerings of Abell, and crie out, saying: Here ye see that God had respect to offrings: therefore workes doe iustifie. So that these filthie swine doe thinke that righteousnes is but a morall thing, onely beholding the visour or outward shewe of the worke, and not the heart of him that doth the worke: whereas notwithstanding euen in Philosophie they are constrained, not to looke vpon the bare worke, but the good will of the worker. But here they stande altogether vpon these wordes: They offred vp giftes: The Lord had respect vnto Habel and to his offrings, and see not that the text sayth plainly in Genesis, that the Lord had respect first to the person of Habel, which pleased the Lord because of his Faith, and afterwardes to his offrings. Therfore in Diuinitie we speake of faithfull workes, sacrifices, oblations and giftes, that is to say, which are offred vp and done in Faith, as the Epistle to the Hebrewes declareth, saying: Through Faith Habel offered vp a better sacrifice: Through Faith Enoch vvas taken avvay: Through Faith Abraham obeyed God, &c. We haue here then a rule set forth in the. 11. to the Hebrewes, how we should simply answer to the argumentes obiected of the aduersaries as touching the law and workes, that is to say: this or that man did this or ỳ worke in Faith. And by this meanes thou geuest a solution to all their arguments, and so stoppest their mouthes, that they can haue nothing to replie againe.

The visour of the vvork is not to be regarded, but the hearte of the vvorker is to be considered.

Hebr. 11. Verse. 4. Verse 5. Verse. 8.

A rule.

Hereby it appeareth manifestly that in Diuinitie & diuine matters, the worke is nothing worth without Faith, but thou must needes haue Faith before thou begin to worke. For vvithout Faith it is impossible to please God: but he that will come vnto God, must beleeue. Therfore in the Epistle to the Hebrewes it is sayd that the sacrifice of Habel was better then the sacrifice of Caine, because he beleeued: Therfore the worke or the sacrifice of Habel was Faithfull. Contrariwise in Caine, because he was wicked and an hypocrite, there was no Faith or trust of Gods grace and fauour, but mere presumption of his owne righteousnes, and therfore his worke, wherby he went about to please God, was hypocriticall and vnfaithfull. Wherefore the aduersaries them selues are compelled to graunt that in all the workes of the Sainctes, Faith is presupposed, for the which their workes doe please God, and are accepted of him. Therfore in Diuinitie there is a newe Doing, cleane contrary to the morall Doing.

The vvorke is nothig vvorth vvithout faith *Hebr. 11. 6.*

Heb. 4.

Abels sacrifice vvas faithful and Caines vnfaithfull.

Moreouer, we are wont also to distinguish Faith after this sort, that Faith is sometime taken without the worke, sometime with the

The scripture some time speaketh of

faith vvithout vvorks, and ſome time of faith vvith vvorkes.

woꝛke. Foꝛ like as an artificer ſpeaketh diuerſly of the matter wherupon he woꝛketh, and likewiſe a Gardiner of the tree being either barren oꝛ frutefull: euen ſo the holy Ghoſt ſpeaketh diuerſly of Faith in the Scripture: ſometime of an abſolute Faith: ſometime of a compound, oꝛ (as a man would ſay) an incarnate Faith. Nowe, an abſolute Faith is this, when the Scripture ſpeaketh abſolutely of iuſtification oꝛ of the iuſtified, as is to be ſeene in the Epiſtles to the Romaines & to the Galathians. But when the Scripture ſpeaketh of rewardes and woꝛkes, then it ſpeaketh of the compounde oꝛ incarnate faith. We will rehearſe ſome exãples of this Faith: As, Faith vvhich vvorketh by loue. Doe this, and thou ſhalt liue. If thou vvilt enter into life, keepe the commaundementes. He that ſhall doe theſe, ſhall liue in them. Decline from euill, and doe that vvhich is good. In theſe & ſuch like places (as there are many like in the holy Scriptures) where mẽtion is made of Doing, the Scripture alwayes ſpeaketh of Faithfull Doing. As when it ſayeth: Doe this and thou ſhalt liue, it meaneth thus: See firſt that thou be faithful, that thou haue * a right reaſon and a good will, that is to ſay, Faith in Chriſt: when thou haſt this Faith, woꝛke on a Gods bleſſing.

Galat.5.6.

Doe this and thou ſhalt liue.

*Theſe termes the Papiſtes vſe, and ſet them in the place of faith.

What maruell is it then, if rewardes be promiſed to this incarnate Faith: that is to ſay, to the woꝛking faith, as was the faith of Abel, oꝛ to faithfull woꝛks? And why ſhould not ẏ holy Scripture thus ſpeake diuerſly of faith, when it ſpeaketh diuers wayes of Chriſt as he is God and man: that is to ſay, ſometime of his whole perſon, ſometime of his two natures aparte, either of his diuine oꝛ of his humaine nature? If it ſpeake of the natures apart, it ſpeaketh of Chriſt abſolutely: but if it ſpeake of ẏ diuine nature vnited in one perſon to the humaine nature, then it ſpeaketh of Chriſt compound and incarnate. There is a commõ rule among the Schoolemen of the cõmunication of the pꝛopꝛieties, when the pꝛopꝛieties belõging to the diuinitie of Chriſt, are attributed to ẏ humanitie: which we may ſee euery where in the Scriptures. As Luke. 2. the Angel calleth ẏ infant boꝛne of the virgine Marie, the Sauiour of men, and the vniuerſall Loꝛd both of the Angels & men. And chap. 1. the Sonne of God. Herevpõ I may truely ſay, that that infant which lay in the maũger, & in ẏ lappe of the virgine, created heauen & earth, and ẏ he is Loꝛd of the Angels. Here I ſpeake in deede of a man: but man in this pꝛopoſition is a new woꝛd, & (as the Scholemen themſelues do graũt) it is referred to ẏ diuinitie, ẏ is to ſay: This god which is made mã, hath created al things. Creation is attributed onely to the diuinitie

The ſcripture ſometime ſpeaketh of one nature in Chriſt, ſometime of both.

A rule of the communication of the proprieties, called *communicatio Idiomatum.*

Luc.2.10.

Luc.1.33.

The mã Chriſt created all things.

diuinitie of Chriſt: for ỳ humanitie doth not create, & yet notwithstãding it is very wel ſaid, mã created, becauſe ỳ diuinitie, which only createth, is incarnate with the humanitie, and therfore the humanitie together with the diuinitie, is partaker of the ſame propꝛieties. Wherefore it is wel & godly ſaid: This man Jeſus Chriſt brought Iſrael out of *Egypt*, ſtroke Pharao, & wrought all ỳ wonders from ỳ beginning of ỳ world.

Therfore when the Scripture ſaith: If thou vvilt enter into life keepe the commaundemẽts of God: Do this and thou ſhalt liue. &c. First we muſt ſee of what manner of keeping and Doing he ſpeaketh. For in theſe and ſuch like places (as I haue ſaid) he ſpeaketh of a compound faith, and not of a naked and ſimple faith. And the meaning of this place: Do this and thou ſhalt liue, is this. Thou ſhalt liue becauſe of this faithful Doing, or this Doing ſhall geue vnto thee life, becauſe of thy faith alone. After this manner iuſtification is attributed to faith alone, as creation is to the diuinitie. And yet notwithſtanding as it is truly ſaide: Jeſus the ſonne of Marie created all thinges, ſo alſo iuſtification is attributed to the incarnate faith, or to the faithfull Doing. Therefore we muſt in no wiſe thinke with the Sophiſters and Hypocrites, that workes doe abſolutely iuſtifie, and that rewardes are promiſed to morall workes, but to faithfull workes onely. If thou vvilt enter into life. &c.

Let vs therefore ſuffer the holy Ghoſt to ſpeake as he doth in the Scriptures, either of naked, ſimple, & abſolute faith, or of compound and incarnate faith. All thinges which are attributed to workes doe properly belong vnto faith. For workes muſt not be looked vpon morally, but faithfully and with a ſpirituall eie. Faith is the diuinitie of workes, and is ſo ſpread throughout the workes of the faithfull, as is the diuinitie throughout the humanitie of Chriſt. Faith therefore (if I may ſo ſay) is * *Fac totũ* in faithful works. Abraham is called faithfull, becauſe faith is ſpread throughout the whole perſon of Abraham, ſo that beholding him working, I ſee nothing of the carnall Abraham or of the working Abraham, but of the beleuing Abraham. Faith ſimple. Faith compound. * *Fac totum* is that vvhich is all in all, and dothall alone.

Wherfore when thou readeſt in the Scriptures, of the Fathers, Prophetes and Kings, how they wrought righteouſnes, raiſed vp the deade, ouercame kingdomes, thou muſt remember that theſe and ſuch like ſayinges are to be expounded as the Epiſtle to the Hebrewes expoundeth them, that is: By faith they vvrought righteouſnes, by faith they raiſed vp the deade, by faith they ſubdued Kinges and kingedomes. So that faith incorporateth the worke and geueth it his perfection. And this the aduerſaries, if they be wel in their wittes, can not The places of vvorkes mentioned in the ſcriptures muſt be expounded as the Epiſtle to the Hebrevves expoundeth them. *Ebr.11.33. Verſ.33.*

denye, neyther haue they any thinge to saye or obiecte againste it. In deede they can cry out that the scripture speaketh oftentimes of doing and walking. And we alwaies aunswer them againe, ꝑ it speaketh also of faithfull Doing. For first reason must be lightened by faith, before it can worke. Now, when it hath a true opinion and knowledge of God, then is the worke incarnate and incorporate into it: so that what soeuer is attributed to faith, is afterwardes attributed to works also, but yet because of faith onely and alone.

The difference betvvene morall doing and spirituall doing.

Wherfore in reading of the Scriptures we must learn to put a difference betwene the true and the hypocriticall, the morall and the spiritual Doing of the law. So shall we be able to declare the true meaning of all those places which seeme to maintaine the righteousnes of works. Now, the true Doing of the law is a faithfull and a spirituall Doing, which he hath not that seeketh righteousnes by works. Therfore euery Doer of the law and euery holy morall worker is accursed. For he walketh in the presumption of his owne righteousnes against God, whiles he wil be iustified by mans free wil & reason, & so in doing of the law he doth it not. And this, according to Paule, is to be vnder ꝑ workes of the law, that is to say, that hypocrites do the law, and yet in doing it, they do it not: for they vnderstād this word Doing according to the literal sense of ꝑ law, which in true Christian diuinitie is nothing worth. In deede they worke many things, but in ꝑ presumptiō of their owne righteousnes, and without the knowledge of God and faith, as ꝑ Pharise did *Luke. 18.* and as Paule did before his conuersion: therfore they are blind and miserably erre, and so remaine vnder the Curse.

Hypocrites doe many things, but vvithout faith.

Wherefore againe I admonish you, that such sentences as the aduersaries doe alledge out of the scriptures concerning workes and rewards therof, must be spiritually expounded. As if they alledge this sentence out of Daniel. 4. chap. Redeeme thy sinnes by almes deedes, thou must not here expounde these wordes after the morall sense, but after the meaning of the Gospell. So shall thou see that this word Redeme signifieth no moral but a spirituall Doing, that is to say, it comprehēdeth faith. For in the Scriptures the worke (as I haue said) requireth also a good will and right iudgement of reason to goe before, not morall as they would haue it, but diuine and spirituall, which is faith. By this meanes thou shalt be able to stoppe the mouthes of these peuish Sophisters. For they them selues are compelled to graunt, and so they teach also out of Aristotle, that euery good worke proceedeth out of mans choise or free will. If this be true in Philosophie, much

Dan. 4. 24.

The Papistes learne their diuinitie out of Aristotle an heathen Philosopher.

more

more must this good will and righte iudgement of reason guided by faith, goe before the worke in Diuinitie and diuine matters. And this doe all wordes of the imperatiue mode, that is, all such wordes as are commaũding, signifie in the Scriptures: & all such words also as teach the lawe, as the Epistle to the Hebrewes doth plainly declare: By Faith Abel offred. &c.

Now, admit the case that this solution is not sufficient (although it be in deede most sure and certaine): yet notwithstanding let this be the argument of all arguments, and the principall mirrour of Christians to beholde, against all the tentations and obiections, not onely of the aduersaries, but also of the Deuill him selfe: namely to apprehend and to holde fast the head, which is Christ. Moreouer, admitte that the Sophisters being more craftie and subtill then I, should so snare and entangle me with their arguments, which they bring for the maintenaunce of workes against Faith, that I should knowe no way how to wynde my selfe out (which notwithstanding is impossible for them to doe), yet wil I rather gene reuerence and credite to Christ alone, then be perswaded wᵗ all the places they are able to alledge for ẏ establishing of ẏ righteousnes of workes against the doctrine of Faith.

A generall answver to al the argumentes of the aduersaries.

The argument of all arguments most strong and mighty, to holde fast the head Christ.

Wherefore, they must be simply and plainly aunswered after this mãner: Here is Christ, there are the testimonies of the Scripture touching the law and works. Now, Christ is the Lord of the Scripture and of all works. He also is Lord of heauen, the earth, the Sabboth, the temple, righteousnes, life, wrath, sinne, death, & generally of all things whatsoeuer. And Paule his Apostle sheweth that he was made sinne and became accursed for me. I heare then that I coulde by no other meanes be deliuered from my sinne, my death and my malediction, but by his death and bloudsheeding. Wherefore I conclude that it properly appertained to Christ him selfe to ouercome my sinne, death, and malediction in his owne body, and not to the workes of the law or mine owne workes. And hereunto reason is constrained to agree, and say: that Christe is not the worke of the lawe, or my worke: that his bloud and death is not circumcision, the obseruation of the ceremonies of the lawe, and much lesse a Monkes cowle, a shauen crowne, abstinence, vowes, and such like. Wherefore if he be the price of my redemption, if he be made sinne and malediction that he might iustifie me and blesse me: I care not if thou bring a thousand places of the Scripture for the righteousnes of workes against the righteousnes of Faith, and crie out neuer so much that the Scripture is against me.

Galat. 3. 3. Christ vvas made a curse for vs.

Circumcision is not the death of Christ.

I haue the author and Lorde of the scripture with me, on whose side I will rather stand, then beleue all the rablemente of Lawworkers and meritemongers. Albeit it is impossible ỳ the Scripture should be against this doctrine, vnlesse it be among the senseles and indurate hypocrites: but among the godly and such as haue vnderstanding, it geueth witnesse for Iesus Christ his Lord. See therfore how thou canst reconcile the Scripture which thou sayest is against my doctrine. As for me, I will sticke to the author of the Scripture.

A plaine and simple aunswere to the places of scripture concerning vvorkes.

Therefore if any man thinketh him selfe not well able to reconcile such places of the Scripture or aunswer vnto the same sufficiently, and yet notwithstanding is constrained to heare the obiections and cauillations of the aduersaries, let him aunswere simply and plainely after this sorte: Thou settest against me the seruaunte, that is to say, the scripture, and that not wholy, neither yet the principall parte thereof, but onely certaine places as touching workes. This seruaunte I leaue vnto thee. But I come with the Lorde himselfe, who is aboue the Scripture, and is made vnto me the merite and price of righteousnes and euerlasting life. On him I lay holde, him I sticke to, and leaue workes vnto thee: which notwithstanding thou neuer diddest. This solution neither the Deuill nor any Iusticiary can euer wrest from thee or ouerthrowe. Moreouer thou art in safetie before God: For thy hearte abideth fixed in the obiect, which is called Christ: who being nailed to the crosse and accursed, not for him selfe but for vs (as the text saith) was made a curse for vs. Holde fast this, and lay it against all the sentences of the lawe and workes whatsoeuer, and say: doest thou heare this Satan? Here must he needes geue place, for he knoweth that Christe is his Lorde and master.

No Iusticiary seking righteousnes by the lavv and vvorkes can vvrest this solution from the faithfull.

Verse. 11. And that no man is iustified by the lavve in the sight of God, it is euident; For the iust shall liue by faith.

Habacuc. 2. 4. Rom. 1. 17. Ebr. 10. 38.

This is an other argument grounded vpon the testimony of the Prophet Habacucke. And it is a sentence of greate weight and authoritie, which Paule setteth against all the sentences that speake of the lawe and workes. As if he should say: what neede we any longe disputation? Here I bringe forth a moste plaine testimonie of the Prophet, againste the which no man can cauill: The iust man shall liue by faith. If he liue by faith, then he liueth not by the lawe:

For

For the lawe is not of faith. And here Paule excludeth workes and the lawe, as things contrary to faith.

The Sophisters (as they are alwayes ready to corrupt ỹ scriptures) do wrest and peruert this place after this manner. The iust man doth liue by faith: that is to witte (say they) by a faith which is effectuall or working, or formed and made perfect with charitie: but if it be a faith not formed with charitie, then doth it not iustifie. This glose they themselues haue forged, and by the same they doe iniurie to the wordes of the Prophet. If they did call this formed or furnished faith, ỹ true faith which the Gospell teacheth, this their glose should nothing at all offend me, for then faith should not be separated from charitie, but from the vaine opinion of faith: As we also put a difference betwene a counterfeit faith and a true faith. The counterfeit faith is that which heareth of God, of Christ and of all the mysteries of his incarnation and our redemption: which also apprehendeth & beareth away those things which it heareth, yea and can talke goodly thereof, and yet there remaineth nothinge els in the hearte but a naked opinion and a sounde of the Gospell: which howe farre of it is from true faith, hereby it may appeare, in that it neither renueth nor changeth the hearte: it maketh not a new man, but leaueth him in the vanity of his former opinion and conuersation: and this is a very pernicious faith. The morall philosopher is much better, then the hypocrite hauing such a faith.

Hovv the Sophisters corrupt this place: The iust doth liue by faith.

The differẽce betvvene a true and a false faith.

Wherefore, if they would make a distinction betwene their formed faith and a false or counterfeit faith (as I haue said) their distinction should not offend me. But they speake of faith in such sorte, that they make charitie the forme and perfection of faith. This is to preferre charitie before faith, and to attribute righteousnes, not to faith, but to charitie: wherefore when they doe not attribute righteousnes to faith, but onely for charities sake, they attribute to faith nothing at al.

But the holy Ghost which geueth to all men both mouth & tongue, knoweth howe to speake. He coulde haue said, (as the Sophisters doe wickedly imagine): The righteous man shall liue by faith formed and beautified or made perfecte by charitie. But this he omitteth of purpose, and saith plainely: The righteous man liueth by faith. Let these doltish Sophisters goe therfore, with this their wicked and pestilent glose. We will still hold and extoll this faith, which God himselfe hath called faith, that is to say, a true and a certaine faith which doubteth not of God, nor of the diuine promises, nor of the forgeuenes of sinnes through Christ, that we may dwel sure & safe in this our obiect Christ:

The formed faith of the Scholemen.

True faith before God.

Faith only taketh holde of Christ.

and may keepe still before our eies the passion and bloud of the Mediatour and all his benefites. Now, faith alone which layeth holde vpon Christ, is the onely meane that we suffer not these benefites to be take out of our sight or wrested from vs by any meanes. Therfore, reiecting this pestilent glose, we must vnderstād this place of faith onely. And this Paule himselfe declareth when he disputeth against faith formed with charitie after this sorte.

Verse. 12: And the lavv is not of faith.

The Scholemen say: The righteous man doth liue if his faith be formed and adorned with charitie. But contrariwise, Paule saith: The lavv is not of fairh. But what is the law? Is it not also a commaundement touching charity? yea the law commaundeth nothing els but charitie, as we may see by the texte it selfe: Thou shalt loue the Lord thy God vvith all thy soule &c. Againe: shevving mercy vnto thousands that loue him and keepe his commaundements. Also: In these tvvo commaundementes consist the lavve and the Prophetes. If the lawe then that commaundeth charitie be contrary to Faith, it must needes follow, that charitie is not of faith. So Paule plainely confuteth that glose which the Sophisters haue forged touching their formed faith, and speaketh onely of faith as it is separate from the law. Nowe the law being separate and set aparte, charitie is also set aparte, with all that belongeth to the lawe, and faith onely is left which iustifieth and quickneth to euerlasting life.

The lavv teacheth loue.

Deut.6.5. Mat.22.37. Mar.12.29. Exod.20.6. Mat.22.40.

Paule therfore reasoneth here out of a plaine testimony of the Prophet: that there is none which obtaineth iustification and life before God, but the beleeuing man, who obtaineth righteousnes and euerlasting life without the law and without charitie, by faith alone. The reason is, because the law is not of faith: that is, the law is not faith, or any thing belonging to faith, for it beleueth not: neither are the workes of the lawe faith, nor yet of faith: therfore faith is a thing much differing from the law, like as the promise is a thing much differing from the law. For the promise is not apprehended by working, but by beleuing. Yea there is as greate a difference betwene the promise and the law, and consequently betwene faith and workes, as there is distaunce betwene heauen and earth.

The beleeuing man obtaineth righteousnes and euerlasting life vvithout the lavve and charitie.

It is impossible therefore that faith should be of the lawe. For faith only resteth in the promise, it onely apprehendeth and knoweth God,

and

and standeth onely in receauing good things of God. Contrariwise the law and workes consist in exacting, in doing, and in geuing vnto God. As Abell offering his sacrifice, geueth vnto God, but he beleuing, receaueth of God. Paule therefore concludeth mightely out of that place of Habacuck, that the righteous mā liueth by faith alone. For the law in no wise belongeth vnto faith, because the lawe is not the promise. But faith resteth onely vpon the promise. Wherefore as there is a difference betwene the lawe and the promise: so is there also betwene workes and faith. And therefore that glose of the Scholemen is wicked and false, which ioyneth the law with faith, yea rather it quēcheth faith and setteth the law in the place of faith. And here note that Paule alwaies speaketh of such as would do the law morally, and not according to the Gospell. But whatsoeuer is said of good workes according to the meaning of the Gospell, the same is attributed to faith alone.

The promise and the lavv, faith and vvorks, are separate the one from the other.

The lavv.

Faith.

Verse. 12. But the man that shall doe those things shal liue in them.

I take this clause to be spoken by way of derision. And yet I denye not but that it may be also expounded morally: to wit, that they which doe the law ciuilly and externally, that is, without faith, shal liue in it: that is to witt, they shall not be punished, but shall haue corporall rewardes through it. But I vnderstand this place generally, as I doe that saying of Christ: Doe this and thou shalt liue: so that a man may take it to be spoken in manner of a taunt or derision. Now, Paule here goeth about to shew what is the very true righteousnes of the law and of the Gospell. The righteousnes of the law is to fulfill the law according to that saying: He that shall doe those things shall liue in them. The righteousnes of faith is to beleue according to that saying: The righteous man doth liue by faith. The law therfore requireth that we should yeeld somwhat vnto God. But faith requireth no workes of vs, or that we should geue any thing vnto God, but that we beleuing the promise of God, should receaue of him. Therfore ỳ office of the law in his highest perfection is to worke, as the office of faith is to assent vnto the promises. For faith is the faith of the promise, and the worke is the worke of the law. Paule therefore standeth vpon this worde Doing: and that he may plainly shew what is the confidence of the lawe and what is the confidence of workes, he compareth the one with the other, the promise with the law, and faith with workes. He saith that of the law ther cometh nothing els but only Doing: but faith is a cleane

They that doe the lavv morally.

The righteousnes of the lavv. *Galat. 3.12.*

The righteousnes of faith. *Verse 11.*

The office of of the lavv, and the office of faith.

contrary thing, namely that which receaueth and holdeth the promise.

Fye vpon these Sophisters therfore with their cursed glose, and with their blinde distinction of faith formed and vnformed. For these newe forged termes, faith formed, faith vnformed, faith gotte by mans industry, and such like, are very monsters of the Deuil, inuented to no other ende but to deface and destroy the true Christian doctrine and faith, to blaspheme and to treade downe Christe, and to establishe the righteousnes of workes. In deede workes must follow faith, but faith must not be workes, or workes faith, but the limites and kingedomes both of the law or workes, and of faith must be rightly distinguished the one from the other.

Fides formata, Fides informis, Fides acquisita, & such other, are cursed and monstrous termes deuised by the Papistes.

When we beleue therefore, then doe we liue simply by faith in Christ, who is without sinne, who is also our couerture, our propitiation and remission of sinnes. Contrarywise, when we doe the lawe, we worke in deede, but we haue not righteousnes nor life. For the office of the law is not to make righteous and to geue life, but to shew forth sinne, and to destroy. In deede the lawe saith: He that shall doe these thinges shall liue in them. But where is he which doth the lawe: that is, which loueth God with all his hearte, and his neighbour as himselfe? Therefore no man doth the lawe, and although he goe about to doe it neuer so much: yet in doing it he doth it not: therefore he abideth vnder the Curse. But faith worketh not, but beleueth in Christ the Iustifier. Therefore a man liueth not because of his doing, but because of his beleuing. But a faithfull man performeth the lawe, and that which he doth not, is forgeuen him through the remission of sinnes for Christes sake, and that which is remaining, is not imputed vnto him.

The office of the lawe.

Where is he that doth the lawe.

The office of faith.

Rom. 10. 5.

Paule therefore in this place and in the tenth chapter to the Romaines compareth the righteousnes of the lawe and of faith together, where he saith: He that shall doe those thinges shall liue in them. As though he would say: It were in deede a goodly matter if we could accomplish the law: but because no man doth it, we must flie vnto Christ, vvho is the ende of the lavve to righteousnes to euery one that beleueth. He vvas made vnder the lavve that he might redeeme vs that vvere vnder the lavve. Beleuing in him we receaue the holy Ghost, and we begin to doe the lawe: and that which we doe not, is not imputed vnto vs because of our faith in Christ. But in the life to come we shall no more haue neede of faith. For then we shall not see darkely through a glasse (as we now doe) but we shall see face to face: that

Rom. 10. 4. Christ the end of the lavv. Galat. 4. 4 5. The Godly do the lavve.

1. Cor. 13. 12.

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is to say, there shall be a most glorious brightnes of the eternall Maiestie, in which we shall see God euen as he is. There shall be a true and a perfect knowledge and loue of God, a perfect light of reason and a good will: not such a morall and philosophicall will as the popish Scholemen dreame of, but an heauenly, diuine and eternall will. Here in the meane time, in spirite by faith, we looke for the hope of righteousnes. Contrariwise they that seeke forgeuenes of sinnes by the lawe, and not by Christ, doe neuer performe the lawe, but abide vnder the Curse. VVhen faith hath an ende.

Paule therefore calleth them onely righteous, which are iustified through the promise, or through faith in the promise, without the lawe. Wherefore, they that are of the workes of the lawe, and will seeme to doe the lawe, doe it not. For the Apostle simply concludeth that all they which are of the workes of the lawe, are vnder the Curse, vnder the which they shoulde not be, if they fulfilled the lawe. In deede it is true, that a man doing the workes of the law, shall liue in them: that is, shall be blessed: but such a one can not be founde. Now, seeing there is a double vse of the lawe, the one politike and the other spirituall, he that will vnderstande this sentence ciuilly, may doe it after this sorte: He that shall doe those thinges shall liue in them: that is, if a man obey the magistrate outwardly and in the politike gouernment, he shall auoid punishment and death: For the ciuill magistrate hath no power ouer him. This is the politike vse of the lawe, which serueth to bridle those that are rude and vntractable. But Paule here speaketh not of this vse, but entreateth of this place like a Diuine: therefore there is a condition necessarily included. As if he saide: If men could keepe the lawe, they should be happy. But where are they? They are not therfore Doers of the lawe, except they be first made righteous before and without the lawe through faith. VVho they are that Paule calleth righteous. To doe the lawe. A double vse of the lawe.

Wherefore, when Paule curseth and condemneth those that are of the workes of the law, he speaketh not of such as are iustified through faith, but of such as goe about to be iustified by workes without faith in Christ. This I say lest any man should follow the fond imagination of Ierome, who being deceaued by Origene, vnderstoode nothing at all in Paule, but onely considered of him as a meere ciuill Lawyer. Hereupon he reasoneth after this manner: The holy Patriarches, Prophetes, and Kinges were circumcised and offered sacrifice: therefore they obserued the law. But it were a wicked thing to say, that they The imagination of Ierome, vnderstanding Paule as though he spake of the lavv but morally, and as it is separate from faith.

are vnder the Curse: therfore all they that are of the workes of the law are not vnder the Curse. Thus he fighteth against Paule without all iudgement, making no difference betwene the true doers of the law iustified by faith, and those workers which seeke to be iustified by the lawe without faith.

But Paule speaketh here nothing at all against those that are iustified by faith, and are true doers of the law in deede, for they are not of the workes of the law: but against those which, not onely doe not keepe the law, but also sinne against the same. For the law commaundeth that we should feare, loue, & worship God with a true faith. This they doe not, but choose out new kindes of worship and workes which were neuer commaunded of God, by which God is not pacified, but more prouoked to anger, according to that saying: They vvorship me in vaine vvith the commaundementes of men. Therefore they are full of impietie, rebelles against God, and idolaters, sinning greuously against the first commaundement aboue all the rest. Moreouer, they haue also wicked concupiscence and other greate passions. Briefely there is no good thing in them, but that outwardly they would seeme to be righteous, and would haue men to thinke that they doe the law.

A picture of al Hypocrites.

Mat 15.9.

So we also which are made righteous by faith, as were the Patriarches, Prophetes and all the Sainctes, are not of the workes of the law as concerning the matter of iustification. But in that we are in the flesh, and haue as yet the remnauntes of sinne in vs, we are vnder the law, & yet not vnder the Curse, because the remnaunts of sinne are not imputed vnto vs for Christes sake in whom we beleue. For the flesh is an enemy vnto God, & that concupiscence which yet remaineth in vs, not onely fulfilleth not the law, but also sinneth against the same, rebelling against vs and leading vs captiue into bondage. *Rom. 7.* Now, if the law be not fulfilled in the Sainctes, but that many things are done in them contrary to the law, if euill concupiscence and the remnauntes of sinne are yet remaining in them, which doe so hinder them that they can not feare and loue God, they can not call vpon God with assured trust, they can not praise God and reuerence his worde as they should do: much more is this true in a man which is not yet iustified by faith, but is an enemy vnto God, and with all his hearte despiseth and hateth the worde and worke of God. Ye see then that Paule speaketh here of such as will fulfill the law and be iustified thereby, although they haue not yet receaued faith, and not of the fathers and Saincts (as Ierome imagineth) which are iustified by faith already.

Rom.7.23. Remnauntes of sinne in the Saincles, and in the elect of God.

Verse.13.

Verse. 13. Christ hath redeemed vs from the the Curse of the lavv, vvhen he vvas made a Curse for vs. (For it is vvritten: Cursed is euery one that hangeth on tree.) *Deuter. 21. 23.*

Here againe Ierome and the Schoolemen which followe him, are much troubled, and miserably racke this most comfortable place, seeking to remoue this ignominie and reproche from Christ, that he should be called a Curse or execration. They shift of this sentence after this manner: that Paule spake not here in good earnest. And therefore they moste wickedly affirme that the Scripture in Paule agreeth not with it selfe. And this they proue after this manner: The sentence (saye they) of Moses which Paule here alleadgeth, speaketh not of Christ. Moreouer this generall clause [vvho so euer] which Paule hath, is not added in Moses. Again Paule omitteth this word [of God] which is in Moses. To conclude, it is euident enough, that Moses speaketh of a theefe or a malefactor, which by his euil deedes hath deserued ꝑ gallowes, as the Scripture plainly witnesseth in the 21. chapter of Deuteronomy. Therefore they aske this question howe this sentence may be applied to Christ, that he is accursed of God and hanged vpon a tree, seing that he is no malefactor or theefe, but righteous and holy? This may peraduenture moue the simple and ignorant, who thinke that the Sophisters or Scholemen speake these things not only wittely, but religiously also, and by this meanes doe maintaine the honour and glorie of Christ, warning all Christians to beware that they thinke not so wickedly of Christ ꝑ he should be made a Curse, &c. Therefore let vs see what the meaning and purpose of Paule is. *Deut. 21. 23.*

Paule here did well fortifie his wordes, and spake very aduisedly and to the purpose. But here againe we must make a distinction, as the wordes of Paule doe plainely shewe. For he saith not, that Christ was made a Curse for him selfe, but for vs. Therefore all the weight of the matter standeth in this word, For vs. For Christ is innocent as concerning his owne person, and therefore he ought not to haue bene hanged vpon a tree: but because, according to the lawe of Moses, euery theefe and malefactor ought to be hanged, therefore Christe also according to the lawe ought to be hanged, for he sustained the person of a sinner and of a theefe, not of one, but of all sinners and theeues. For we are sinners and theeues, and therefore giltie of death

Christ bearing the curse not for himselfe.

VVhat this vvorde *for vs* importeth.

and euerlastinge damnation. But Christe tooke all our sinnes vpon him, and for them died vpon the crosse: therefore it behoued that he should become a transgressour, and (as Esay the Prophet sayth chapter. 53.) to be reckened and accounted among transgressours and trespassers.

Christ tooke vpon him the person of a transgressour and therefore must be hanged. *Esay. 53.12.*

And this (no doubte) all the Prophetes did foresee in spirite, that Christe shoulde become the greatest transgressour, murtherer, adulterer, theefe, rebell and blasphemer that euer was or coulde be in all the worlde. For he being made a sacrifice for the sinnes of the whole worlde, is not nowe an innocent person and without sinnes, is not nowe the Sonne of God borne of the virgin Marie: but a sinner, which hath and carieth the sinne of Paule, which was a blasphemer, oppressour and persecuter: of Peter which denied Christ: of Dauid which was an adulterer, a murtherer, and caused the Gentiles to blaspheme the name of the Lorde: and briefely, which hath and beareth all the sinnes of all men in his bodie, not that he him selfe committed them, but for that he receaued them being committed or done of vs, and layed them vpon his owne bodie that he might make satisfaction for them with his owne bloude. Therefore this generall sentence of Moses comprehendeth him also (albeit in his owne person he was innocente) because it found him amongest sinners and transgressours: Like as the magistrate taketh him for a theefe & punisheth him whom he findeth amonge other theeues and transgressours, though he neuer committed any thinge worthy of death. Nowe, Christ was not onely founde amonge sinners, but of his owne accorde and by the will of his father he woulde also be a companion of sinners, takinge vpon him the flesh and bloud of those which were sinners, theeues, and plunged in all kindes of sinne. When the lawe therefore founde him among theeues, it condemned and killed him as a theefe.

The greatest sinner of all others, because he bare the sinnes of the vvhole vvorld.

Esay. 53.5.
Mat. 8.17.
1. Pet. 2.24.

Christ tooke our sinnes vpon him.

The Sophisters and Scholemen doe spoile vs of this knowledge of Christe and moste heauenly comforte (namely that Christe was made a Curse, to the ende he might deliuer vs from the Curse of the lawe) when they separate him from sinnes and sinners, and onely sette him out vnto vs as an example to be followed. By this meanes they make Christ, not onely vnprofitable vnto vs, but also a Iudge and a Tyraunte, which is angry with our sinnes and condemneth sinners. But we must as well wrappe Christ and knowe him to be wrapped in our sinnes, in our malediction, in our death, and in all our euils,

VVhat incommodities follovve of the doctrine of the Scholemē.

Christ must be vvrapped as vvell in our sinnes, as in our flesh and bloud.

as

as he is wrapped in our flesh and in our bloud.

But some man will say: It is very obsurde and sclaunderous, to call the Sonne of God a cursed sinner. I aunswere: If thou wilt denye him to be a sinner and to be accursed, deny also that he was crucified and died. For it is no lesse absurde to say, that the Sonne of God (as our faith confesseth and beleeueth), was crucified and suffered the paines of sinne and death, then to say that he is a sinner and accursed. But if it be not absurde to confesse and beleue, that Christ was crucified betwene two theeues, then is it not absurde to saye also that he was accursed and of all sinners the greatest. These wordes of Paule are not spoken in vaine: Christ vvas made a Curse for vs. God made Christ vvhich knevve no sinne, to become sinne for vs, that vve in him might be made the righteousnes of God. *2. Cor. 5.*

An obiection, that Christ ought not to be called a Curse.

Christ is made a Curse and become sinne for vs. *2. Cor. 5.*

After the same maner John the Baptist calleth him The Lambe of God vvhich taketh avvay the sinnes of the vvorlde. He verely is innocente, because he is the vnspotted and vndefiled Lambe of God. But because he beareth the sinnes of the worlde, his innocencie is charged with the sinnes and gilte of the whole worlde. Whatsoeuer sinnes, I, thou, and we all haue done or shall doe hereafter, they are Christes owne sinnes as verely as if he him selfe had done them. To be briefe, our sinne must needes become Christes owne sinne, or els we shall perish for euer. This true knowledge of Christ, which Paule and the Prophetes haue moste plainely deliuerede vnto vs, the wicked Scholemen and Sophisters haue darkened and defaced.

Io. 1. 29. Christ the Lambe of God *1. Pet. 2. 22.*

Our sinne must become Christes ovvne sinne.

Esay in the .53. chapter speaketh thus of Christ: God (saith he) laid the iniquitie of vs all vpon him. We must not make these wordes lesse then they are, but leaue them in their owne proper signification. For God dallieth not in the wordes of the Prophet, but speaketh earnestly, & of greate loue: to wit, that Christ this Lambe of God shoulde beare the sinnes of vs all. But what is it to beare? The Sophisters aũswere, to be punished. Very well. But wherfore is Christ punished? It is not because he hath sinne and beareth sinne? Nowe, that Christe hath sinne, the holy Ghoste witnesseth in the 40. Psalme: My sinnes haue taken suche holde of me, that I am not able to looke vppe, yea they are more in number then the heares of my heade. In this psalme and certaine others the holy Ghost speaketh in the person of Christe, and in plaine wordes witnesseth, that he had

Esay 53. 6.

Psal. 40. 13.

sinnes. For this testimonie is not the voice of an innocent Christ, but of a suffering Christ, which tooke vpon him to beare the person of all sinners, and therefore was made giltie of the sinnes of the whole worlde.

Wherefore Christ was not onely crucified and died, but sinne also (through the diuine loue) was laide vpon him. When sinne was layed vpon him, then cometh the lawe and saith: euery sinner must dye. Therefore, O Christ, if thou wilt aunswere, become giltie, and suffer punishment for sinners, thou must also beare sinne and malediction. Paule therefore doth very well alleadge this generall sentence out of Moses as concerning Christ: Euery one that hangeth vpon the tree is the accursed of God: but Christ hath hanged vpon the tree, therefore Christ is the accursed of God.

A singular cõsolation of the faithfull.

And this is a singular consolation for all Christians, so to cloth Christ with our sinnes, and to wrappe him in my sinnes, thy sinnes, and in the sinnes of the whole world, and so to *beholde him bearing all our iniquities. For the beholdinge of him after this manner, shall easilie vanquish all the fantasticall opinions of the Papistes concerning the iustification of workes. For they doe imagine (as I haue sayde) a certaine faith formed and adorned with charitie. By this (say they) sinnes are taken away and mẽ are iustified before God. And what is this els (I pray you) but to vnwrappe Christ, and to strip him quite out of our sinnes, to make him innocente and to charge and ouerwhelme our selues with our owne sinnes, and to looke vpon them, not in Christ, but in our selues. Yea, what is this els but to take Christ cleane away, and to make him vtterly vnprofitable vnto vs? For if it be so that we put away sinne by the workes of the law and charitie, then Christ taketh them not away. For if he be the Lambe of God ordained from the beginning to take away the sinnes of the world: and moreouer if he be so wrapped in our sinnes, that he be became accursed for vs, it must needes followe that we can not be iustified by workes. For God hath laide our sinnes, not vpon vs, but vpon his Sonne Christ, that he bearing the punishment thereof, might be our peace, and that by his stripes we might be healed. Therefore they can not be taken away by vs. To this all the Scripture beareth witnesse: and we also doe confesse the same in the Articles of the Christian beleefe, when we say: I beleue in Iesus Christ the Sonne of God, which suffered, was crucified and died for vs.

*He alludeth to the brasen Serpent.

The faith of the Papistes formed and made perfect vvith charity.

Our sinnes are taken avvay by Christ alone.

Hereby

Hereby it appeareth that the doctrine of the Gospel, which of all other is most sweete and ful of singular consolations, speaketh nothing of our workes or of the workes of the lawe, but of the inestimable mercy and loue of God towardes vs most wretched and miserable sinners: to witte, that our most mercifull father seeing vs to be oppressed and ouerwhelmed with the curse of the lawe and so to be holden vnder the same that we could neuer be deliuered by our owne strength out of it, he sent his onely sonne into the world and laied vpon him all the sinnes of all men, saying: Be thou Peter that denier: Paule that persecuter, blasphemer, and cruell oppressor: Dauid that adulterer: that sinner which did eate the apple in Paradise: that theefe hanginge vpon the crosse: and briefely, be thou the person which hath committed the sinnes of all men: See therefore that thou pay and satisfie for them. Here now cometh the law and saith: I finde him a sinner, and that such a one as hath taken vpon himselfe the sinnes of all men, and I see no sinnes els but in him: therefore let him die vpon the crosse: and so he setteth vpon him and killeth him. By this meanes the whole world is purged and clensed from all sinnes, & so deliuered frō death and all euils. Now, sinne being vanquished and death abolished by this one mā, God would see nothing els in ẏ whole world if it did beleue, but a meere clensing & righteousnes. And if any remnaunts of sinne should remaine, yet for ẏ great glory ẏ is in Christ, God would winke at them & not behold thē.

Of vvhat pointes the doctrine of the Gospell entreateth.

The lavv hath accused and killed Christ.

Thus we must magnifie the article of Christian righteousnes aganist the righteousnes of the lawe and workes: albeit no eloquence is able sufficiently to set forth the inestimable greatnes therof. Wherfore the argument that Paule handleth in this place, of al other is most mighty against all the righteousnes of the lawe. For it containeth this inuincible * opposition which can not be denied: that is, if the sinnes of the whole world be in that one man Iesus Christ, then are they not in the world. But if they be not in him, then are they yet in the world. Also, if Christ be made giltie of all the sinnes which we all haue committed, thē are we loosed from all sinnes, but not by our selues, nor by our owne workes or merites, but by him. But if he be innocent and beare not our sinnes, then doe we beare them, and in them we shall die and be damned. But thankes be to God vvho hath geuen vs victorie by our Lorde Iesus Christ. Amen.

The article of iustification.

* This opposition, called *Antithesis*, is a comparing and matching of tvvo contraries together.

1. Cor. 15. 57.

But now let vs see by what meanes these two thinges so contrary & so repugnant may be reconciled together in this one person Christ. Not onely my sinnes and thine, but also the sinnes of the whole world,

A maruelous combate betvvene sinne and righteousnes in Christ.

either past, present, or to come, doe take holde vpon him, and goe about to condemne him, as also they do in deede condemne him. But because in the self same person, which is the highest, ẏ greatest and ẏ onely sinner, there is also an euerlasting and inuincible righteousnes: therefore these two doe encounter together, the highest, ẏ greatest and ẏ onely sinne, and the highest, ẏ greatest and ẏ onely righteousnes. Here one of them must needes be ouercome and geue place to the other, seeing they fight together with so great force and power. The sinne therfore of the whole world cometh vpon righteousnes w̄ all maine & might. In this combate what is done? Righteousnes is euerlasting, immortall and inuincible. Sinne also is a most mightie and cruell Tyranne, ruling and raigning ouer the whole world, subduing and bringing all men into bondage. To conclude, sinne is a strong and a mightie God, which deuoureth all mankinde, learned, vnlearned, holy, mightie and wise men. This Tyranne (I say) flieth vpō Christ, & will needes swallow him vp, as he doth all other. But he seeth not that he is a person of inuincible and euerlasting righteousnes. Therefore in this combate sinne must needes be vanquished and killed, and righteousnes must ouercome, liue, & raigne. So in Christ all sinne is vanquished, killed & buried, & righteousnes remaineth a conquerour and raigneth for euer.

Righteousnes.

Sinne.

Righteousnes the conquesour of sinne.

In like manner, death, which is an omnipotent Queene and Empresse of the whole world, killing Kings, Princes, and generally all men, doth mightely encounter w̄ life, thinking vtterly to ouercome it and to swallow it vp: and ẏ it goeth about, it bringeth to passe in deede. But because life was immortall, therefore when it was ouercome, yet did it ouercome and get the victory, vanquishing and killing death.

The combate betvvene life and death.

Death therfore through Christ is vanquished & abolished throughout the whole world, so that now it is but a painted death, which losing his stinge, can no more hurte those ẏ beleue in Christ, who is become ẏ death of death, as Hoseas ẏ prophet saith: O death I vvil be thy death.

The conquered life the vanquisher of death.

Hoseas. 13. 14.

So the Curse, which is the wrathe of God vppon the whole world, hath the like conflict with the Blessing: that is to say, with grace and the eternall mercye of God in Christe. The Curse therefore fighteth against the Blessing, and would condemne it and bring it to nought: but it can not so doe. For the Blessing is diuine and euerlasting, and therfore the Curse must needes geue place. For if the blessing in Christ could be ouercome, then should God himselfe also be ouercome. But this is impossible: therefore Christ the power of God, righteousnes, Blessing, grace and life, ouercometh & destroieth these monsters, sinne, death and the Curse, without warre or weapōs, in his

The conflict of the curse vvith the blessing.

Christ the ouercommer of the Curse.

owne body, and in himselfe, as Paule deliteth to speake: Spoiling (saith he) all principalities and powers, and triumphing ouer them in himselfe, so that they can not any more hurt those that doe beleue. *Coloss. 2. 15.*

And this circumstãce, In him selfe, maketh that combate much more wonderfull & glorious. For it sheweth that it was necessary, that these inestimable things should be accõplished in that one only person Christ (to witte, that the Curse, sinne & death should be destroied & the Blessing, righteousnes and life should succede in their place), and that so ỳ whole creature through this one person should be renued. Therefore if thou looke vpon this person Christ, thou shalt see sinne, death, ỳ wrath of God, hell, the Deuill and all euils vanquished and mortified in him. Forasmuch then as Christ reigneth by his grace in the heartes of the faithfull, there is no sinne, no death, no curse: but where Christ is not knowne, there all these thinges doe still remaine. Therefore all they which beleue not, doe lacke this inestimable benefite and glorious victory. For this (as S. John saith) is our victory that ouercometh the vvorld, euen our faith. *In him selfe.* *Sinne and death abolished to all beleuers.* *1. Ioh. 5.*

This is the principal Article of all Christian doctrine, which the popish Scholemen haue altogether darkened. And here ye see how necessary a thing it is to beleue and to cõfesse the Article of the Diuinitie of Christ: which when Arrius denied, he must needes also deny the Article of our redemption. For to ouercome the sinne of ỳ world, death, the Curse and ỳ wrath of God in himselfe, is not the worke of any creature, but of the diuine power. Therefore he which in him selfe should ouercome these, must needes be truly and naturally God. For against this mightie power of sinne, death and the curse (which of it selfe reigneth throughout the world and in the whole creature) it was necessary to set a more high and mightie power. But besides the soueraigne and diuine power, no such power can be found. Wherfore, to abolish sinne, to destroy death, to take away the curse in himselfe: and againe, to geue righteousnes, to bringe life to light, and to geue the Blessing, are the workes of the diuine power onely and alone. Now because the Scripture doth attribute all these to Christe, therefore he in him selfe is life, righteousnes and Blessing, which is naturally and substantially God. Wherefore they that denye the Diuinitie of Christ, doe lose all Christianitie and become altogether Gentiles and Turkes. We must learne therfore diligently the Article of iustification (as I often admonish you). For all the other Articles of our faith are comprehended in it: and if that remaine sounde, then are all the rest sound. *They that deny the article of the Diuiniti of Christ deny also the article of redẽption.* *They become Turkes and Gentiles vvhich denie the Diuinitie of Christ.*

Wherfore when we teach that men are iustified by Christ, that Christ is the conquerour of sinne, death and the euerlasting Curse: we witnes therewithall that he is naturally and substantially God.

Christ God by nature.

Hereby we may plainely se how horrible the wickednes and blindnes of the Papistes was, which taught that these cruell and mightie Tirauntes, sinne, death and the Curse (which swallowe vp all mankinde) must be vanquished, not by the righteousnes of the law of God (which, although it be iust, good, and holy, can doe nothing but bring men vnder the Curse): but by the righteousnes of mannes owne workes, as by fasting, pilgrimages, masses, vowes, & such other like paltrie. But (I pray you) was there euer any founde that being furnished with this armour, ouercame sinne, death and the Deuill? Paule in the .6. chapter to the Ephesians describeth a farre other manner of armour, which we must vse against these most cruell and raging beastes. Therefore in that these blind buzzardes and leaders of the blind, haue set vs naked and without armour before these inuincible and most mightie Tyrauntes, they haue not onely deliuered vs vnto them to be deuoured, but also haue made vs ten times greater and more wicked sinners then either theeues, whores or murtherers. For it belongeth onely to the diuine power to destroy sinne and to abolish death, to create righteousnes and to geue life. They haue attributed this diuine power to our owne workes saying: If thou shalt doe this worke or that, thou shalt ouercome sinne, death and the wrath of God: And by this meanes they set vs in Gods place, making vs in very deede (if I may so say) euen naturally God himselfe. And herein the Papistes, vnder the name of Christe, haue shewed them selues to be seuen folde more wicked Idolaters, then euer were the Gentiles. For it happeth to them, as it doth to the Sowe, which after she is washed, walloweth her selfe againe in the myre. And as Christ sayth: After they are falne away from faith an euill spirite entreth againe into the house, out of ỳ which he was driuen, and taketh vnto him seuen worse spirites then him selfe, and there dwelleth. And then the later ende of that man is worse then the beginninge.

The harneſſe of Christians. set out, *Ephes. 6.*

The vvorke of God, to abolish death and to geue life.

2. Pet. 2. 22.

Luke. 11. 26.

Let vs therfore receaue this most sweete doctrine and full of comfort with thankes geuing, and with an assured Faith, which teacheth that Christ being made a Curse for vs (that is, a sinner subiecte to the wrath of God) did put vpon him our person, and laid our sinnes vpon his owne shoulders, saying: I haue committed the sinnes which all men haue committed. Therefore he was made a Curse in deede according

VVhat maner of doctrine the doctrine of the Gospell is.

The blindnes and vvickednes of the Papistes.

uing to the lawe, not for him selfe, but as (Paule sayeth) for vs. For vnlesse he had taken vpon himselfe my sinnes and thine, and the sinnes of the whole world, the law had had no right ouer him, which condemneth none but sinners onely, and holdeth them vnder the Curse. Wherfore he coulde neither haue ben made a Curse nor die, sith the onely cause of the Curse and of Death is sinne, from the which he was free. But because he had taken vpon him our sinnes, not by constraint, but of his owne good wil, it behoued him to beare the punishment & wrath of God: not for his owne person (which was iust and inuincible, and therfore could be found in no wise giltie) but for our person.

Christ tooke our sinnes of his owne accord, and therfore it behoued him to be made a Curse for them.

So making a happie chaunge with vs, he tooke vpon him our sinnefull person, and gaue vnto vs his innocente and victorious person. Wherwith we being now clothed, are freed from the Curse of the lawe: for Christ was willingly made a Curse for vs, saying: As touching mine owne person, I am blessed, and neede nothing. But I will put of mine owne person, and will put vppon me your person and your apparell: that is, your humane nature, and will walke in the same among you, and will suffer Death to deliuer you from Death. Nowe, he thus bearing the sinne of the whole world in our person, was taken, suffered, was crucified and put to death, & became a Curse for vs. But because he was a person diuine and euerlasting, it was impossible that death should holde him. Wherefore he rose againe the third day from death, and now liueth for euer: and there is neither sinne, nor death, nor our shape founde in him any more, but meere righteousnes, life and euerlasting blessednes.

Philip. 2. 7.

This image and this myrrour we must haue continually before vs, and beholde the same with a stedfast eye of Faith. He that doth so, hath this innocencie and victory of Christ, although he be neuer so great a sinner. By Faith onely therefore we are made righteous, for Faith layeth hold vpon this innocencie & this victorie of Christ. Loke then howe much thou beleuest this, so much thou doest enioy it. If thou beleeue sinne, death, and the Curse to be abolished, they are abolished. For Christ hath banquished and taken away these in him selfe, and will haue vs to beleue, that like as in his owne person there is now no appearaunce of a sinner nor token of death, euen so is there none in ours, seeing he hath performed all things for vs.

Faith onely layeth holde vpon the victory of Christe.

Wherfore, if sinne vexe thee and death terrifie thee, thinke that it is (as it is indeede) but an imagination, & a false illusion of ỳ Deuil. For in very deede there is now no Sinne, no Curse, no Death, no De-

uill any more, for Christ hath vāquished and abolished all these things. Therefore the victorie of Christ is most certaine, and there is no defect in the thing it selfe, since it is most true, but in our incredulitie: for it is a hard matter to reason to beleeue these inestimable good things and vnspeakeable riches. Moreouer, the Deuill also with his vaine spirites ceaseth not to assaile vs. The Deuill with his fiery dartes, his ministers with their wicked and false Doctrine goe about to wrest from vs and vtterly to deface this doctrine. And specially for this Article, which we doe so diligently teach, we sustaine the hatred and cruell persecution of the Deuill and of the world. For Sathan feeleth the power and fruite of this Article.

The Deuil and heretikes lie in vvait to deceaue the Godly.

And that there is in deede no more sinne, death, or malediction, since Christ nowe raigneth: we confesse daily in the Creede of the Apostles: I beleue that there is an holy Church. Which is in deede nothing else, but as if we should say: I beleue that there is no sinne, no malediction, no death in the Church of God. For they which do beleue in Christ, are no sinners, are not giltie of death, but are holy and righteous, lordes ouer sinne and death, & liuing for euer. But Faith onely seeth this: for we say, I beleeue an holy Church. But if thou beleue reason and thine owne eyes, thou wilt iudge cleane contrary. For thou seest many things in the Godly which offend thee. Thou seest them sometime to fall into sinne, and to be weake in Faith, to be subiect vnto wrath, enuie, and such other euill affections: therefore the Church is not holy. I deny the consequēce. If I looke vpon mine owne person, or the person of my brother, it shall neuer be holy. But if I behold Christ, who hath sanctified and clensed his Church, then is it altogether holy: for he hath taken away the sinnes of the whole world.

I beleue that there is an holy Church.

The vveaknes of the godly.

Therfore, where sinnes are seene and felt, there are they in deede no sinnes. For according to Paules Diuinitie, there is no sin, no death, no maledictiō any more in the world, but in Christ, who is the Lambe of God ẏ hath taken away ẏ sinnes of the world: who is made a Curse that he might deliuer vs from the Curse. Contrariwise, according to Philosophie and reason, sinne, death, and the Curse, are no where else but in the world, in the flesh, or in sinners. For, a Sophisticall Diuine can speake no otherwise of sinne, then doth the Heathen Philosopher. Like as (sayeth he) the colour sticketh in the wall, euen so doth sinne in the world, in the flesh, or in the conscience: therfore it is to be purged by contrary operations, to witte, by charitie. But true Diuinitie teacheth that there is no sinne in the world any more: for Christ vpon

VVhat the Sophisters thinke of Christe.

whom

whom the Father hath cast the sinnes of the whole world, hath vanquished and killed the same in his owne body. He once dying for sinne and raised vp againe, dieth nowe no more. Therefore wheresoeuer is a true faith in Christ, there sinne is abolished, dead, and buried in deede. But where no Faith in Christ is, there sinne doth still remaine. And albeit the remnaunts of sinne be as yet in the Saintes because they beleue not perfectly, yet are they dead in that they are not imputed vnto them because of their Faith in Christe.

Esay. 53.

To the beleuers, sinne and death are abolished.

The remnants of sinne dead in the saincts.

This is therfore a strong and a mighty argument which Paule here prosecuteth against the righteousnes of workes. It is not the lawe nor workes that doe deliuer vs from the euerlasting Curse, but Christe alone. See therefore good Christian reader I beseech thee, that thou distinguish Christ from the law, and diligently marke how Paule speaketh, and what he sayth. All (sayth he) which doe not fulfil the law, are necessarily vnder the Curse. But no man fulfilleth the law: therfore all men are vnder the Curse. He addeth moreouer an other proposition: Christ hath redemed vs frō the Curse of the law, being made a Curse for vs: It followeth then that the lawe and workes doe not redeeme vs from the Curse, but doe bring vs rather vnder the Curse. Charitie therefore, (which, as the Schoolemen say, geueth forme and perfection vnto Faith) hath not onely not redemed vs from the Curse, but rather it wrappeth vs more and more in the Curse.

Christ hath redemed vs frō the Curse, therfore not the lavve.

By nature vve are all vnder the Curse, but Christ hath redemed al that beleue in him.

This text then is plaine, ỳ all men, yea the Apostles, Prophets, and Patriarks had remained vnder the Curse, if Christ had not set him selfe against sinne, death, the Curse of the law, the wrath and iudgemēt of God, and ouercome them in his owne body: for no power of flesh and bloud could ouercome these huge and hideous Monsters. But now, Christ is not the law or the worke of the law, but a diuine and humane person, which tooke vpon him sinne, the condemnation of the lawe and death, not for him selfe, but for vs. Wherfore all the weight and force hereof consisteth in this word, For vs.

We must not thē imagine Christ to be innocent & as a priuate person (as doe the Schoolemen, and almost all the Fathers haue done) which is holy and righteous for him selfe onely. True it is in deede that Christe is a person most pure and vnspotted: but thou must not stay there: for thou hast not yet Christe, although thou knowe him to be God and man: but then thou hast him in deede, when thou beleeuest that this most pure and innocent person is freely geuen vnto thee of the Father to be thy high Priest and Sauiour, yea rather thy seruaunt, that he putting off his innocentie and holines, and taking thy

All men, yea the most holy, remaine vnder the Curse, vvithout Christ.

Howve Christ is truely knovven.

sinnefull person vpon him, might beare thy sinne, thy death, and thy Curse, and might be made a sacrifice and a Curse for thee, that by this meanes he might deliuer thee from the Curse of the lawe.

Ye see then with what an Apostolike spirite Paule handleth this argument of the Blessing and of the Curse, whilest he not onely maketh Christ subiect to ỳ Curse, but sayth also that he is made a Curse. So in the. 2. Corrin. 5. he calleth him Sinne, when he sayth: He hath made him to be Sinne for vs, vvhich knevv no sinne, that vve shoulde be made the righteousnes of God in him. And although these sentences may be well expounded after this maner: Christ is made a Curse, that is to say, a sacrifice for the Curse: and Sinne, ỳ is, a sacrifice for sinne, yet in my iudgement it is better to keepe the proper signification of the wordes, because there is a greater force and vehemencie therin. For when a sinner cometh to the knowledge of him selfe in deede, he feeleth not onely that he is miserable, but misery it selfe: not onely that he is a sinner & is accursed, but euen sinne and malediction it selfe. For it is in deede a great matter to beare sinne, the wrath of God, malediction and death. Wherefore that man which hath a true feeling of these things (as Christ did truely & effectually feele them for all mankinde) is made euen sinne, death, and malediction it selfe.

2. Cor. 5. 21.

Christ is made a Curse and sinne for vs.

Paule therefore handleth this place with a true Apostolicall spirite. There is neither Sophister, nor Lawyer, nor Iew, nor Anabaptist, nor any other that speaketh as he doeth. For who durst alleage this place out of Moises: Accursed is euery one that hangeth on tree, and applie it vnto Christ? Like as Paule then applied this sentence to Christ, euen so may we apply vnto Christe, not onely that whole. 27. chap. of Deuteronomie, but also may gather all ỳ Curses of Moises lawe together, and expound the same of Christ. For as Christ is innocent in this generall lawe, touching his owne person, so is he also in all the rest. And as he is giltie in this generall lawe in that he is made a Curse for vs, and is hanged vpon the crosse as a wicked man, a blasphemer, a murtherer & a traitour: euen so is he also giltie in all others. For all the Curses of the law are heaped together and laide vpon him, and therfore he did beare and suffer them in his owne body for vs. He was therfore not onely accursed, but was also made a Curse for vs.

All the curses of the lavve be laid vpon Christ.

This is rightly and after a true Apostolicall manner to interprete the Scriptures. For a man is not able to speake after this manner without the holy Ghost: that is to say, to comprehend the whole lawe in this one saying: Christ is made a Curse for vs, and lay the same altogether

together vpon Christe: and contrariwise to comprehend all the promises of the Scripture, and say, that they are all at once fulfilled in Christ. Wherfore this is in deede an Apostolike and inuincible argument, not taken out of one place of the lawe, but out of the whole lawe: which Paule also vseth as a sure ground.

This is a most sure argumẽt taken out of the vvhole lavve.

Here we may see with what diligence Paule read the holy Scriptures, and howe exactly he wayed euery worde of this place: In thy seede shall all the nations of the earth be blessed. First, out of this worde Blessing. &c. he gathereth this argument: If blessing shall be geuen vnto all nations, then are all nations vnder the Curse, yea the Iewes also, who haue the lawe. And he alleageth a testimonie of the Scripture, wherby he proueth that all the Iewes which are vnder the lawe, are vnder the Curse: For Cursed is euery one vvhich abideth not in all the things that are vvritten in this booke.

Paule diligently vvayeth this sentence of Genesis: In thy seede. &c.

Moreouer, he diligently wayeth this clause: All nations. Out of the which he gathereth thus: that the Blessing belongeth not onely to the Iewes, but also to all the nations of the whole world. Seing then it belongeth to all nations, it is impossible that it should be obtained through the lawe of Moises, for as much as there was no nation ẏ had the law, but onely the Iewes. And although they had the law, yet were they so farre of from obtaining the Blessing through it, that the more they indeuoured to accomplish it, the more they were subiecte to the Curse of the lawe. Wherfore there must needes be an other righteousnes which must be farre more excellent then the righteousnes of the law, through which, not onely the Iewes, but also all nations throughout the whole world, must obtaine the Blessing.

All nations.

The Ievves attained not to righteousnes through the lavve. Rom. 10.

Finally, these words: In thy Seede, he expoundeth after this maner, that a certaine man should issue out of the seede of Abraham, that is to say, Christ, through whom the Blessing should come afterwards vpon all nations. Seing therfore it was Christe that should blesse all nations, it was he also that should take away ẏ Curse from them. But he could not take it away by the law, for by the lawe it is more & more encreased. What did he then? He ioyned himself to the companie of ẏ accursed, taking vnto him their flesh and their bloud, and so set him self for a Mediator betwene God and men, saying: Although I be flesh and bloud, and now dwell among the accursed, yet notwithstanding I am that Blessed one through whom all men must be blessed. So in one person he ioyned God and man together, and being vnited vnto vs which were accursed, he was made a Curse for vs, & hid his Blessing in our

In thy seede.

Christ became accursed, that he might blesse all nations.

Hovv the nations vvere deliuered frõ the Curse.

In one person Christ ioyneth God and mã togethes.

sinne,

ſinne, in our death, and in our Curſe, which condemned him and put him to death. But becauſe he was the Sonne of God, he coulde not be holden of them, but ouercame them, led them captiue and triumphed ouer them: and whatſoeuer did hang vpon fleſh, which for our ſake he tooke vpon him, he caried it with him. Wherefore all they that cleaue vnto this fleſh, are bleſſed and deliuered from the Curſe, that is, from ſinne, and euerlaſting death.

Hypocrites are offended at the doctrin of the goſpell.

They that vnderſtand not this benefite of Chriſt (wherof the goſpell ſpecially intreateth) and knowe not an other righteouſnes beſides the righteouſnes of the lawe, when they heare that the workes of the lawe are not neceſſary to ſaluation, but that men doe obtaine the ſame by onely hearing and beleuing that Chriſte the Sonne of God hath taken vpon him our fleſh and ioyned him ſelfe to the accurſed, to the ende that all natiõs might be bleſſed, they (I ſay) are offended: for all this they vnderſtand nothing, or elſe they vnderſtand it carnally. For their mindes are occupied with other cogitations & fantaſtical imaginatiõs: therfore theſe things ſeeme vnto them ſtraũge matters. Yea euen vnto vs which haue receaued the firſt fruites of the ſpirit, it is vnpoſſible to vnderſtãd theſe things perfectly: for they mightely fight againſt reaſon.

To conclude, all euils ſhould haue ouerwhelmed vs, as they ſhall ouerwhelme the wicked for euer. But Chriſt being made for vs a trãſgreſſor of all lawes, giltie of all our malediction, our ſinnes, and al our euils, cometh as Mediatour betwene, embracing vs wicked and damnable ſinners. He tooke vpon him and bare all our euils, which ſhould haue oppreſſed and tormented vs for euer: and theſe caſte him downe for a while, and ranne ouer his head like water, as the Prophet in the perſon of Chriſt complaineth when he ſayth: Thy indignation ſore preſſeth me, and thou haſt vexed me vvith all thy ſtormes. Again: Thine indignations haue gone ouer me, and thy terrours haue troubled me. By this meanes we being deliuered from theſe euerlaſting terrours and anguiſh through Chriſte, ſhall enioy an euerlaſting and inestimable peace and felicitie, ſo that we beleue this.

Pſa. 88. 15. 16.

The true myſteries.

The Fathers of the old Teſtament reioyced more of the benefite of Chriſt then vve doe.

These are the reuerend myſteries and ſecretes, which Moiſes alſo ſomwhat darkly in ſome places did forſhew: which alſo the Prophets & Apoſtles did know, & did deliuer to their poſteritie. Of which thing to come, the Saincts of the old Teſtament reioyced more, then we doe for the ſame already exhibited vnto vs. In deede we do acknowledge þ this knowledg of Chriſt & of the righteouſnes of faith, is an inestimable treaſure: but we conceaue not therby ſuch a ful ioy of ſpirite, as the

Pro-

prophets and Apostles did. Hereof it cometh, that they (and specially Paule) so plentifully set forth and so diligently taught the Article of Justification. For this is the proper office of an Apostle, to set forth the glory and benefit of Christ, and thereby to raise vp and to comfort troubled and afflicted consciences. The proper office of Apostles.

Verse. 14. That the blessing of Abraham might come vpon the Gentiles through Christ Iesus.

Paule hath alwayes this place before his eyes: In thy seede &c. For ẏ Blessing promised vnto Abraham, could not come vpon ẏ Gentiles, but onely by Christ the seede of Abraham: and that by this meanes: to witte, ẏ it behoued him to be made a Curse, ẏ this promise made vnto Abraham: In thy seede shall all nations be blessed, might so be fulfilled. Therfore by no other meanes could this be done ẏ is here promised, but that Iesus Christ must needes become a Curse, and ioyne himselfe to those that were accursed, that so he might take away the Curse from them, and through his Blessing might bring vnto them righteousnes and life. And here marke (as I haue also forewarned you) that this word Blessing is not in vaine, as the Iewes dreame, who expoũd it to be but a salutation by word of mouth or by writing. But Paule entreateth here of sinne and righteousnes, of death and life before God. He speaketh therefore of inestimable and incomprehensible things, when he sayth: that the Blessing of Abraham might come vpon the Gentiles through Iesus Christ. The gift geuen vnto the Gentiles by Christe. The worde Blessing.

Ye see moreouer what merits we bring, & by what meanes we obtain this Blessing. This is ẏ merite of Congruence & worthines, these are the works preparatiue wherby we obtain this righteousnes, ẏ Christ Iesus was made a Curse for vs. For we are ignorant of God, enemies of God, dead in sinne, & accursed: and what is our desert then? What can he deserue ẏ is accursed, ignorãt of God, dead in sinnes, and subiect to the wrath & iudgement of God? When the Pope excõmunicateth a man, whatsoeuer he doth, is counted accursed. How much more then may we say, ẏ he is accursed before God (as all we are before we know Christ) which doth nothing else but cursed things? Wherefore there is no other way to auoide ẏ Curse, but to beleue, and with assured confidẽce to say: Thou Christ art my sinne & my Curse, or rather I am thy sinne, thy Curse, thy death, thy wrath of God, thy hell: and contrariwise, thou arte my righteousnes, my Blessing, my life, my grace of God, and my heauen. For the text sayeth plainely: Christ is made a Curse for vs. Therefore we are the cause that he was made a Curse: Our desert vvherby vve obtaine the Blessing. The vvay hovv to escape the Curse.

nay rather we are his Curse.

This is an excellent place, & full of spiritual consolation, & albeit it satisfie not ỳ blind & hard harted Iewes, yet it satisfieth vs that are baptised, and haue receaued this doctrine, and concludeth most mightely, ỳ we are blessed through the Curse, the sinne, & the death of Christ, ỳ is to say, we are iustified and quickned vnto life. So long as sinne, death and ỳ Curse do abide in vs, sinne terrifieth, death killeth, and the Curse condemneth vs. But when these are translated and laid vpon Christes backe, then are these euils made his owne, and his good thinges are made ours. Let vs therefore learne in all tentations to translate sinne, death, the Curse and all euils which oppresse vs, from our selues vnto Christ, and againe, from him vnto our selues, righteousnes, mercy, life and blessing. For he beareth all our euils vpon him. God the father cast the iniquities of vs all, as Esay the Prophet saith, vpon him: And he hath taken them vpon him willingly, for he was not giltie. But this he did, that he might fulfill the will of his father, by the which we are made holy for euer.

Our sinnes are cast vpon Christ and his righteousnes is geuen vnto vs.

The mercy of God towards sinners vnspeakeable.

This is that infinite and vnmeasurable mercy of God, which Paule would gladly amplifie with all eloquence and plentie of wordes, but the slender capacitie of mans heart can not comprehende, and much lesse vtter, that vnsearchable deapth and burning zeale of Gods loue towards vs. And verely the inestimable greatnes of Gods mercy, not only engendreth an hardnes to beleue, but also incredulitie it selfe. For I doe not onely heare that almightie God the creatour and maker of all things is good and merciful, but also that the same high soueregne Maiestie was so careful for me a damnable sinner, a child of wrath and of euerlasting death, that he spared not his owne deare Sonne, but deliuered him to a most opprobrious and shamefull death, that he hāging betwene two theeues, might be made a Curse and sinne for me a cursed sinner, that I might be made blessed: that is to say, the childe and heire of God. Who can sufficiently praise and magnify this exceeding great goodnes of God? Not all the Angels in heauen. Therfore the doctrine of the Gospell the booke of God, speaketh of farre other matters then any booke of policie or philosophie, yea or ỳ booke of Moses himselfe: to wit, of the vnspeakeable and most diuine giftes of God, which farre passe the capacitie and vnderstanding both of men and Angels.

The greatnes of Gods mercy is so exceeding, that it can scant be beleued.

Of what things the Gospell entreateth.

Verse. 14. That we might receaue the promise of the spirite through faith.

This

This is a phrase of the Hebrewes: The promise of the spirite: that is to say, the spirite promised. Now, the spirite is freedom from ẏ law, sinne, death, the Curse, hel, and from the wrath and iudgement of God. Here is no merite or worthines of ours, but a free promise and a gifte geuen through the Seede of Abraham, that we may be free from all euils, and obtaine all good things whatsoeuer. And this libertye & gift of the spirite, we receiue not by any other merites then by Faith alone. For that onely taketh holde of the promise of God, as Paule plainly sayth in this place: that vve might receaue the promise of the spirite, not by vvorkes, but by Faith. The promise of the spirite. The nature of Faith. *Verse. 14.*

This is in deede a sweete and a true Apostolike doctrine, which sheweth ẏ those things are fulfilled for vs, & now geuen to vs, which many Prophets & Kings desired to see & to heare. And such like places as this one is, were gathered together out of diuers sayings of the Prophets, which forsaw long before in spirite, ẏ all things should be chaūged, repaired, and gouerned by this man Christe. Therfore the Iewes hauing the law of God, did notwithstanding besides that law, looke for Christ. None of the Prophets or gouernours of the people of God, did make any new lawe, but Elias, Samuel, Dauid, & all the other Prophets did abide vnder ẏ law of Moses: they did not appoint any new tables, or a new kingdom & priesthode: for that new chaunge of the kingly priesthoode of the law & ẏ worship, was referred & kept to him only of whom Moises had prophesied longe before: The Lord thy God shal raise vp a Prophet vnto thee of thine owne nation, and from among thy brethren: Him shalt thou heare. As if he should say: Thou shalt heare him onely, and none besides him. VVhat maner of doctrine the Apostolicall doctrine is. The chaunge of things reserued to Christ alone.

This the Fathers well vnderstode, for none could teach greater and higher poynts then Moises him selfe, who made excellent lawes of high and great matters, as are the ten commaundemēts, especially the first commaundement: I am the Lord thy God: Thou shalt haue no other Gods but me: Thou shalt loue the Lord thy God vvith all thy heart &c. This law concerning the loue of God, doth comprehend the very Angels also. Therfore it is the headspring of all diuine wisedom. And yet was it necessary notwithstanding, that an other teacher should come, that is to say, Christ, which should bring & teach an other thing farre passing these excellent lawes: to witte, grace and remission of sinnes. This is therfore a mightie text. For in this short sentence: That vve might receaue the promise of the spirite by faith, Paule poureth out at once what so euer he was able to say. Therfore when he can goe *Exod. 20.* The first commaundement the spring of all the vvisedom of God.

no further (for he could not vtter any greater or more excellent thing), he breaketh of, and here he stayeth.

Verse. 15. Brethern, I speake according to man: Though it be but a mans couenaunt vvhen it is confirmed, yet no man doth abrogate it, or addeth any thing therto.

After this principall & inuincible argument Paule addeth an other grounded vpon ỳ similitude of a mans Testament: which semeth to be very weake, and such as the Apostle ought not to vse for the confirmation of a matter of so great importance. For in high and waighty matters, we ought to confirme earthly things by diuine things, & not diuine and heauenly things by earthly and worldly things. And in deede it is true ỳ these arguments of all other are most weake, when we goe about to proue and confirme heauenly matters w̄ earthly and corrupt-tible things as Scotus is wont to doe. A man (sayth he) is able to loue God aboue all things; for he loueth him self aboue all things: therfore much more is he able to loue God aboue all things. For a good thing the greater it is, the more it is to be loued. And hereof he inferreth that a man is able, *ex puris naturalibus*: that is to say, euen of his owne pure natural strength, easily to fulfil that high commaundement: Thou shalt loue the Lord thy God vvith all thy heart. &c. For (sayth he) a man is able to loue ỳ least good thing aboue all thīgs: yea he setteth at naught his life (of all other things most deare vnto him) for a litle vile money: Therfore he can much more doe it for Gods cause.

Humaine things must be confirmed by diuine things, and not contrari-vvise diuine things by humaine things.

Ye haue oftentimes heard of me, ỳ ciuill ordinances are of God: for God hath ordained them and alloweth them, as he doth ỳ Sunne, the Moone, & other creatures. Therfore an argument taken of the ordinance or of the creatures of God, is good, so ỳ we vse the same rightly. So the Prophets haue very often vsed similitudes and comparisons taken of creatures, calling Christ the Sunne, the Church the Moone, the preachers & teachers of the word the Starres. Also there are many similitudes in the Prophets, of trees, thornes, flowers, and frutes of the earth. The new Testament likewise is full of such similitudes. Therfore where Gods ordinãce is in the creature, there may an argument be wel borrowed and applied to diuine and heauenly things.

An argument taken from Gods creatures holdeth.

The often vse of similitudes in the holy scriptures.

So our Sauiour Christ in Mat. 7. argueth frō earthly thīgs to heauēly things, whē he sayth: If ye then vvhich are euil cā geue to your children good gifts, hovv much more shall your Father vvhich is in heauē geue good things to them that aske him? Likewise Paule: We must

Math. 7. 11.

obey

obey men: therfore much more must we obey God. Ieremie also in the 53. chap: The Rhecabites obeyed their Father: how much more ought ye to haue obeyed me? Now, these things are appointed of God, and are his ordinaunces, that Fathers should geue vnto their children, & that children should obey their parents. Therfore such maner of arguments are good when they are grounded vpon ẏ ordinaūce of God. But if they be taken from mens corrupt affections, they are naught. Such is the argument of Scotus: I loue the lesser good thing, therfore I loue the greater more. I deny the consequence. For my louing is not Gods ordinaunce, but a deuillish corruption. In deede it should be so, that I louing my selfe or an other creature, should much more loue God the creatour: but it is not so. For the loue wherwith I loue my selfe, is corrupt and against God.

Rom. 13. Ierem. 35. 16.

VVhen arguing from humaine things is of force.

VVhen it is not of force.

Our loue is corrupted.

This I say lest any man should cauill ẏ an argument taken of corruptible things, & applied to diuine and spirituall matters, is nothing worth. For this argument (as I haue sayd) is strōg enough, so that we ground the same vpon the ordinaunce of God, as we see in this argumēt which we haue in hand. For ẏ ciuil law which is an ordinaunce of God, sayth ẏ it is not lawfull to breake or to chaunge the testament of a man. Yea it commaundeth that the last will or testament of a man be straitly kept: For that it is one of the holiest & most laudable customes ẏ are among men. Now therefore vppon this custome of mans Testament Paule argueth after this maner: How cometh it to passe that mā is obeyed and not God? Political and ciuill ordinaūces, as concerning Testaments and other things, are diligently kept. There nothing is chaūged, nothing is added or taken away. But the Testament of God is chaunged: that is to say, his promise concerning the spiritual Blessing, that is, concerning heauenly and euerlasting things, which the whole world ought not onely to receaue with great zeale and affection: but also ought most religiously to reuerence and honour. This perswadeth vehemently, when we so argue from the examples and lawes of men. Therfore he sayth: I speake after the maner of men: that is to say, I bring vnto you a similitude taken of the custome and maner of men. As if he should say: The testaments of men and such other corruptible things are streitly executed, and that which the lawe commaundeth is diligently obserued and kept. For when a man maketh his last wil, bequeathing his lands and goods to his heires and therupon dieth, this last wil is confirmed and ratified by the death of the Testator, so ẏ nothing may nowe be either added to it, or taken from it, according to all

The testament of a mā is not chaunged.

Gods Testament is chaūged.

A Testament or last vvill is confirmed by the death of him that maketh it.

law & equitie. Now, if a mãs will be kept vp so great fidelity, ẏ nothig is added to it or taken from it after his death: how much more ought the last Will of God to be faithfully kept, which he promised and gaue vnto Abraham and his seede after him? For when Christ died, then was it confirmed in him, and after his death the writing of his last Testament was opened: that is to say, ẏ promised Blessing of Abraham was preached amonge all nations dispersed throughout the whole world. This was ẏ last Will and Testament of God the great Testatour confirmed by the death of Christ: therfore no man ought to chaunge it or to adde any thing to it, as they that teach the law and mans traditions doe. For they say, vnlesse thou be circumcised, kepe the law do, many workes, & suffer many things, thou cãst not be saued. This is not the last Will or Testament of God. For he said not vnto Abraham: if thou doe this or that, thou shalt obtaine the Blessing: or they ẏ be circumcised & keepe the law shall obtaine the same: but he saith, In thy seede shall all the nations of the earth be blessed. As if he should say: I of meere mercye doe promise vnto thee, ẏ Christ shall come of thy seede, who shall bring the Blessing vpon all nations oppressed with sinne and death: that is to say, which shall deliuer the nations from the euerlasting Curse: to wit, from sinne & death, receauig this promise by faith: In thy seede &c Wherefore, euen as the false Apostles were in time past, so are all the Papistes and Iusticiaries at this day peruerters and destroyers, not of mans Testament (because they are forbidden by ẏ law): but of Gods Testamẽt, whom they feare nothing at all, although he be a consuming fier. For such is ẏ nature of all hypocrites, that they will obserue mans law exactely: but the lawes of God they doe despise, and most wickedly transgresse. But the time shall come when they shall beare an horrible iudgement, and shall feele what it is to contemne and peruerte the Testament of God. This argument then grounded vpon the ordinaũce of God, is strong enough.

The Testamẽt of God ought to be kept vvith greater fidelitie then mans Testament.

The Testamẽt or last VVill of God.

VVho are the destroyers of Gods Testament.

The nature of hypocrites.

Verse. 16. Novv to Abraham and his seede vvere the promises made. He saith not: And to the Seedes, as speaking of many: but and to thy Seede, as of one vvhich is Christ.

Here by a newe name he calleth the promises of God made vnto Abraham concerninge Christe that shoulde bringe the Blessinge vnto all nations, a Testament. And in deede the promise is nothinge elle but a Testament, not yet reuealed, but sealed vppe. Nowe, a

Paule calleth the promise a Testament.

Testament

Testament is not a lawe, but a donation or free giste. For heires looke not for lawes, exactions, or any burdens to be laide vpon them by the Testament, but they looke for the inheritaunce confirmed thereby.

First of all therefore he expoundeth the wordes: Afterwardes he applieth the similitude, and standeth vpon this worde Seede. There were no lawes geuen vnto Abraham (saith he), but a Testament was made and deliuered vnto him: that is to say, the promises were pronounced vnto him as touching the spirituall Blessing: therefore somewhat was promised and geuen vnto him. If then the Testament of a man be kept, why shoulde not rather the Testament of God be kept? whereof the Testament of man is but a shadowe? Againe, if we will keepe the signes, why doe we not rather keepe the things which they signifie?

The Testamẽt of man is a shadowe of Gods Testament.

Now, the promises are made vnto him, not in all the Iewes, or in many Seedes, but in one Seede, which is Christ. The Iewes will not receaue this interpretation of Paule: For they say, that the singular number is here put for the plurall, one for many. But we gladly receaue this meaning and interpretation of Paule, who oftentimes repeteth this worde Seede, and expoundeth this Seede to be Christ: and this he doth with a true Apostolicall spirite. Let the Iewes deny it as much as they will: we notwithstanding haue argumentes stronge enough, which Paule hath before rehersed, which also confirme this thinge, and they can not deny them. Hitherto, as touching the similitude of Gods ordinaunce, that is to say: of mans Testament. Now he expoundeth and amplifieth the same.

Christ the *Seede* promised to Abraham.

Verse. 17. And this I say, that the lavv vvhich vvas .430. yeares after, can not disanull the couenaunte that vvas confirmed before of God in respect of Christ, that it should make the promise of none effect.

Here the Iewes might obiect, that God was not onely content to geue promises to Abraham, but also after .430. yeares he made the law. God therefore mistrusting his owne promises, as vnsufficient to iustifie, added thereto a better thinge: that is to say, the law, to the end that when the same, as a better successor, was come, not the idle but the doers of the law might be made righteous thereby. The law therefore which followed the promise, did abrogate the promise. Such euasions and starting holes the Iewes seeke out.

An obiectiõ of the Iewes.

Paule confuteth the obiection of the Iewes.

To this cauillation Paule answereth very well and to the purpose, and strongly confuteth the same. The law (saith he) was geuen 430. yeares after the promise was made: In thy Seede &c. and it could not make the promise voide and vnprofitable. For the promise is the Testament of God, confirmed by God himselfe in Christ so many yeares before the law. Now, that which God once hath promised and confirmed, he calleth not backe againe, but it remaineth ratified and sure for euer.

VVhy the lavv is added to the promise.

Why then was the law added? Indeede it was deliuered so many ages after to the posteritie of Abraham, not to ẏ end he might through it obtaine the Blessing (for it is the office of the law to bring mẽ vnder the Curse, and not to blesse): but that there might be in the world a certaine people, which might haue the word and testimonie of Christ, out of the which, Christ also according to the flesh, might be borne: And that men being kept and shut vp vnder the lawe, might sigh and grone for their deliueraunce through ẏ Seede of Abraham, which is Christ: which onely should and could blesse, that is to say, deliuer all nations from sinne and euerlasting death. Moreouer, the ceremonies commaũded in the lawe, did foreshadowe Christ. Wherefore the promise was not abolished either by the law, or by the ceremonies of the law: but rather by the same, as by certaine seales, it was for a time confirmed, vntill the letters themselues or the writing of the Testament (to wit, the promise) might be opened and by the preaching of the Gospell might be spread abroad among all nations.

The letters he calleth the vvritten vvill or Testament.

The promise is confirmed by the lavve: therefore not abolished.

But let vs suffer the law and the promise to encounter together, and then shall we see which of them is the stronger: that is to say, whether the promise be able to abolish the lawe, or the lawe the promise. If the law abolish the promise, then it followeth, that we by our workes make God a lier and his promise of none effect. For if the law doe iustifie vs and deliuer vs from sinne and death, and consequently our workes and our owne strength performing the lawe, then the promise made to Abraham is vtterly voide and vnprofitable, and so consequently God is a lier and a dissembler. For when he which promiseth will not performe his promise, but maketh it of none effect, what doth he els but shew himselfe to be a lier and a dissembler? But it is impossible that the lawe should make God a lier, or that our workes should make the promise void, nay rather it must needes be firme & stable for euer (for God promiseth not in vaine) although we were able to keepe and fulfil the lawe. And let vs admitte that all men were as holy as Angels, so

VVhat discommoditie should follovve if the lavve should abolish the promise.

that

that they should not neede the promise (which notwithstanding is impossible): yet must we thinke that the same promise abideth most sure and certaine: or else God should be found a lier, which either hath promised in vaine, or else wil not or can not performe his promises. Therfore, like as the promise was before the lawe, so is it farre more excellent then the lawe.

And God did excellently well in that he gaue the promise so long before the law. Which he did of purpose and to this ende, that it should not be sayd, that righteousnes was geuen through the lawe, and not through the promise. For if he would that we should haue ben iustified by the lawe, then would he haue geuen the law. 430. yeares before the promise, or else together with the promise. But nowe at the first he speaketh not a worde as concerning the lawe, but at the length after 430. yeares he geueth the lawe. In the meane while, all that time he speaketh onely of his promises. Therfore the Blessing and free gift of righteousnes came before the lawe through the promise: The promise therfore is farre more excellent then the lawe. And so the law doth not abolish the promise, but Faith in the promise (whereby the beleuers euen before Christes time were saued) which is now published by the Gospell throughout the whole world, destroyeth the law, so that it can not encrease sinne any more, terrifie sinners, or bring them into desperation, laying hold vpon the promise through Faith.

The lavv doth not abrogate the promise, but Faith laying hold vpon the promise, doth abrogate the lavv.

And in this also lieth a certaine vehemencie specially to be noted, that he expressely setteth downe the number of. 430. yeares. As if he would say: Cõsider with your selues how long it was betwene the promise geuen, and the lawe. It is plaine that Abraham receaued the promise a long time before the lawe. For the lawe was geuen to the people of Israel. 430. yeares after. And this is an inuincible argument gathered and grounded vpon a certaine time. And he speaketh not here of the lawe in generall, but onely of the written lawe. As if he would say: God could not then haue regarde to the Ceremonies and workes of the law, and geue righteousnes to the obseruers thereof. For as yet the lawe was not geuen, which commaundeth ceremonies, requireth workes, and promiseth life to those that obserue them, saying: The man that shall doe these things, shall liue in them. And although it promise such things, yet it followeth not therfore that we obtaine these promises: For it sayeth plainly: The mã that shal do these things. &c. Now, it is certaine that no man can doe them. Moreouer, Paule sayth that the lawe can not abolish the promise: therefore that promise made

The vvritten lavve.

vnto Abraham. 430. yeares before the law, remaineth firme and constant. And that the matter may be better vnderstand, I will declare the same by a similitude. If a rich man, not constrained, but of his owne good will, should adopte one to be his sonne, whom he knoweth not, and to whom he oweth nothing, and should appoynt him to be the heire of all his lands and goods, & certaine yeres after that he hath bestowed this benefite vpon him, he should lay vpon him a law to do this or that: he cã not now say that he hath deserued this benefite by his owne workes, seeing that many yeres before, he asking nothing, had receaued the same freely and of mere fauour: So, God could not respect our workes and desertes going before righteousnes: for the promise and the gift of the holy Ghost was. 430. yeares before the lawe.

A Similitude.

Hereby it appeareth that Abraham obteined not righteousnes before God through the lawe. For there was yet no law. If there were yet no lawe, then was there neither worke nor merite. What then? Nothing else but the mere promise. This promise Abraham beleued, and it was counted to him for righteousnes. By the selfe same meanes then that the father obteined this promise, the children doe also obteine it and holde it. So say we also at this day: Our sinnes were purged by the death of Christ aboue a thousand and fiue hundreth yeres agoe, when there were yet no religious Orders, no Canon or rule of Penance, no merites of congruence and worthines. We can not nowe therfore begin to abolish the same by our owne workes and merites.

Abrahã was not made righteous by the lavve, for vvhen he liued, ther vvas no lavve.

Thus Paule gathereth arguments of similitudes, of a certaine time, and of persons, so sure & strong on euery side that no man can deny them. Let vs therfore arme and fortifie our consciences with such like arguments: For it helpeth vs exceedingly, to haue them alwayes ready in tentations. For they lead vs from the lawe and workes, to the promise and to faith: from wrath to grace: from sinne to righteousnes, and from death to life. Therfore these two things (as I doe often repeate): to witte, the lawe and the promise must be diligently distinguished. For in time, in place, and in person, and generally in all other circumstances they are separate as farre asunder as heauen and earth, the beginning of the world and the later ende. In deede they are neare neighbours, for they are ioyned together in one man or in one soule: but in the inward affection & as touching their office, they ought to be separate farre asonder: so that the lawe may haue dominion ouer the flesh, and the promise may sweetely and comfortably raigne in the conscience. When thou hast thus appoynted vnto them both their own

VVhat maner of arguments Paule vseth.

The lavv and the promise must be distinguished.

proper

proper place, then thou walkest safely betwene them both in the heauen of the promise, and in the earth of the lawe. In spirite thou walkest in the Paradise of grace and peace: In the flesh thou walkest in the earth of workes and of the crosse. And nowe the troubles which the flesh is compelled to beare, shall not be hard vnto thee, because of the sweetenes of the promise, which comforteth and reioyceth the hart exceedingly. But now, if thou confound and mingle these two together, and place the lawe in the conscience, and the promise of libertie in the flesh, then thou makest a confusion, (such as was in Poperie): so that thou shalt not knowe what the lawe, what the promise, what sinne, or what righteousnes is.

Both the lavv and the promise must haue their ovvne proper places appoynted vnto them.

VVhat incommodities follovve of the mingling of the lavve and the promise together.

Wherfore if thou wilt diuide the worde of truth aright, thou must put a great difference betwene the promise and the lawe as touching the inward affections and whole practise of life. It is not for naught that Paule prosecuteth this argument so diligently. For he forsawe in spirite that this mischiefe should creepe into the Church, that the word of God should be confounded: that is to say, that the promise should be mingled with the lawe, and so the promise should be vterly lost. For when the promise is mingled with the lawe, it is nowe made nothing else but the very lawe. Therefore accustome thy selfe to separate the promise and the law asunder, euen in respect of time, that when the lawe cometh and accuseth thy conscience, thou mayest say: Lady lawe, thou comest not in season, for thou comest to soone. Tarry yet vntil. 430. yeres be expired, and when they are past, then come and spare not. But if thou come then, yet shalt thou come to late. For then hath the promise preuented thee. 430. yeres: to the which I assent and sweetely repose my selfe in the same. Therefore I haue nothing to doe with thee: I heare thee not. For nowe I liue with the beleuing Abraham: or rather since Christe is nowe reuealed and geuen vnto me, I liue in him: who is my righteousnes, who also hath abolished thee, O lawe. And thus let Christe be alwayes before thine eyes, as a certaine Summarie of all argumēts for the defence of Faith, against the righteousnes of the flesh, against the lawe, and against all workes and merites what so euer.

The promise must not be confounded vvith the lavve.

Hetherto I haue rehersed almost all, but specially the principall arguments which the Apostle Paule handleth in this Epistle for the confirmation of this Doctrine of Iustification. Among which, the argument as touching the promise made vnto Abraham and to the other Fathers, is the waighties and of greatest efficacie: which Paule doth

The argument touching the promise.

chiefly prosecute both here and in the Epistle to the Romaines: the wordes wherof he diligently wayeth: and moreouer intreateth both of the times and persons. Also he standeth vpon this worde Seede, applying the same vnto Christe. Finally, he declareth by the contrary what the lawe worketh: namely that it holdeth men vnder the Curse. And thus he fortifieth the Article of Christian righteousnes w̄ strong and mighty arguments. On the other side, he ouerthroweth the arguments of the false apostles which they vsed in defence of the righteousnes of the lawe, and he turneth them vpon their owne heades: That is to say, wheras they contended that righteousnes and life is obtained by the lawe, Paule sheweth that they worke nothing but malediction and death in vs. Ye contend (sayth he) that the law is necessary to saluation. Haue ye not read, that it sayeth: He that shall doe these things shall liue in them? Now, who is he that doth performe or accomplish them? No man liuing. Therfore, as many as are of the vvorkes of the lavve are vnder the Curse. And againe, in another place: The sting of death is sinne, and the strength of sinne is the lavve. Now followeth the conclusion of all these arguments.

The office of the lavve.

Galat.3.10.

Galat.3.10.

1.Cor.15.56.

Verse.18. For if the inheritaunce be of the lavve, it is no more by the promise.&c.

Verse.14. So he sayth in the.4.to the Romaines: For if they vvhich be of the lavve be heires, then is Faith but vaine, and the promise of none effect. And it can not other wise be: for this distinction is plaine, that the law is a thing farre differing from the promise. Yea naturall reason, although it be neuer so blind, is compelled to cōfesse, that it is one thing to promise, and an other thing to require: one thing to geue, and an other thing to take. The lawe doth require and exact of vs our workes: the promise of the Seede doth offer vnto vs the spiritual and euerlasting benefites of God, and that freely for Christes sake. Therefore we obtaine the inheritaunce or Blessing through the promise, and not through the lawe. For the promise sayeth: In thy seede shall all nations of the earth be blessed. Therfore he that hath the lawe, hath not enough, because he hath not yet the Blessing, without the which he is compelled to abide vnder the Curse. The lawe therfore can not iustifie because the Blessing is not ioyned vnto it. Moreouer, if the inheritaūce were of the law, then should God be found a lier, and ỹ promise should be in vaine. Again, if the law could obtaine the Blessing, why did God then

A difference betvvene the lavve, and the promise.

To promise and to require are distinct things.

The inheritaunce is geuē by the promise, and not by the lavve.

then make this promise: In thy Seede?&c. Why did he not rather say: Doe this and thou shalt receaue the Blessing? or else by keping of the law, thou maist deserue euerlasting life. This argument is grounded vpon contraries: The inheritaunce is geuen by the promise: therefore not by the lawe.

Verse. 18. But God gaue it vnto Abraham by promise.

It can not be denied, but that God before the law was, gaue vnto Abraham the inheritaunce or Blessing by the promise: that is to say, remission of sinnes, righteousnes, saluation, and euerlasting life, ỳ we should be sonnes & heires of God, and felow heires with Christe. For it is plainly sayd in Genesis: In thy seede shall all nations be blessed. There the Blessing is geuen frely without respect of ỳ law or workes. For God gaue ỳ inheritãce before Moises was borne, or before any mã had yet once thought of the law. Why vaũt ye then that righteousnes cometh by the law, seing that righteousnes, life, and saluation was geuen to your father Abraham wbout the lawe, yea before there was any lawe? He that is not moued with these things, is blind and obstinate. But this argument of the promise I haue before handled more largely, and therefore I will now but touch it by the way.

VVhat the Blessing is, vvhich is geuẽ vs through Christ.

Hitherto we haue heard the principal part of this Epistle. Now the Apostle goeth about to shew the vse and office of the lawe, adding certaine similitudes of the Scholemaster, and of the litle Heire: Also the allegorie of the two sonnes of Abraham, Isaacke and Ismael &c. Last of all he setteth forth certaine preceptes concerning maners.

Verse. 19. VVherfore then serueth the lavve?

When we teach ỳ a man is iustified wbout the law and workes, then doth this question necessarily folow: If ỳ law doe not iustifie, why then was it geuen? Also: Why doth God charge vs and burden vs with the lawe, if it doe not iustifie? What is the cause that we are so hardly exercised and vered wb it, if they which worke but one howre are made equal wb vs, which haue borne the heate & burden of the day? When as that grace is once published vnto vs which the Gospell setteth out, by and by ariseth this great murmuring: without the which the Gospell can not be preached. The Iewes had this opinion, that if they kepte the lawe, they should be iustified therby. Therefore when they heard that the Gospell was preached concerning Christ, who came into the world to saue, not the righteous, but sinners, & that they should goe be-

The murmuring of the Ievves against the doctrine of Paule, for the stablishig of faith. *Matth. 21. 15.*

foꝛe them into the kingdom of God, they were wonderfully offended, complaining that they had boꝛne the heauy yoke of the lawe so many yeares with great labour and toyle, and that they were miserably vexed and oppꝛessed with the tyꝛannie of the law, without any pꝛofit, yea rather to their great hurt: Againe, that the Gentiles who were Idolaters, obteined grace wbout any labour oꝛ trauell. So doe our Papists murmur at this day, saying: What hath it pꝛofited vs that we haue liued in a Cloister twentie, thirtie, oꝛ foꝛtie yeares: that we haue vowed chastitie, pouertie, obedience: that we haue sayd so many Psalters, and so many Canonical Houers, & so many Masses: that we haue so punished our bodies with fasting, pꝛayers, chastisements. &c. if a husband, a wife, a Pꝛince, a gouernour, a master, a scholer: if an hireling oꝛ a dꝛudge bearing sackes, if a wench sweeping the house shall not onely be made equall with vs, but also be accepted as better and moꝛe woꝛthy befoꝛe God then we?

The murmuring of the Papistes against the gospell.

This is therfoꝛe an hard question, wherewith reason is stricken dumme, and can not aunswere, but is greatly offended with it. Reason after a soꝛte vnderstandeth the righteousnes of the lawe, which also it teacheth and vꝛgeth, and imagineth that the doers of it are righteous: but it vnderstandeth not the office and ende of the law. Therfoꝛe when it heareth this sentence of Paule, which is straunge and vnknowne to the woꝛld: That the lavve vvas geuen for transgressions, thus it iudgeth: Paule abolisheth the lawe, foꝛ he sayth, that we are not iustified thꝛough it: Yea he is a blasphemer against God which gaue the lawe, whē he sayth: that the lavve vvas geuen for transgresions. Let vs liue therfoꝛe as Gentiles which haue no lawe. Yea, let vs sinne & abide in sinne, that grace may abounde: Also, let vs doe euill, that good may come therof. This happened to the Apostle Paule: and the selfe same happeneth at this day vnto vs. Foꝛ when the common people heare out of the Gospell, that righteousnes cometh by the mere grace of God thꝛough Faith onely, without the law and without woꝛkes, they gather by and by of it, as did the Iewes in times past: If the lawe doe not iustifie, then let vs woꝛke nothing: and surely they perfoꝛme this excellently well.

The iudgement of reason, concerning the doctrine of the Gospell, vvhich teacheth that the lavve vvas geuen for transgressiōs. *Galat. 3. 19. Rom. 3. 14. Rom. 6. 1. Rom. 3. 8.*

What should we then doe? This impietie doth in deede very much vexe vs, but we can not remedie it. Foꝛ when Chꝛiste pꝛeacheth, he must nedes heare, that he was a blasphemer and a seditious person: that is to say, that thꝛough his doctrine he deceaued men, and made them rebelles against Cæsar. The selfe same thing happened to Paule

Christ is iudged to be a blasphemer, and a seditious person.

and

and all the reſt of the Apoſtles. And what maruell is it if the woꝛld in like maner accuſe vs at this day? Let it accuſe vs, let it ſclaunder vs, let it perſecute vs and ſpare not: yet muſt not we therefoꝛe hold our peace, but ſpeake freely, to the ende that afflicted conſciences may be deliuered out of the ſnares of the Deuill. And we muſt not regarde the fooliſh and vngodly people in that they do abuſe our doctrine: foꝛ whether they haue a law oꝛ no lawe, they can not be reformed. But we muſt conſider how afflicted conſciences may be comfoꝛted, that they periſh not with the multitude. If we ſhould diſſemble and holde our peace, poꝛe afflicted conſciences ſhould haue no conſolation, which are ſo entangled and ſnared with mens lawes and traditiõs, that they can wind them ſelues out by no meanes.

As Paule therefoꝛe ſeeing ſome to ſet them ſelues againſt his doctrine, and others ſome to ſeeke the libertie of the fleſh and therby to be made woꝛſe, comfoꝛted him ſelfe after this ſoꝛt, that he was an Apoſtle of Ieſus Chꝛiſt ſent to pꝛeach the Faith of Gods elect, and ꝑ he muſt ſuffer all things foꝛ the elects ſake, to the end ꝑ they alſo might obtaine ſaluation: euen ſo we at this day do al things foꝛ the elects ſake, whom we know to be edified & comfoꝛted thꝛough our doctrine. But as foꝛ ꝑ dogges & ſwine (of whom the one ſoꝛt doth perſecute our doctrine, and the other ſoꝛt doth tread vnder foote ꝑ libertie which we haue in Chꝛiſt Ieſus) I am ſo offended with them, that in all my life foꝛ their ſakes I would not vtter ſo much as one woꝛd: but I would rather wiſh that theſe hogges, together with our aduerſaries the dogges, were yet ſtill ſubiect to the Popes tyꝛannie, rather then that the holy name of God ſhould be ſo blaſphemed and euill ſpoken of thꝛough them.

All things are to be done for the elects ſake

Dogges. Hogges.

Therfoꝛe, albeit not onely the fooliſh & ignoꝛant people, but they alſo which ſeeme in their owne conceits to be very wiſe, do argue after this ſoꝛt: If ꝑ law do not iuſtifie, then is it in vaine & vnpꝛofitable, yet is it not therfoꝛe true. Foꝛ like as this conſequence is nothing woꝛth: Money doth not iuſtifie oꝛ make a mã righteous, therfoꝛe it is vnpꝛofitable: the eyes do not iuſtifie, therfoꝛe they muſt be plucked out: the hands make not a mã righteous therfoꝛe they muſt be cut of: ſo is this naught alſo: The lawe dothe not iuſtify, therfoꝛe it is vnpꝛofitable: foꝛ we muſt attribute vnto euery thinge his pꝛoper effect and vſe. We doe not therfoꝛe deſtroy & condemne the lawe bicauſe we ſay ꝑ it doth not iuſtifie: but we anſwere otherwiſe to this queſtion: To vvhat end then ſerueth the lavv? then our aduerſaries doe, who doe wickedly and peruerſely counterfet an office & vſe of ꝑ law which belongeth not vnto it.

The lavv iuſtifieth not, therfore it is vnprofitable, is a naughtie conſequence.

Against this abuse and forged office of the lawe we dispute and aunswer with Paule, that the law doth not iustifie. But in so saying, we affirme not that the lawe is vnprofitable, as they doe by and by gather: If the law doe not iustifie (say they) then is it geuē in vaine. No not so. For it hath his proper office & vse, but not that which the aduersaries do imagin, namely, to make mē righteous: but it accuseth, terrifieth, and condemneth them. We say with Paule that the lawe is good, if a man doe rightly vse it: that is to say, if he vse the law as the law. If I geue vnto the lawe his proper definition, and keepe it within the compasse of his office and vse, it is an excellent thing: But if I translate it to an other vse, and attribute that vnto it which I should not, then doe I not onely peruert the law, but also the whole Scripture.

The proper office and vse of the lavve.

VVhen the lavve is good.

Therfore Paule fighteth here against those pestilent hypocrites, who could not abide this sentence: The lavve vvas added for transgresions. For they thinke that the office of the lawe is to iustifie. And this is the generall opinion of mans reason amōg the Sophisters, and throughout the whole world, that righteousnes is gotten through the workes of the lawe. And reason will by no meanes suffer this pernicious opinion to be wrested from it, because it vnderstandeth not the righteousnes of Faith. Hereof it cometh that the Papists both foolishly and wickedly do say: The Church hath the lawe of God, the traditions of the Fathers, the decrees of Councels: If it liue after them, it is holy. No man shal perswade these men, that when they keepe these things, they please not God, but prouoke his wrath. To conclude, they that trust in their owne righteousnes, thinke to pacifie the wrath of God by their wilworship and voluntary religion. Therefore this opinion of the righteousnes of the lawe is the sinke of all euils, and the sinne of sinnes of the whole world. For grosse sinnes and vices may be knowen and so amended, or else repressed by the punishment of the Magistrate. But this sinne, to witte, mannes opinion concerning his owne righteousnes, will not onely not be counted sinne, but also will be esteemed for an high religion and righteousnes. This pestilent sinne therefore is the most high and soueraigne power of the Deuill ouer the whole world, the very head of the Serpent, and the snare wherby the Deuill entangleth and holdeth all men captiue. For naturally all men haue this opinion, that they are made righteous by keeping of the lawe. Paule therefore, to the ende he might shewe the true office and vse of the lawe, and might roote out of mens heartes that false opinion concerning the righteousnes thereof, aunswereth to this obiec-

Al men do naturally iudge that the lavve doth iustifie.

Reason is ignoraunt of the righteousnes of faith.

The opinion of the righteousnes of the lavv most pernitious.

VVhat the great soueraigntie of the Deuill is throughout the vvhole vvorld.

obiection: Wherfore then serueth the lawe if it iustifie not? after this sorte: It was not geuen to make men righteous (sayth he) but,

Verse. 19. It vvas added because of transgressions.

As things are diuers and distinct: so the vses thereof are diuers and distinct: Therfore they may not be confounded. For if they be, there must needes be a confusion of the things also. A woman may not weare a mans apparel, nor a man a womans attire. Let a man doe the works that belong to a man, and a woman the works that belong to a womã. Let euery man doe that, which his vocation and office requireth. Let Pastors and Preachers teach the worde of God purely. Let Magistrates gouerne their subiectes, & let subiects obey their Magistrates. Let euery thing serue in his due place and order. Let the Sunne shine by day, the Moone and the Starres by night: let the sea geue fishes, the earth graine, the woodes wilde beastes and trees. &c. In like maner let not the lawe vsurpe the office and vse of an other: that is to say, of Justification: but let it leaue this onely to grace, to the promise, and to Faith. What is then the office of the lawe? Transgression, or else (as he sayth in another place), The lavve entred in, that sinne should abound. A goodly office forsoth. The lavve (sayth he) vvas added for transgressions: that is to say, it was added besides and after the promise, vntil Christ the Seede should come vnto whom it was promised.

As all things are distinct, so are the vses of things.

Euery creature serueth in his order and place.

The office of the lavve. *Rom. 5. 20*

Of the double vse of the lawe.

Here ye must vnderstand that there is a double vse of the law. One is Ciuill: For God hath ordained Ciuil lawes, yea all lawes to punish transgressions. Euery lawe then is geuen to restraine sinne. If it restraine sinne, then it maketh men righteous. No, nothing lesse. For in that I doe not kill, I doe not commit adulterie, I doe not steale, or in that I abstaine from other sinnes, I doe it not willingly or for the loue of vertue, but I feare the prison, the swoord, and the hangman. These do bridle and restraine me that I sinne not, as bondes & chaines restraine a Lion or a Beare, that he teare and deuoure not euery thing that he meeteth. Therfore the restraining from sinne is not righteousnes, but rather a signification of vnrighteousnes. For as a madde or a wild beast is bound lest he should destroy euery thing that he meeteth: euen so the lawe doth bridle a madde and furious man, that he sinne not after his

The vse of politike lavves.

An obiection.

All lavves are geuen to bridle transgressions.

owne lust. This restrainte sheweth plainly enough ꝑ they which haue neede of ꝑ law (as al they haue which are without Christ) are not righteous, but rather wicked & mad men, whom it is necessary by ꝑ bonds & ꝑisō of ꝑ law so to bridle ꝑ they sinne not. Therfore ꝑ law iustifieth not.

The first vse then of the law is, to bridle the wicked. For the Deuil raigneth throughout the whole world, and enforceth men to all kindes of horrible wickednes. Therefore God hath ordained Magistrates, parentes, Ministers, lawes, bonds, and all ciuill ordinaunces, that if they can doe no more, yet at ꝑ least they may binde the Deuils hands, ꝑ he rage not in his bondslaues after his owne lust. Like as therfore they that are possessed, in whom the Deuill mightely raigneth, are kept in bondes and chaines lest they should hurte other: euen so in the worlde, which is possessed of the Deuill and caried headlong into all kindes of wickednes, the Magistrate is present with his bondes and chaines: ꝑ is to say, with his lawes, binding his handes and feete that he runne not headlong into all mischiefe. And if he suffer not him selfe to be brideled after this sorte, then he loseth his head. This ciuill restrainte is very necessary and appointed of God, as wel for publike peace, as also for the preseruation of all thinges, but specially lest the course of the Gospell shoulde be hindered by the tumultes and seditions of wicked, outragious & proud mē. But Paule entreateth not here of this ciuil vse and office of the law. It is in deede very necessary, but it iustifieth not. For as a possessed or madde man is not therefore free from the snares of the Deuill or well in his minde, because he hath his handes and his feete bound and can do no hurt: euen so the world, although it be brideled by the law from outward wickednes and mischiefe, yet is it not therefore righteous, but still continueth wicked: yea this restrainte sheweth plainely that the world is wicked and outragious, stirred vp and enforced to all wickednes by his Prince the Deuill: for otherwise it neede not to be brideled by lawes that it should not sinne.

The power of the Deuil.

God hath ordayned Magistrates, parentes, lawes, &c. that sinnes might be bridoled.

An other vse of the law is diuine and spirituall, which is (as Paule saith) to encrease transgressions: that is to say, to reueale vnto a man his sinne, his blindnes, his misery, his impietie, ignorance, hatred and contempt of God, death, hel, the iudgment and deserued wrath of God. Of this vse the Apostle entreateth notably in the .7. to the Romaines. This is altogether vnknowne to hypocrites, to the popish Sophisters and Scholediuines, and to all that walke in the opinion of the righteousnes of the law, or of their owne righteousnes. But to the ende that God might bridle and beate downe this monster and this madde beaste

The spirituall vse of the lavv

The spirituall vse of the lavv vnknovven to reason.

(I meane the presumption of mans owne righteousnes and religion) which naturally maketh mē proud, and puffeth them vppe in such sort, that they thinke them selues thereby to please God highly: it behoued him to send some *Hercules which might set vppon this monster with all force and courage to ouerthrowe him, and vtterly to destroy him: that is to say, he was constrained to geue a lawe in Mount *Sina*, with so great Maiestie and with so terrible a shewe, that the whole multitude was astonished. Exod. 19. & 20.

*Hercules vvas a mighty Champion, vvhich slevvo the great monster Hydra (as the Poetes faine) vvhich had a hundred neckes vvith serpēts heads.

This, as it is the proper and the principall vse of the lawe: so is it very profitable and also most necessary. For if any be not a murtherer, an adulterer, a theefe, and outwardly refraine from sinne, as the Pharisey did which is mentioned in the Gospell, he would sweare (because he is possessed with the Deuill) that he is righteous, and therefore he conceaueth an opinion of righteousnes, and presumeth of his good workes and merites. Such a one God can not otherwise mollifie and humble, that he may acknowledge his miserie and damnation, but by the lawe. For that is the hammer of death, the thundring of hell, and lightning of Gods wrath, that beateth to pouder the obstinate and senseles hypocrites. Wherefore this is the proper and true vse of the lawe, by lightning, by tempest & by the sound of the trumpe (as in the Mount *Sina*) to terrifie, and by thundering to beate downe and rent in peeces this beast which is called the opinion of righteousnes. Therefore sayeth God by Ieremie his Prophet: My vvorde is a hammer breaking rockes. For as long as the opinion of righteousnes abideth in man, so long there abideth also in him incomprehensible pride, presumption, securitie, hatred of God, contempt of grace and mercie, ignorance of the promises, and of Christe. The preaching of free remission of sinnes through Christ, can not enter in to the heart of such a one, neither can he feele any taste or sauour thereof. For that mightie rocke and adamant wall: to witte, the opinion of righteousnes, wherwith the heart is enuironed, doth resist it.

Hypocrites are feared and humbled by the lavve.

Ierem. 23. 29. The opinion of righteousnes hovv pernicious it is.

As therefore the opinion of righteousnes is a great and an horrible monster, a rebellious, obstinate, and stiffenecked beast: so for the destroying and ouerthrowing thereof, God hath neede of a mightie hammer, that is to say, the lawe: which then is in his proper vse and office when it accuseth and discouereth sinne after this sort: Beholde, thou hast transgressed all the commaundementes of God. &c: and so it striketh a terrour into the conscience, so that it feeleth God to be offended and angrie in deede, and it selfe to be giltie of eternall death. Here

The opinion of righteousnes an horrible monster.

the poore afflicted ſinner feeleth the intolerable burden of the lawe, and is beaten downe euen to deſperation, ſo that now being oppreſſed with great anguiſh and terrour, he deſireth death, or elſe ſeeketh to deſtroy him ſelfe. Wherefore the lawe is that hammer, that fier, that mightie ſtrong winde, and that terrible earthquake renting the mountaines, & breaking the rocks, that is to ſay, the proud and obſtinate hypocrites. Elias, not being able to abide theſe terrours of the law, which by theſe things are ſignified, couered his head with his mantell. Notwithſtanding when that tempeſt ceaſed, of which he was a beholder, there came a ſoft and a gracious wind, in the which the Lord was. But it behoued that the tempeſt of fire, of winde, and the earthquake ſhould paſſe, before the Lord ſhould reueale him ſelfe in that gracious winde.

The proper office of the lavve.

3.Reg.19.11. 12.13.

This terrible ſhewe and maieſtie wherin God gaue his lawe in Mount *Sina*, did repreſent the vſe of the lawe. There was in the people of Iſrael which came out of *Egypt*, a ſingular holines. They glorified and ſaid: VVe are the people of God: vve vvil doe all thoſe things vvhich the Lord our God hath commaunded. Moreouer, Moiſes did ſanctifie the people, and badde them waſh their garments, refraine frō their wiues, and prepare them ſelues againſt the third day. There was not one of them but he was full of holi[nes]. The third day Moiſes bringeth the people out of their tentes to t[he] [mo]untaine into the ſight of the Lord, that they might heare his voice. [Th]e[y] followed then? When the children of Iſraell did ſee the horrible ſhew of the Mount ſmoking and burning, the blacke cloudes and the lightnings flaſhing vppe and downe in this horrible darknes, & heard the ſound of the trūpet blowing long, and waxing lower and lowder: and moreouer when they heard the thundrings and lightnings, they were afraid, and ſtanding a farre of, they ſay vnto Moiſes: VVe vvill doe all things vvillingly, ſo that the Lord ſpeake not vnto vs, leſt that vve die, and this great fier conſume vs. Teach thou vs and vve vvill hearken vnto thee. I pray you, what did their purifying, their holines, their white garmentes, and refraining from their wiues profite them? Nothing at all. There was not one of them that could abide this preſence of the Lord in his Maieſtie and glory: but all being amazed and ſhaken with terrour, fledde backe as if they had bene driuen by the Deuill. For God is a cōſuming fier: in whoſe ſight no fleſh is able to ſtand.

Exod.19.10.

The children of Iſrael could not abide the voice of God ſpeaking out of the fire.

Exod.20.19. Deut.5.24. 18.16.

Deut.4.24.

The law of God therfore hath properly and peculiarly that office which it had then in Mount *Sina*, when it was firſt geuen, and was firſt heard of them that were walked, righteous, purified and chaſt: and yet not-

The lavv hath ſtill the ſame office, that it had vvhen it vvas geuen in Mount Sina.

notwithstanding it brought that holy people into such a knowledge of their owne misery, that they were throwne downe euen to death and desperation. No puritie nor holines could then helpe them: but there was in them such a feeling of their owne vncleanes, vnworthines & sin, and of the iudgement and wrath of God, that they fled from the sight of the Lord, and could not abide to heare his voice. VVhat flesh vvas there euer (sayd they) that heard the voice of the liuing God speaking out of the middes of the fier, and yet liued? This day haue vve seene that God talketh vvith man, and yet he liueth. They speake nowe farre otherwise then they did a litle before when they said: We are the holy people of God, whom the Lord hath chosen for his owne peculiar people before all the nations vppon ỳ earth. We will doe all things which the Lord hath spoken. So it happeth at length to all Iusticiaries, who being drunken wt the opinion of their owne righteousnes, doe thinke when they are out of tentation, that they are beloued of God, and ỳ God regardeth their vowes, their fastings, their prayers, & their wilworks, and ỳ for the same he must geue vnto them a singuler crowne in heauen. But when that thundring, lightning, fier, and that hammer which breaketh in peeces the rockes, that is to say, the law of God, commeth suddenly vpon them, reuealing vnto them their sinne, the wrath & iudgement of God: then the selfe same thing happeth vnto them which happed to the Iewes standing at the foote of Mount *Sina*.

The Ievves vvere afraide at the voyce of the lavv. *Deut. 5. 26. Deut. 4. 34.*

The same happeth to hypocrites, & such as put righteousnes in vvorks, that happened to the Ievves standing at Mount *Sina*.

Here I admonish all such as feare God, and specially such as shal become teachers of others hereafter, that they diligently learne out of Paule to vnderstand the true and proper vse of the law: which (I feare) after our time wil be troden vnder foote, & vterly abolished by the enemies of the truth. For euen now whiles we are yet liuing, and employ all our diligence to set forth the office and vse both of the lawe and the Gospel, notwithstanding there be very few, yea euen among those which will be counted Christians, and make a profession of the Gospel wt vs, that vnderstand these things rightly, & as they should doe. What think ye then shall come to passe when we are dead and gone? I speake nothing of the Anabaptists, of the new Arrians, and such other vaine spirites, who are no lesse ignorant of these matters, then are the Papists, although they talke neuer so much to the contrary. For they are reuolted from the pure doctrine of the Gospell, to lawes and traditions, and therfore they teach not Christ. They bragge and they sweare that they seeke nothing else but the glory of Christe and the saluation of their brethern, and that they teach the word of God purely: but in very deede

Very fevve vnderstande the proper vse of the lavve.

they corrupt it and wrest it to an other sense, so that they make it too sound according to their owne imagination. Therfore, vnder the name of Christe, they teach nothing else but their owne dreames, and vnder the name of the gospell, ceremonies and lawes. They are like therfore vnto them selues, and so they still continue: that is to say, Monks, workers of the lawe, and teachers of ceremonies, sauing that they deuise newe names and newe workes.

It is a matter of great importāce to vnderstand the proper vse of the lavv.

It is not then a matter of small importance to vnderstand rightly what the law is, and what is the true vse and office therof. Now, for as much as we teach these things both diligently and faithfully, we doe therby plainly testifie ẏ we reiect not the law and workes, as our aduersaries doe falsely accuse vs: but we do altogether stablish the law, and require the works therof: and we say ẏ the law is good and profitable, but in his owne proper vse: which is first to bridle ciuill transgressiōs, and then to reueile and to encrease spiritual transgressions. Wherfore the law is also a light, which sheweth & reueileth, not ẏ grace of God, not righteousnes and life: but sinne, death, the wrath and iudgement of God. For, as in the Mount *Sina* the thundring, lightning, the thicke & darke cloud, the hill smoking & flaming, & all that terrible shew did not reioyce nor quicken the childzen of Israell, but terrified and astonished them, and shewed howe vnhable they were, with all their puritie and holines, to abide the Maiestie of God speaking to them out of ẏ cloud: euen so the law, when it is in his true vse, doth nothing else but reueale sinne, engender wrath, accuse and terrifie men, so that it bringeth them to the very brinke of desperation. This is the proper vse of the lawe, and here it hath an end, and it ought to goe no further.

The light of the lavv.

The lavv in his true vse terrifieth.

The light of the Gospell.

Contrariwise, the Gospel is a light which lightneth, quickneth, comforteth & raiseth vp fearful consciences. For it sheweth ẏ God for Christes sake is merciful vnto sinners, yea & to such as are most vnworthy, if they beleue ẏ by his death they are deliuered frō the Curse, ẏ is to say, from sinne and euerlasting death: and ẏ through his victorie the Blessing is freely geuen vnto them: that is to say, grace, forgeuenes of sinnes, righteousnes & euerlasting life. Thus, putting a difference betwene ẏ law & the Gospel, we geue to them both their owne proper vse & office. Of this differēce betwene the law & the gospel there is nothig to be found in the bokes of ẏ Monks, Canonists, Scholemen, no nor in the bokes of the auncient fathers. Augustine did somewhat vnderstand this difference and shewed it. Ierome and others knew it not. Briefly, there was wonderfull silence many yeres as touching this difference

The proper vse and office of the Gospel.

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in all Schooles and Churches. And this thing brought mens consciences into great daunger. For vnlesse the gospell be plainly discerned frō the lawe, the true Christian doctrine can not be kept sound and vncorrupt. Contrariwise, if this difference be well knowne, then is also the true meane of iustification knowne, and then is it an easie matter to discerne faith from workes, Christ from Moses and all politike workes. For all things without Christe are the ministers of death for the punishment of the wicked. Therefore Paule answereth to this question after this maner:

The doctrine of faith can not remaine sound, vnlesse the lavve be rightly discerned from the Gospell.

Verse. 19. The lavve vvas added because of transgressions.

That is to say, that transgressions might be more encreased, knowne, and seene. And in deede so it cometh to passe. For when sinne is reuealed to a man through the law, death, the wrath and iudgement of God, and hell: it is vnpossible but that he should become impatient, but that he should murmure against God, and despise his will. For he can not beare the iudgement of God, his owne death and damnation: and yet notwithstanding he can not escape them. Here he must needes fall into the hatred of God, and blaspheme against God. Before, when he was out of tentation, he was a very holy man, he worshipped and praised God, he bowed his knee before God and gaue him thanks, as the Pharisey did. Luke 18. But now when sinne and death is reuealed vnto him, he wisheth ẏ there were no God. The law therfore of it selfe bringeth a special hatred of God. And thus sinne is not onely reuealed and knowne by the lawe, but also is encreased and stirred vp by the lawe. Therfore Paule sayth. *Rom. 7.* Sinne, that it might appeare to be sinne, vvrought death in me by that vvhich vvas good, that sinne might be out of measure sinneful by the commaundement. There he entreateth of this effect of the law very largely.

Luke. 18.

Rom. 7. 13.

Paule answereth therfore to this question: If the lawe doe not iustifie, to what end then serueth it? Although (sayth he) it iustifie not, yet is it very profitable & necessary. For first it ciuily restraineth such as are carnall, rebellious and obstinate. Moreouer it is as a glasse that sheweth vnto a man him selfe, that he is a sinner, giltie of death, and worthy of Gods euerlasting wrath & indignation. To what profit serueth this humbling, this bruising & beating downe by this hammer, the law I meane? To great profite: namely, that we may haue an entrance vnto grace. So then the lawe is a minister that prepareth the way vnto

The lavv profitable tvvo maner of vvaies.

The lavve a Minister to grace.

grace. For God is the God of the humble, the miserable, the afflicted, the oppressed & the desperate, and of all those that are vtterly brought to nothing: and his nature is to exalt the humble, to feede the hungry, to geue sight to the blind, to comfort the miserable, the afflicted, the bruised and broken harted, to iustifie sinners, to quicken the dead, and to saue the very desperate and damned. For he is an almightie creatour, making all things of nothing. Now, that pernicious and pestilent opinion of mans owne righteousnes, which will not be a sinner, vncleane, miserable and damnable, but righteous and holy, suffreth not God to come to his owne naturall and proper worke. Therefore God must needes take this maule in hand, the law I meane, to driue downe, to beat in peeces, & to bring to nothing this beast, wher vaine confidence, wisedom, righteousnes & power, ỳ she may so learne at the lẽgth by her owne miserie and mischief, that she is vtterly forlorne, lost, and damned. Here now, when the conscience is thus terrified with the law, then cometh the doctrine of the Gospell and grace, which reiseth vppe and comforteth the same againe, saying: Christ came in to the world, not to breake the bruised reede, nor to quench the smoking flaxe: but to preach the Gospell of glad tidings to the poore: to heale the broken and contrite in heart: to preach forgeuenes of sinnes to the captiues. &c.

A singular cõfort for all afflicted consciences.

The doctrine of the Gospell belongeth to those vvhich are thorovvly terrified vvith the lavve. *Esay. 42. 3. Math. 12. 20.*

But here lieth all the difficultie of this matter, that when a man is terrified and cast downe, he may be able to raise vp him selfe againe, and say: Now I am bruised and afflicted enough: the time of the lawe hath tormented and vexed me sharply enough. Nowe is the time of grace, now is the time to heare Christ: out of whose mouth procede the wordes of grace and life. Now is the time to see, not the smoking and burning Mount *Sina*: but the Mount *Moria*, where is the throne, the temple, the Mercyseat of God, that is to say, Christ: who is the king of righteousnes and peace. There wil I harken what the Lord speaketh vnto me: who speaketh nothing else but peace vnto his people.

The time of the lavve, and the time of Grace.

Nay, the foolishnes of mans heart is so great, that in this conflict of conscience, when the lawe hath done his office and exercised his true ministerie, he doth not onely not lay holde vpon the doctrine of grace, which promiseth most assuredly the forgeuenes of sinnes for Christes sake, but seeketh and procureth to him selfe moe lawes to satisfie and quiet his conscience. If I liue (sayeth he) I will amend my life: I will doe this, I will doe that. Here, except thou doe the quite contrary: that is to say, except thou send Moises away with his law, to those that

Reason in the time of tentation flieth not to the doctrin of grace, but to the doctrine of the lavve.

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are ſecure, proud, and obſtinate, and in theſe terrours and anguiſh lay holde vppon Chriſte, who was crucified and died for thy ſinnes, looke for no ſaluation.

So the lawe with his office doth helpe by occaſion to Juſtification, in that it driueth a mã to the promiſe of grace, and maketh the ſame ſweete & cõfortable vnto him. Wherfore we doe not abrogate the law, but we ſhew the true office and vſe of the law: to witte, that it is a true and a profitable miniſter, which driueth a man to Chriſte. Therfore, after that the law hath humbled thee, terrified thee, and vtterly beaten thee downe, ſo that nowe thou art at the very brinke of deſperation, ſee that thou learne how to vſe the lawe rightly. For the office and vſe of it is, not only to reueale ſinne and the wrath of God, but alſo to driue men vnto Chriſte. This vſe of the lawe the holy Ghoſt onely ſetteth forth in the Goſpell, where he witneſſeth that God is preſent vnto the afflicted and broken harted. Wherefore if thou be bruſed with this hãmer, vſe not this bruſing peruerſly, ſo that thou load thy ſelfe with moe lawes, but heare Chriſte, ſaying: Come vnto me all ye that laboure, and are heauie loden, and I vvill refreſh you. When the lawe ſo oppreſſeth thee that all things ſeeme to be vtterly deſperate, and thereby driueth thee vnto Chriſt, to ſeeke helpe and ſuccour at his hands, then is the lawe in his true vſe, and through the Goſpell it helpeth to iuſtification. And this is the beſt and moſt perfect vſe of the lawe.

The lavv doth not onely shevv vnto a man his ſinne, but alſo driueth him to Chriſt. *Luke.4.18.*

Matth.11.28.

The perfect vſe of the lavve.

Wherefore Paule here beginneth a freſh to entreat of the lawe, and defineth what it is, taking occaſion of that which he ſayd before: to witte, that the lawe iuſtifieth not. For reaſon hearing this, by and by doth thus inferre: Then God gaue the lawe in vaine. It was neceſſary therefore to ſeeke howe to define the lawe aright, and to ſhew what the lawe is, and howe it ought to be vnderſtand, that it be not taken more largely or more ſtraitly then it ſhould be. There is no law (ſayeth he) that is of it ſelfe neceſſary to iuſtification. Therefore when we reaſon as touching righteouſnes, life, and euerlaſting ſaluation, the lawe muſt be vtterly remoued out of our ſight, as if it had neuer bene, or neuer ſhould be, but as though it were nothing at all. For in the matter of Juſtification no man can remoue the lawe farre enough out of his ſight, or beholde the onely promiſe of God ſufficiently and as he ſhould do. Therfore I ſaid before that the law & the promiſe muſt be ſeparate farre aſonder as touching the inward affections and the inward man, albeit in deede they are nerely ioyned together.

Ver. 19. Vntil the ſeede came vnto the vvhich the promiſe vvas made.

Paule maketh not the lawe perpetuall, but he ſayeth that it was geuen and added to the promiſes for tranſgreſſions: that is to ſay, to reſtraine them ciuilly, but ſpecially to reueale and to encreaſe them ſpiritually, and that not continually, but for a time. Here it is neceſſary to know how long the power and the tyrānie of the law ought to endure, which diſcouereth ſinne, ſheweth vnto vs what we are, and reuealeth the wrath of God. They whoſe hartes are touched with an inward feeling of theſe matters, ſhould ſuddenly periſh if they ſhould not receaue comfort. Therefore if the dayes of the lawe ſhould not be ſhortned, no man ſhould be ſaued. A time therfore muſt be ſet, and bounds limited to the lawe, beyond the which it may not raigne. How long then ought ẏ dominion of the lawe to endure? Vntill the Seede come: to witte, that Seede of which it is wrytten: In thy Seede ſhall all the nations of the earth be bleſſed. The tyrannie of the lawe then muſt ſo long continue, vntill the fulnes of time, and that Seede of the Bleſſing come: Not to the ende that ẏ law ſhould bring this Seede or geue righteouſnes, but that it ſhould ciuilly reſtraine the rebellious and obſtinate, and ſhut thē vppe as it were in a priſon: and then ſpiritually ſhould reproue them of ſinne, humble them & terrifie them, and when they are thus humbled & beaten downe, it ſhould cōſtraine them to riſe vp to that bleſſed Seede.

Hovve long the dominion of the lavve endureth.

We may vnderſtand the continuance of the law both according to the letter, and alſo ſpiritually. According to the letter thus: that the lawe continued vntill the time of grace. The lavve and the Prophetes (ſayth Chriſt) propheſied vntill Iohn. From the time of Iohn vntill this day, the kingdome of heauen ſuffereth violence, and the violent take it by force. In this time Chriſt was baptiſed and begā to preach. At what time alſo, after the letter, the law, and all the ceremonies of Moiſes ceaſed.

The lavve according to the letter, endured vntill Chriſt, and there ceaſed. *Mat. 11. 12. 13.*

Spiritually the lawe may be thus vnderſtand, that it ought not to raigne in the conſcience any longer then to the appoynted time of this bleſſed Seede. Whē the law ſheweth vnto me my ſinne, terrifieth me and reuealeth the wrath and iudgement of God, ſo that I begin to tremble and to deſpaire, there hath the lawe his boundes, his time and his ende limited, ſo ẏ he now ceaſeth to exerciſe his tyrannỹ any more. For then he hath done his office ſufficiently, he hath reuealed ẏ wrathe of God, and terrified enough. Here we muſt ſay: Nowe leaue of lawe, thou

Hovve long the lavve muſt raigne in the conſcience.

thou haſt done enough: thou haſt terrified and tormented me enough. All thy floudes haue runne ouer me, and thy terrours haue troubled me. Lord turne not awaye thy face in thy wrath from thy ſeruaunt: Rebuke me not I beſeeche thee, in thine anger. &c. When theſe terrours and troubles come, then is the time and the howre of the Bleſſed Seede come. Let the lawe then geue place, which in deede is added to reueale and to encreaſe tranſgreſſions, and yet no longer, but vntill that bleſſed Seede be come. When that is come, then let the law leaue of to reueale ſinne and to terrifie any more: and let him deliuer by his kingdome to an other: that is to ſay, to the bleſſed Seede, which is Chriſt: who hath gracious lippes, wherwith he accuſeth and terrifieth not, but ſpeaketh of farre better things then doth the lawe, namely of grace, peace, forgeuenes of ſinnes, victorie ouer ſinne, death, the Deuill and damnation, gotten by his death and paſſion vnto all beleuers.

Pſal.42.7.
Pſal.69.2.
Pſal.26.9.
Pſal.89.17.

Paule therfore ſheweth by theſe words: Vntill the Seede ſhould come, vnto whom the Bleſſing was promiſed, howe long the lawe ſhould endure literally and ſpiritually. After the letter it ceaſed after the bleſſed Seede came in to the world, taking vpon him our fleſh, geuing the holy Ghoſt, and wryting a newe lawe in our hearts. But the ſpirituall time of the lawe doth not ende at once, but continueth rooted in the conſcience. Therfore it is a hard matter for a man which is exerciſed with the ſpirituall vſe of the lawe, to ſee the ende of the lawe. For in theſe terrours and feeling of ſinne the minde can not conceaue this hope, that God is mercifull, and that he will forgeue ſinnes for Chriſtes ſake: but it iudgeth only that God is angrie with ſinners, and that he accuſeth and condemneth them. If faith come not here to raiſe vppe againe the pore afflicted conſcience, or elſe (according to that ſaying of Chriſt: where two or three are gathered together in my name &c.) there be ſome faithfull brother at hand that may comfort him by the worde of God which is ſo oppreſſed and beaten downe by the law, deſperation and death muſt needes folow. Therfore it is a perillous thing for a man to be alone. Woe be to him that is alone (ſayth the Preacher) for when he falleth, he hath none to raiſe him vp. Wherefore they that ordeined that curſed Monkiſh and ſolitarie life, gaue occaſion to many thouſandes to deſpaire. If a man ſhould ſeparate him ſelfe frō the company of other for a day or two to be occupied in prayer (as we read of Chriſt, that ſometime he went a ſide alone into the Mount, and by night continued in prayer) there were no daunger therein. But when they conſtrained men continually to liue a ſolitarie life, it was a

The continuaunce of the lawe, literally & ſpiritually.

The terrours of the lawe are driuen awaye by faith. *Math.18.20.*

Eccleſ.4.10.

The ſolitarie or Monkiſh life hath hurt many.

Math.26.39.
Luke.22.41.
Iohn.17.1.

deuice of the Deuil him selfe. For when a man is tempted and is alone, he is not able to reise vppe him selfe, no not in the least tentation that can be.

*Angelles as ministers gaue it to Moises by the authority of Christ.

Ver. 19. And it vvas ordeined by* Angels in the hand of a Mediatour.

This is a litle digression from his purpose, which he neither declareth, nor finisheth: but onely toucheth it by the way, and so proceedeth. For he retourneth incontinent to his purpose, when he sayeth: what? is the lawe then contrary to the promises of God? Nowe, this was the occasion of his digression. He fell into this difference betwene the lawe and the Gospell: to witte, that the lawe added to the promises, did differ from the gospell, not onely in respect of time, but also of the author and the principal cause therof. For the lawe was deliuered by the Angels. *Heb. 1:* but the Gospell by the Lord him selfe. Wherfore the Gospell is farre more excellent then the lawe. For the lawe is the voice of the seruauntes, but the Gospell is the voyce of the Lord him selfe. Therfore to abase and to diminish the authority of the lawe, and to exalt and magnifie the Gospell, he sayth that the lawe was a doctrine geuen to continue but for a small time (for it endured but onely vntill the fulnes of the promise, that is to say, vntill the blessed Seede came which fulfilled the promise): but that the Gospel was for euer. For all the faithfull haue had alway one and the selfe same Gospel from the beginning of the world, and by that they were saued. The lawe therefore is farre inferiour to the Gospell, because it was ordained by the Angelles which are but seruauntes, and endured but for a short time, whereas the Gospell was ordeined by the Lord him selfe, to continue for euer. *Hebrues. 1.* For it vvas promised before all vvorldes. *Tit. 1.*

Heb. 1.

The lavve geuen by Angels, the Gospell by Christ.

The lavv vvas geuen to endure but for a time: but the Gospell vvas geuen to endure for euer.

Moreouer, the word of the lawe was not ordeined by the Angels being but seruauntes, but also by an other seruaunt farre inferiour to the Angels, namely by a man, that is (as here he sayeth) by the hand of a Mediatour, that is to say, Moises. Nowe, Christ is not a seruaunt, but the Lord him selfe. He is not a Mediatour betwene God and man according to the lawe as Moises was, but he is a Mediatour of a better Testament. The law therfore was ordeined by Angels as seruauntes. For Moises and the people heard God speaking in the Mount *Sina*: that is to say, they heard the angels speaking in the person of God. Therfore Stephen in the seuenth of the Actes sayeth: Ye haue receaued

Christ is not a Mediatour according to the lavv, as Moises vvas.

ued the lavve by the miniſterie of the Angels, and ye haue not regarded it. Alſo the text in the third of Exodus ſheweth plainely that the Angell appeared vnto Moiſes in a flame of fire, and ſpake vnto him from the middeſt of the bush. *Exod. 3.2*

Paule therefore ſignifieth that Chriſte is a Mediatour of a farre better Teſtament then Moiſes. And here he alludeth to that hiſtory in Moiſes concerning the geuing of the lawe, which ſayeth, that Moiſes ledde the people out of their tentes to meete with God, and that he placed them at the foote of the Mount *Sina*. There was an beauie and an horrible ſight. The whole Mount was on a flaming fier. When the people ſawe this, they began to tremble: for they thought that they ſhould haue ben ſuddenly deſtroyed in this fearfull tempeſt. Becauſe therefore they could not abide the lawe ſounding ſo horribly out of Mount *Sina*, (for that terrifying voice of the lawe would haue killed the people) they ſayd vnto Moiſes their Mediatour: Come thou hether and heare vvhat the Lord ſayeth, and ſpeake thou vnto vs. And he aunſwered: I my ſelfe (ſayeth he) vvas a Mediatour, and one that ſtoode betvvene God and you. &c. By theſe places it is plaine enough that Moiſes was appoynted a Mediatour betwene the people, and the lawe ſpeaking. *Exod. 19.20.* Moiſes a Mediatour.

Wherfore Paule by this hiſtorie goeth about to declare, that it is impoſſible that righteouſnes ſhould come by the lawe. As if he ſhould ſay: howe can the lawe iuſtifie, ſeeing the whole people of *Iſrael*, being purified and ſanctified, yea and Moiſes him ſelfe the Mediatour betwene God and the people, were afraide and trembled at the voice of the lawe, as it is ſayd in the Epiſtle to the Hebrewes? Here was nothing but feare and trembling. But what righteouſnes and holines is this, not to be able to beare, yea not to be able or willing to heare the lawe, but to flie from it, and ſo to hate it, that it is impoſſible to hate and abhorre any thing more in the whole world? as the hiſtorie moſte plainly teſtifieth, that the people when they heard the lawe, did hate nothing more then the lawe, and rather wiſhed death, then to heare the lawe. The lavv maketh men afraid, therfore it iuſtifieth not.

So, when ſinne is diſcouered, as it were by certaine bright beames which the law ſtriketh into the heart, there is nothing more odious & more intolerable to mã, then ẏ law is. Here he wold rather chooſe death, thẽ be cõſtraind to bear theſe terrors of ẏ law, be it neuer ſo litle a time: which is a moſt certaine token that the lawe iuſtifieth not. For if the lawe did iuſtifie, then (no dout) men would loue it, they would delite Nothing is more intolerable to man then the lavv.

and take pleasure therin, & would embrace it with an hartie good will.

All the people flie avvay at the voice of the lavv, therfore the lavve iustifieth not.

But where is this good will? No where: neither in Moises nor in the whole people; for they were all astonished and fledde backe. And howe doth a man loue that which he flieth? Or how deliteth he in that which he deadly hateth?

Wherfore this flight sheweth a mortall hatred of mans heart against the lawe, and so consequently against God him selfe the author of the lawe. And if there were no other argument to proue that righteousnes cometh not by the lawe, this one Historie were enough which Paule setteth out in these fewe wordes: In the hand of a Mediatour. As though he would say: Doe ye not remember that your fathers were so farre vnable to heare the lawe, that they had neede of Moises to be their Mediatour? and when he was now appoynted to that office, they were so farre of from louing of the lawe, that they by a fearfull flight together with their Mediator, shewed them selues to hate the same, as the Epistle to the Hebrewes witnesseth: and if they could, they would haue gone euen through an iron mountaine backe againe into *Egypt*. But they were enclosed round about, so that they had no way to escape. Therfore they crie vnto Moises: Speake thou vnto vs: for if vve heare the voice of the Lord our God any more, vve shal die. Now therfore, if they be not able to heare the lawe, how should they be able to accomplish it?

The vvhole historie of geuing the lavv, vvitnesseth that righteousnes cometh not by the lavve.

Exod. 20. 19. Deut. 5. 24.

All men naturally hate the lavve.

Rom. 5. 20.

Wherfore, if the people that were vnder the lawe, were constrained of necessitie to haue a Mediatour, it foloweth by an infallible consequence, that the lawe iustified them not. What did it then? Euen the same thing that Paule sayeth: The lawe is added that sinne might abound. The law therefore was a light and a Sunne which stroke his beames into the hartes of the children of *Israel*, wherby it terrified the, and stroke in to them such a feare of God, that they hated both the law and the author therof: which is an horrible impietie. Would ye nowe say that these men were righteous? They are righteous which heare the lawe, and with an hartie good will embrace the same & delite therin. But the historie of geuing the lawe witnesseth that all men in the whole world, be they neuer so holy (especially seeing they which were purified and sanctified could not heare the lawe) doe hate and abhorre the lawe, and wish that the lawe were not. Therefore it is impossible þ men should be iustified by the law: nay it hath a cleane cõtrary effect.

They are righteous vvhich heare the lavv and vvith an heartie good vvil embrace the same, and delite therin.

Although Paule (as I haue sayd) doth but onely touch this place by the way, and doth not thoroughly wey it, nor fully finish the same, yet he

he that shall diligently and attentively read it, may easily vnderstande that he speaketh very well of both Mediators: that is to say, of Moses and of Christ, and compareth the one with the other, as hereafter we will declare. If he would haue prosecuted this matter more largely, this onely place would haue ministred vnto him an argument and occasion plentifull enough to write a new epistle: And that history also in the 19. and 20. of Exodus concerning the geuing of the lawe, would minister matter enough to write a great volume, although it were red but sleightly and without affection: albeit it seeme to be very barren to those which know not the true office and vse of the law, if it be compared with other holy histories.

Moises and Christe both Mediatours.

Hereby we may see that if all the world had stand at the Mount as ỹ people of Israel did, they would haue haue hated the law & would haue fled frō it, as they did. The whole world therefore is an enemy to the law and hateth it most deadly. But the law is holy, righteous and good, and is the perfect rule of the will of God. Howe then can he be righteous, which doth not onely abhorre and detest the lawe and flie from it, but moreouer is an enemye of God who is the author of the lawe? And true it is that the flesh can do no otherwise, as Paule witnesseth Rom. 8. The vvisedom of the flesh is enimitie against God: for it is not subiect to the lavve of God, neither in deede can it be. Therefore it is an extreme madnes so to hate God and his lawes that thou canst not abide to heare it, and yet notwithstāding to affirme that we are made righteous therby.

The vvhole vvorld hateth the lavve.

Rom. 8. The flesh hateth the lavve of God, therfore the lavve iustifieth not.

Wherfore the Sophisters and Scholedeuines are starke blynd and vnderstand nothing at all of this doctrine. They looke onely vpon the outward visour of the law, thinking that the same is accomplished by ciuile workes, and that they are righteous before God which do the same externally, not cōsidering the true and spirituall effect of the law, which is not to iustifie & to pacifie afflicted consciences, but to encrease sinne, to terrifie the conscience and to engender wrath. They being ignorant hereof, do vaunt that man hath a good will, and a right iudgement of reason to doe the lawe of God. But whether this be true or no, aske the people of the law with their Mediatour, who heard the voice of the lawe in Mount *Sinai*. Aske * Dauid himselfe, who as often as he complaineth in the Psalmes, that he was cast from the face of God, that he was euen in hell, and that he was terrified and oppressed with the greatnes of his sinne, with the wrath and iudgement of God: set not sacrifices nor yet the lawe it selfe against these mightie tyrannes, but

The Sophisters dreame, that they satiffie the lavv by outvvarde vvorkes.

The faith of the Papistes is nothing but a good vvil and a right iudgement of reason, vvhich the very infidels haue.

*Hovv Dauid behaued himselfe in tentations.

was

was raised vppe and comforted by the gratious and free mercy of God. Therefore the lawe iustifieth not.

The lavv flattereth not reason, and therfore reason hateth it.

If the lawe should serue mine affections: that is to say, if it should approue my hypocrisie, my opinion and confidence of mine owne righteousnes: if it should say that without the mercy of God and faith in Christ through the helpe of it alone (as all the world naturally iudgeth of the lawe) I might be iustified before God: and moreouer, if it should say that God is pacified and ouercome by workes, and is bound to reward the doers therof, that so I hauing no nede of God, might be a God vnto my selfe, & merite grace by my workes, & setting my Sauiour Christ apart, might saue my selfe by mine owne merites: If (I say) the lawe should thus serue mine affections, then should it be sweete, delectable, and pleasant in deede: So wel can reason flatter it selfe. Notwithstanding this should no longer cõtinue, but vntil the law should come to his owne proper vse and office: then should it appeare that reason can not suffer those bright beames of the law. There some Moises must needes come betwene as a Mediatour, and yet notwithstanding without any fruite, as I will declare hereafter.

2. Cor. 3. 13.

Exod. 34. 30.

To this purpose serueth that place in the. 2. Cor. 3. chapt. concerning the couered face of Moises, where Paule out of the hystorie of Exod. 34. chap. sheweth that the children of Israell, not onely did not knowe, but also could not abide the true and spirituall vse of the lawe: First, for that they could not looke vnto the ende of the lawe (sayeth Paule) because of the veile which Moises put vpon his face: Againe, they could not looke vppon the face of Moises being bare and vncouered, for the glory of his countenaunce. For when Moises went about to talke with them, he couered his face with a veile: without the which they could not beare his talke: that is, they could not heare Moises him selfe their Mediatour, vnlesse he had set an other Mediatour betwene: that is to say, the veile. Howe then should they heare the voyce of God, or of an Angell, when they could not heare the voyce of Moises being but a mã, yea and also their Mediatour, except his face had ben couered? Therfore, except the blessed Seede come to raise vppe and comfort him which hath heard the lawe, he perisheth through desperation, in detesting of the lawe, in hating and blaspheming of God, and daily more and more offendeth against God. For this feare and confusion of conscience which the lawe bringeth, the deeper it perceth and the longer it continueth, the more it encreaseth hatred, and blasphemy against God.

The place of Paule expounded, as touching the couering of Moises face. Verses. 30. 33. 34. 35.

Faith in Christ driueth away the terrours of the lawe.

This

This hiſtorie therefore teacheth what is the power of freewill. The people are ſtricken with feare, they tremble and they flie backe. Where is now freewill? where is nowe that good will, that good entent, that right iudgement of reaſon which the Papiſtes doe ſo much bragge of? What auaileth freewill here in theſe ſanctified and holy men? It can ſay nothing: It blindeth their reaſon: it peruerteth theyr will: it receiueth not, it ſaluteth not, it embraceth not with ioy the Lord comming with thundring, lightning, and fire in to the Mounte *Sina*. It can not heare the voyce of the Lord: but contrariwiſe it ſayth: Let not the Lord ſpeake vnto vs, leſt vve die. We ſee then what the ſtrength and power of freewil is in the children of Iſrael, who though they were cleanſed and ſanctified, could not heare one ſyllable or letter of the law. Therfore theſe high cõmendations which the Papiſts geue to their freewill are nothing elſe but mere toyes and doting dreames. The power of freevvill.

Verſe.20. Novv, a Mediatour is not a Mediatour of one *. * But ſerueth both for the Ievves and Gentiles, to ioyne them to God.

Here he compareth theſe two Mediatours together, and that in a maruelous breuitie: yet ſo notwithſtanding, that he ſatiſfieth the attentiue reader, who, becauſe this word Mediatour is generall, by and by vnderſtandeth that Paule ſpeaketh alſo of the Mediatour generally, and not of Moiſes onely. A Mediatour (ſayeth he) is not a Mediatour of one onely: but this word neceſſarily comprehendeth two: that is to ſay, him that is offended, and him that is the offender: of whom, the one hath neede of interceſſion, and the other needeth none. Wherfore a Mediatour is not of one, but of two, and of ſuch two as be at variaunce betwene them ſelues. So Moiſes by a generall definition is a Mediatour, becauſe he doth the office of a Mediatour betwene the law and the people, who can not abide the true and ſpirituall vſe of the law. The lawe therfore muſt haue a new face, and his voyce muſt be chaunged: that is to ſay, the voyce of the law muſt be made ſpirituall, or the lawe muſt be made liuely in the inward affection, and muſt put on a viſour or a veile, that it may now become more tolerable, ſo that the people may be able to heare it by the voice of Moiſes. The vvord Mediatour includeth tvvo. The lavve hauing put on a veile, maketh vs not afraid.

Nowe, the lawe being thus couered, ſpeaketh no more in his Maieſtie, but by the mouth of Moiſes. After this maner it doth not his office any more: that is, it terrifieth not ỹ conſcience. And this is the cauſe that they doe neither vnderſtand it, nor regarde it: by meanes wherof they become ſecure, negligent, and preſumptuous hypocrites. Becauſe God ſpeaketh not novv in his Maieſtie as he did in the Mount, but by the voice of man, therfore

men feare him not, nor regarde his lavve.

And yet notwithstanding the one of these two must needes be done: to witte, that either the lawe must be without his vse, and couered with a veile (but then, as I haue said, it maketh hypocrites): or els it must be in his vse without the veile, and then it killeth. For mans hearte can not abide the lawe in his true vse, without the veile. It behoueth thee therefore, if thou looke to the ende of the law without the veile, either to laye holde on that blessed Seede by faith, (that is to say) thou must looke beyond the ende of the law vnto Christ, which is the accomplishment of the law: which may say vnto thee: The law hath terrified thee enough: Be of good comfort my sonne, thy sinnes are forgeuen thee, (wherof I will speake more anone): or else surely thou must haue Moses for thy Mediatour, with his veile.

The lavve in his true vse killeth.

The office of a Mediatour.

For this cause Paule sayth: A mediatour is not a Mediatour of one. For it could not be that Moises should be a Mediatour of God alone: For God needeth no Mediatour. And againe, he is not a Mediatour of the people onely, but he doth the office of a Mediatour betwene God and the people, which were at discord with God. For it is the office of a Mediatour to pacifie the partie that is offended, and to reconcile vnto him the partie which is the offender. Notwithstanding Moises is a Mediatour in this sort, as I haue sayd: which doth nothing else but chaunge the voyce of the lawe, and maketh it tolerable, so that the people may abide the hearing thereof: but geueth no power to accomplish the same. To conclude, he is a Mediatour but onely of the veile, and therfore he geueth no power to performe the law, but onely in the veile. Therefore his disciples, in that he is a Mediatour of the veile, must alwayes be hypocrites.

Moses a Mediatour of the veile.

VVhen vve are terrified by the lavve, vve haue nede of another maner of Mediatour then Moses.

But what (thinke ye) should haue come to passe if that the lawe had bene geuen without Moises, either else before or after Moises, and that there had ben no Mediatour, and in the meane season the people should not haue ben suffered either to flie away, or else to haue had any Mediatour? Here either the people being beaten downe with intolerable feare, should haue perished forthwith, or if they should haue escaped, there must needes haue come some other Mediatour, which should haue set him selfe betwene the law and the people to this end, that both the people might be preserued, and the lawe remaine in his force and strength, and also an attonement might be made betwene the lawe and the people. Indeede Moises cometh in the meane season, and is made a Mediatour: he putteth on a veile and couereth his face: but he can not deliuer mens consciences from the anguish and terrour which the law

law bringeth. Therefore, when a man, in the hower of death or in the conflict of conscience feeleth the wrath and iudgement of God for sinne which the law reuealeth and encreaseth, here to keepe him from desperation, secluding Moises w his veile, he must haue a Mediatour which may say vnto him: Although thou be a sinner, yet shalt thou remaine, that is to say: thou shalt not die, although the lawe with his wrath and malediction doe still remaine.

This Mediatour is Iesus Christ, which chaungeth not the voice of the law, nor hideth the same with a veile as Moises did, nor leadeth me out of the sight of the law: but he setteth him selfe against the wrath of the law and taketh it away, and satisfieth the lawe in his owne body by himselfe. And by the Gospel he saith vnto me: In deede the law threatneth vnto thee the wrath of God and eternall death: but be not afraid: flie not away, but stand still. I supply and performe all thinges for thee: I satisfie the law for thee. This is a Mediatour which farre excelleth Moises, who setteth him selfe betwene God being angry, and the sinner. The intercession of Moses here profiteth nothing: he hath done his office, & he w his veile is now vanished away. Here the miserable sinner being vtterly desperate, or a man now approching vnto death, & God being offended & angry doe encounter together. Therefore there must come a farre other Mediatour then Moises, which may satisfie the lawe, take away the wrath therof, and may reconcile vnto God which is angry, that poore sinner, miserable and gilty of eternall death.

Christ hideth not the lavv, but taketh it avvay, and therefore is a better Mediatour then Moses.

Of this Mediatour Paule speaketh briefely when he saith: A Mediatour is not a Mediatour of one. For this word Mediatour properly signifieth such a one as doth the office of a Mediatour betwene the partie that is offended and the offender. We are the offenders: God with his law is he which is offended. And the offence is such, that God can not pardon it, neither can we satisfie for the same. Therefore betwene God, who of him selfe is but one, and vs, there is wonderfull discord. Moreouer, God can not reuoke his law, but he will haue it obserued and kept. And we which haue transgressed the law, can not flie from the presence of God. Christ therefore hath set him selfe a Mediatour betwene two which are quite contrary and vtterly separate asunder with an infinite and euerlastinge separation, and hath reconciled them together. And how hath he done this? He hath put avvay (as Paule saith in an other place) the hādvvriting vvhich vvas against vs, vvhich by ordinaunces (that is, by the law) vvas cōtrary vnto vs, and he hath taken it and fastened it to the Crosse, and hath spoiled prin-

A Mediatour is he that standeth betvvene the offender and him that is offended.

God of his iustice can not forgeue sinne vvithout satisfaction, vvhich is done by Christ.

Christ is the Mediatour betvvene God and sinners, vvhich are quite contrary one to the other. Col. 2. 14.

cipalities and powers, and hath made a shewe of them openly, and hath triumphed ouer them by him selfe. Therefore he is not a Mediatour of one, but of two, vtterly disagreeing betweene them selues.

This is also a mighty place and of greate efficacie to confute and confounde the righteousnes of the law, and to teach vs that in the matter of Iustification it ought to be vtterly remoued out of our sight. Also this word [Mediatour] ministreth sufficient matter to proue that the lawe iustifieth not: for els what neede should we haue of a Mediatour? Seeing then that mans nature can not abide the hearinge of the lawe, much lesse is it able to accomplish the lawe, or to agree with the lawe.

Man can not abide the hearing of the lavv, therfore he can not keepe the lavv

This doctrine (which I doe so often repete and not without tediousnes doe still beate into your heades) is the true doctrine of the lawe, which euery Christian ought with all diligence to learne, that he may be able truly to define what the law is, what is the true vse and office, what are the limites, what is the power, the time and the ende thereof. For it hath an effect quite contrary to the iudgement of all men: which haue this pestilent and pernicious opinion naturally rooted in them, that the law iustifieth. Therefore I feare lest this doctrine will be darkened and defaced againe, when we are deade. For the world must be replenished with horrible darkenes & errours before the latter day come.

The doctrine of the lavv.

He therefore that is able to vnderstand this, let him vnderstand it, that the law in true Christian Diuinitie, and in his true and proper definition doth not iustifie: but hath a cleane contrary effect. For it sheweth and discouereth vnto vs our selues: it setteth God before vs in his anger: it reueileth Gods wrath, it terrifieth vs, and it doth not only reuelle sinne, but also mightily encreaseth sinne, so that where sinne was before but litle, now by the law which bringeth the same to light, it becometh exceeding sinfull: so that a man now beginneth to hate the law and to flie from it, & with a perfect hatred to abhorre God the maker of the law. This is not to be iustified by the law (and that euen reason it selfe is compelled to graũt): but to commit a double sinne against the law. First, not onely to haue a wil so disagreeing frõ the law that thou canst not heare it: but also to do contrary to that which it cõmaundeth: And secondly so to hate it that thou wouldest wish it were abolished together with God himselfe who is the author therof and absolutely good.

The proper vse of the lavv

Now, what greater blasphemy, what sinne more horrible can be imagined then to hate God? to abhorre his law, & not to suffer the hearing thereof? which notwithstanding is good and holy. For the histo-

The lavve is good and holy, and yet intolerable to mans nature.

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ry doth plainely witnes that the people of Israell refused to heare that excellent lawe, those holy and most gracious wordes (namely, I am the Lord thy God, which brought thee out of the land of Egypt and out of the house of bondage. Thou shalt haue none other Gods &c. Shewing mercy to thousandes &c. Honour thy father and thy mother that it may goe well with thee, and that thy daies may be prolonged vpon the earth &c.) and that they had neede of a Mediatour. They could not abide this most excellent, perfect and diuine wisedom: this most gracious, sweete, & comfortable doctrine. Let not the Lorde speake vnto vs (say they) lest we die. Speake thou vnto vs &c. Doubtles it is a meruellous thinge that a man can not heare that which is his whole felicitie, namely that he hath a God, yea & a mercifull God which wil shew mercy vnto him in many thousands of generatiõs. &c. And moreouer that he can not abide that which is his chiefe safetie, protectiõ & defence, namely: Thou shalt not kil: Thou shalt not cõmit adultery: Thou shalt not steale: For by these wordes the Lord hath compassed and fortified the life of man, his wife, his children and his goods, as it were w a wal against the force and violence of the wicked.

Exod.20. *Deut.4.40.*

The lavv containeth profitable doctrine and yet a man can not heare it.

The law then can doe nothing, sauing that by his light it lightneth the cõscience that it may know sinne, death, the iudgement, the hatred and wrath of God. Before the law come I am secure: I feele no sinne: but whẽ the law cometh, sinne, death, & hel are reuelled vnto me. This is not to be made righteous, but guiltie, & the enemy of God, to be condemned to death and hell fire. The principall point then of the law in true Christian Diuinitie is, to make men, not better but worse: that is to say, it sheweth vnto them their sinne, that by the knowledge therof they may be humbled, terrified, brused and brokẽ, & by this meanes may be driuen to seeke comforte, and so to come to that blessed Seede.

The lavve maketh not men better but vvorse.

Verse. 20. But God is * one.

* Constant and alvvaies like him selfe.

God offendeth no person, and therefore needeth no Mediatour. But we offend God and therfore we haue neede of a Mediatour, not Moses, but Christ, vvhich speaketh farre better things for vs &c. Hitherto he hath continued in his digression: Now he retourneth to his purpose.

Verse. 21. Is the lavv then against the promise of God?

Paule said before that the law iustifieth not. Shall we then take away the law? No, not so. For it bringeth with it a certaine commodi-

tie. What is that? It bringeth men vnto the knowledge of themselues: it discouereth and encreaseth sinne &c. Here now riseth an other obiection. If the lawe doe nothing els but make men worse in shewing vnto them their sinne, then is it contrary to the promises of God. For it seemeth that God is but onely prouoked to anger and offended through the law, and therefore he regardeth not nor performeth his promises. We Iewes haue thought the contrary: to witte, that we are restrained and bridled by this externall discipline, to the ende that God being prouoked therby, might haste the performing of his promise, and that by this discipline we might deserue the promise.

The iudgemēt of the Iewes and of all others as touching the lavv

Paule aunswereth: It is nothing so. But contrariwise, if ye haue regard to the law, the promise is rather hindered. For natural reason offendeth God which so faithfully promiseth, whiles it will not heare his good and holy lawe. For it sayth: Let not the Lorde speake vnto vs &c. How can it be then that God should performe his promise vnto those, which, not onely receaue not his law and his discipline, but also wt a mortal hatred do shunne it & flie from it? Here therfore (as I said) riseth this obiection: Then ỹ law semeth to hinder ỹ promises of God. This obiection Paule toucheth by ỹ way & briefely aūswereth, saying:

Reason can not abide to heare the good lavv of God.

Verse. 21. God forbid.

Why so? First for that God doth not make any promise vnto vs because of our worthines, our merits, our good workes: but that he doth, is of his meere goodnes and inestimable mercy in Christ. He saith not to Abraham: All nations shalbe blessed in thee because thou hast kept the law: but (as it is written in the .24. chap. of Iosua) when he was yet vncircumcised, had no law, & was yet an idolater, he said vnto him: Goe out of thine owne land &c. I will be thy protectour &c. Also: In thy Seede shall all nations be blessed. These are absolute & meere promises: which God freely geueth vnto Abraham, without any condition or respect of workes either going before or comming after.

God maketh not the promise because of our vvorthines, but for his ovvne mercies sake.

Iosua. 24. 2. 3. Genes. 12. 1. 2. The promises of God are absolute, & not made in respect of our vvorthines.

This is specially against the Iewes, which thinke that the promises of God are hindered because of their sinnes. God (saith Paule) doth not slacke his promises because of our sinnes, or hasten the same for our righteousnes and merites: he regardeth neither the one nor the other. Wherefore, although we be worse and more sinnefull, and brought into a greater contempte and hatred of God by meanes of the lawes, yet notwithstanding God is not moued therby to differre his promise. For his promise doth not stande vpon our worthines, but

The promises of God are not hindered because of our sinnes. *2. Pet. 3. 9.*

but vpon his onely goodnes and mercy. Therefore, where the Iewes say: The Messias is not yet come, because our sinnes doe hinder his cõming, it is a detestable lie. As though God should become vnrighteous because of our sinnes, or made a lier because we are liers. He abideth alwaies iust and true: his truth therefore is the onely cause that he accomplisheth and performeth his promise. A Diuelish dreame of the Iewes.

Moreouer, although the law doe reueile and encrease sinne, yet is it not against the promises of God, yea rather it confirmeth the promises. For as concerning his proper worke and ende, it humbleth and prepareth a man (so that he vse it rightly) to sigh and seeke for mercy. For when sinne is reueiled to a man and so encreased by the law, then he beginneth to perceaue the wickednes and hatred of mans hearte against the law, and against God himselfe the authour of the law. Then he feeleth in deede that, not only he loueth not God, but also hateth and blasphemeth God who is full of goodnes & mercy, and his lawe which is iust and holy. Then is he constrained to cõfesse that there is no good thing in him. And thus, when he is throwne downe and humbled by the lawe, he acknowledgeth him selfe to be most miserable and damnable. When the law therfore constraineth a man so to acknowledge his owne corruption, and to confesse his sinne from the bottome of his heart, then hath it done his office truely, and his time is accomplished and ended. And nowe is the time of grace, that the blessed Seede may come to raise vppe and to comfort him that is so cast downe and humbled by the lawe. The lavve is not against the promises of God. VVhen the office and time of the lavve is accomplished

After this manner the law is not against the promises of God. For first the promise hangeth not vpon the lawe, but vpon the truth and mercy of God only and alone. Secondly when the law is in his chiefe end and office, it humbleth a man, and in humbling him it maketh him to sigh and grone, and to seeke the hand and aide of the Mediatour, and maketh his grace and his mercy exceeding sweete & comfortable (as is saide *Psalm. 109.* Thy mercy is svveete) and his giste precious and inestimable. And by this meanes it prepareth vs and maketh vs apte to apprehende and to receaue Christe. For as the Poete sayeth: *Psal.109.21.*

Dulcia non meruit qui non gustauit amara: that is,

He that hath not tasted the things that are bitter,
Is not vvorthie to taste the things that are svveeter.

Hunger is the best Cooke. Therefore like as the drie earth doth couet the raine, euen so the lawe maketh troubled and afflicted soules to thirst after Christe. To such Christe sauoureth sweetely: to them he The lavv maketh troubled and afflicted soules to thirst for Christ.

is nothing els but ioy, consolation and life. And there beginneth Christ and his benefite rightly to be knowne.

This is then the principall vse of the law: namely, when a man can so vse it, that it may humble him & make him to thirst after Christ. And in deede Christ requireth thirsty soules, whom he most louingly and graciously allureth and calleth vnto him when he saith: Come vnto me all ye that labour and are heauy loden and I will refresh you. He deliteth therefore to water these dry groundes. He powreth not his waters vpon fatte and rancke groundes, or such as are not dry and couet no water. His good things are inestimable, and therefore he geueth them to none but vnto such as haue neede of them, and feeling the greate neede they haue thereof, doe earnestly desire them. He preacheth glad tidings to the poore: he geueth drinke to the thirstie. If any thirst (saith John) Let him come vnto me &c. He healeth the broken harted &c. that is, he comforteth those that are bruised and afflicted by the law. Therefore the law is not against the promises of God.

Math. 11. 28. Vpon whom Christ bestowveth his benefites.

Math. 11. 5.

Iohn. 7. 37. 38.

Deut. 28. 15.

Verse. 21. For if there had ben a lavv geuen vvhich bringeth life, surely righteousnes should haue ben by the lavve.

By these wordes Paule signifieth that no lawe of it selfe is able to quicken or geue life, but onely killeth. Therfore such works as are done, not onely according to the lawes and traditions of the Pope, but also according to ỹ very law of God, doe not iustifie a man before God, but make him a sinner: they doe not pacifie the wrath of God, but they kindle it: they obtaine not righteousnes, but they hinder it: they quicken not, but they terrifie. Therfore, when he sayeth: If a lavv had ben geuen vvhich could haue brought life &c. he teacheth plainly that the lawe of it selfe iustifieth not: but that it hath a cleane contrary effect.

The lavve quickneth not but killeth.

Although these wordes of Paule be plaine enough, yet are they obscure and vtterly vnknowne to the Papists. For if they did vnderstand them in deede, they would not so magnifie their freewill, their owne naturall strength, the keping of the * Counsels, the works of supererogation &c. But lest they should seeme to be manifestly wicked, & plaine Infidels in denying the wordes of the Apostle of Christ so impudently, they haue this pestilent glose alwayes ready (wherby they peruert the places of Paule concerning the lawe which reuealeth sinne and engendreth wrath, that is to say the .x. commaundemẽts) that Paule speaketh onely of the ceremoniall and not of the morall law. But Paule speaketh plain-

*The Papistes diuide the gospel in to precepts and Cousels: to the precepts men are bounde (say they) but not to the Counsels.

plainly when he sayth: If a lavve had ben geuen. &c. and he excepteth no lawe. Wherfore this glose of the Papists is not worth a rush. For the lawes of the ceremonies were as well commaunded of God, and as streitly kept as the morall lawes. The Iewes also kept circumcision as precisely as they did the Sabboth day. It is euident enough therfore that Paule speaketh of the whole lawe.

These words of the Apostle are song & said in the Papacie and in all their churches, and yet notwithstanding they both teach and liue quite contrary. Paule sayth simplie that no law was geuen to quicken and to bring life: but the Papistes teach that many lawes are geuen to bring life. Although they say not this in plaine words, yet in very deede such is their opinion, as their Monkery doth plainely witnes, besides many lawes and traditions of men, their workes and merites before grace and after, and innumerable wicked ceremonies and false worshippings, which they haue deuised of their owne heads, and those onely haue they preached, treading the Gospell vnder their feete and assuredly promising grace, remission of sinnes, and life euerlasting to all such as should kepe & obserue the same. This that I say cā not be denied: for their bokes which are yet extāt, geue certaine testimony therof.

Paul teacheth that no lavve vvas geuen to bring life, but the Pope teacheth quite contrary.

But contrariwise we affirme wt Paule yt there is no law, whether it be mans law or Gods law, yt geueth life. Therfore we put as great a difference betwene the law & righteousnes, as is betwene life & death, betwene heauen & hell. And the cause yt moueth vs so to affirme, is that plaine & euident place of Paule: where he sayth, yt the law is not geuen to iustifie, to geue life, and to saue, but onely to kil & to destroy, cōtrary to the opinion of all men: for naturally they can iudge no otherwise of yt law, but yt it is geuen to work righteousnes, & to geue life & saluation.

The iudgemēt of men naturally as touching the lavve.

This difference of the offices of the law and the gospel, kepeth all Christian doctrine in his true & proper vse. Also it maketh a faithfull man iudge ouer all kindes of life, ouer the lawes & decrees of all men, and ouer all doctrine whatsoeuer, and it geueth them power to trie all maner of spirites. On the other side the Papists, because they confoūd & mingle the law & the gospel together, cā teach no certainty touching faith, works, yt states & conditiōs of life, nor of the difference of spirits.

VVhat profite cometh by knovving the difference betvvene the lavve and the Gospell.

Now therfore, after that Paule hath prosecuted his confutations and arguments sufficiently and in good order, he teacheth, that yt lawe (if ye consider his true and perfect vse) is nothing else but as a certaine Scholemaster to lead vs vnto righteousnes. For it hūbleth men, & maketh them apt to receaue yt righteousnes of Christ whē it doth his own

The true and perfect vse of the lavve.

proper worke and office, that is, when it maketh them giltie, terrifieth and bringeth them to the knowledge of sinne, wrath, death and hell. For when it hath done this, the opinion of mans owne righteousnes & holines vanisheth away, and Christe with his benefites beginneth to ware sweete vnto him. Wherefore the law is not against the promises of God, but rather confirmeth them. True it is, that it doth not accomplish the promise, nor bring righteousnes: notwithstading it humbleth vs with his exercise and office, and so maketh vs more thirsty, and more apte to receaue the benefite of Christ. Therefore (saith he) if any lawe had bene geuen which might haue brought righteousnes, and through righteousnes life (for no man can obtaine life except first he be righteous) then in deede righteousnes should come by the law. Moreouer, if there were any state of life, any worke, any religion, whereby a man might obtaine remission of sinnes, righteousnes and life, then should these thinges in deede iustifie and geue life: but this is impossible: for,

Verse. 22. The scripture hath concluded all men vnder sinne.

Where? First in the promises them selues as touching Christ, as Genesis. 3. The Seede of the woman shall breake the head of the serpent. And Genesis. 22. In thy Seede &c. Wheresoeuer then is any promise in the scriptures made vnto the fathers concerning Christ, there the Blessing is promised, that is, righteousnes, saluation, and eternall life. Therefore by the contrary it is euident, that they which must receaue the Blessing are subiect to the Curse, that is to say, sinne & eternall death: for els to what ende was the Blessing promised?

Genes. 3. 15.
Genes. 22.

The scripture shutteth all vnder the Curse first by the promise.

Secondly, the Scripture shutteth men vnder sinne and vnder the Curse especially by the law, because it is his peculiar office to reueale sinne & engender wrath, as we haue declared throughout this Epistle, but chiefely by this sentence of Paule: VVhosoeuer are of the vvorks of the lavv are vnder the Curse: Also by that place which the Apostle alleaged out of the. 27. chapt. of Deut: Cursed is euery one that abideth not in all the vvordes of this lavve to doe them. &c. For these sentences in plaine wordes doe shut vnder sinne and vnder the Curse, not onely those which sinne manifestly against the law, or doe not outwardly accōplish the law: but also those which are vnder the law, and w all endeuour go about to performe the same: and such were the Iewes, as before I haue sayd. Much more then doth the same place of Paule shut vppe vnder sinne and vnder the Curse, all Monkes, Friers, Heremites,

Secondly by the lavve.

Galat. 3. 10.

Deut. 27. 26.

Cursed is euery one that abideth not in all things. &c.

mites, Carthusians and such like, with their professions, rules, and religions, to the which they attributed such holines, that when a mā had once made a vowe of his profession, if he died by and by, they dreamed that he went streight to heauen. But here ye heare plainly that the Scripture shutteth all vnder sinne. Therefore neither the vowe nor religion of the Carthusian, be it neuer so angelicall, is righteousnes before God: for the Scripture hath shutte all vnder sinne, all are accursed and damned. Who pronounceth this sentence? The Scripture. And where? First by this promise: The Seede of the vvoman shall bruse the Serpentes head. In thee shall be blessed. &c. and such like places: Moreouer, by the whole lawe, whereof the principall office is to make men giltie of sinne. Therefore no Monke, no Carthusian, no Celestine bruseth the head of the Serpent, but they abide bruised and broken vnder the Serpents head, that is, vnder the power of the Deuill. * Who will beleue this?

The principall office of the lavve.

Briefly, what so euer is without Christ and his promise, whether it be the lawe of God or the lawe of man, the Ceremoniall or the morall lawe, without all exception, is shut vnder sinne: For the Scripture shutteth all vnder sinne. Now, he that saith all, excepteth nothing. Therefore we conclude with Paule, that the policies and lawes of all nations, be they neuer so good and necessary, with all ceremonies and religions without faith in Christ, are and abide vnder sinne, death and eternall damnation, except faith in Jesus Christ goe withall or rather before all, as followeth in the texte. Of this matter we haue spoken largely before.

* These things in Luthers time vvere counted so high a seruice to God, that scarce any mā vvould beleue they could be so abhominable.

Wherfore this is a true proposition: Onely faith iustifieth without workes (which notwithstanding our aduersaries can by no meanes abide): For Paule here strongly concludeth that the lawe geueth not life, because it is not geuen to that ende. If then the lawe doe not iustifie and geue life, much lesse doe workes iustifie. For when Paule sayth that the lawe geueth not life, his meaning is that workes also doe not geue life. For it is more to say, ỳ the law quickeneth & geueth life, then to say that workes doe quicken & geue life. If then the law it selfe being fulfilled (although it be impossible that it should be accomplished) doe not iustifie, much lesse doe workes iustifie. I conclude therefore that faith onely iustifieth and bringeth life without workes. Paule can not suffer this addition: faith ioyned with workes iustifieth: but he proceedeth simplie by the negatiue. Rom. 3. and before in the second chapiter: Therefore by the vvorkes of the lavv (sayeth he) shall no flesh be iu-

Onely Faith iustifieth.

If the lavv iustifie not, much lesse do vvorks iustify.

Rom. 3. 20.

stified. And againe in this place: The lawe is not geuen to bring life.

Verse. 22. That the promise by the faith of Iesus Christ shoulde be geuen to them that beleue.

He saide before that the Scripture hath shutte all vnder sinne. What, for euer? No, but vntill the promise shoulde be geuen. Nowe, the promise is the inheritaunce it selfe, or the Blessing promised to Abraham: to witte, the deliueraunce from the lawe, sinne, death and the Deuill, and a free geuing of grace, righteousnes, saluation and eternal life. This promise (saith he) is not obtained by any merite, by any law, or by any worke, but it is geuen. To whom? To those that beleue. In whom? In Iesus Christ, who is the blessed Seede, which hath redeemed all beleeuers from the Curse, ẏ they might receaue the Blessing. These wordes be not obscure, but plaine enough: notwithstanding we must marke them diligently and way well the force and weight therof. For if all be shutte vnder sinne, it followeth that all nations are accursed and are destitute of the grace of God: Also that they are vnder the wrath of God and the power of the Deuill, and that no man can be deliuered from thē by any other meanes then by faith in Iesus Christ. With these words therfore Paule fighteth strongly against the fantasticall opinions of the Papistes and all Iusticiaries touching the lawe and workes, when he sayth: that the promise by faith in Iesus Christ might be geuen to all beleeuers.

The promise geuen to Abraham.

The promise geuen to them that beleue.

Nowe, how we shoulde aunswere to those sentences which speake of workes and the rewarde thereof, I haue sufficiently declared before. And the matter requireth not now ẏ we should speake any thinge of workes. For we haue not here taken in hande to entreate of works, but of Iustification: to witte, that it is not obtained by the lawe and works, since all things are shutte vnder sinne and vnder the Curse: but by Faith in Christ. When we are out of the matter of Iustification, we can not sufficiently praise and magnifie those workes which are commaunded of God. For who can sufficiently commend and set forth the profite & fruit of one onely worke, which a Christian doth through Faith and in Faith? In deede it is more precious then heauen or earth. The whole world therefore is not able to geue a worthy recompence to such a good worke. Yea the world hath not the grace to magnifie the holy works of the faithfull as they are worthy, and much lesse to rewarde them: For it seeth them not: or if it doe, it esteemeth them not as good workes, but as most wicked and detestable crimes,

The sentences concerning vvorks.

The commendation of vvorkes out of the matter of Iustificatiō

and

and ridderh the worlde of those which are the doers therof, as most pestilent plagues to mankinde.

So Christ the Sauiour of the worlde, for a recõpence of his incõprehensible & inestimable benefites, was put to ỳ most ignominious death of the crosse. The Apostles also bringing ỳ word of grace & eternal life into the worlde, were coũted the offscouring & the outcastes of the whole worlde. This is the goodly reward which the worlde geueth for so great & vnspeakeable benefites. But workes done wout faith, although they haue neuer so goodly a shew of holines, are vnder ỳ Curse. Wherfore, so farre of it is ỳ the doers therof should deserue grace, righteousnes & eternall life, ỳ rather they heape sinne vpon sinne. After this maner the Pope, that child of perdition, and all that follow him, doe worke. So worke all meritemongers and heretikes which are fallen frõ the faith.

How Christ and his Apostles were rewarded of the world for their benefits.

VVorks vvith out faith. 2. Thes. 1.3.

Verse. 23. But before *faith came,

*Faith was the full reuelation of thigs that were hid vnder the lawe.

He proceedeth in declaring the profite & necessitie of ỳ law. He said before ỳ the law was added for transgressions: Not ỳ it was the principall purpose of God to make a law ỳ should bring death & dãnation, as he saith. *Rom. 7.* VVas that vvhich vvas good (saith he) made death vnto me? God forbid For ỳ law is a word ỳ sheweth life & driueth mẽ vnto it. Therfore it is not only geuen as a minister of death, but ỳ principal vse & end therof is to reueile death, ỳ so it might be seene & known how horrible sinne is. Notwithstanding it doth not so reueile death as though it tended to no other end but to kill & destroy. But to this end it reuealeth death, ỳ when men are terrified, cast downe, & humbled, they should feare God. And this doth ỳ. 20. chap. of Exodus declare. Feare not (saith Moses) For God is come to proue you & that his feare may be before you that ye sinne not. The office therfore of ỳ law is to kill, & yet so, ỳ God may reuiue & quickẽ againe. The law then is not geuẽ only to kil: but because mã is proud & dreameth ỳ he is wise, righteous and holy, therfore it is necessary he should be humbled by the law, that so this beaste the opinion of righteousnes I say, might be slaine: for otherwise men can not obtaine life.

Rom. 7.13.

The vse of the lavve.

VVhy the lavv reuealeth sinne.

Exod. 20.20.

Albeit then ỳ the law killeth, yet God vseth this effect of the law, this death, I meane, to a good vse, ỳ is to say, euen to life. For God seeing ỳ this vniuersall plague of the whole worlde: to wit, mãs opinion of his owne righteousnes, his hypocrisie, & cõfidence in his owne holines, could not be beatẽ downe by any other meanes, he would ỳ it should be slaine by the law: not for euer, but ỳ, when it is once slaine, mã might be

God vseth the effect of the lavve, that is to say, death, to life.

The opiniõ of a mans owne righteousnes, confidence & holines, is slain by the lavv.

raiſed vppe againe aboue and beyond the lawe, and there might heare this voice: Feare not: I haue not geuen the lawe, and killed thee by the lawe, to this ende that thou ſhouldeſt abide in this death: but that thou ſhouldeſt feare me, and liue. For the preſuming of good workes and righteouſnes ſtandeth not with the feare of God: And where the feare of God is not, there cã be no thirſting for grace or life. God muſt therefore haue a ſtrong hammer or a mightie maul, to breake the rockes, and a hote burning fire in the middes of heauen to ouerthrowe the mountaines: that is to ſay, to deſtroy this furious and obſtinate beaſt, (this preſumption I ſay) that when a man by this bruſing and breaking is brought to nothig, he ſhould deſpaire of his owne ſtrẽgth, righteouſnes, and holines, and being thus throughly terrified, ſhould thirſt after mercy and remiſſion of ſinnes.

Ver. 23. But before Faith came, vve vvere vnder the lavv, shut vppe vnto the Faith vvhich should aftervvardes be reuealed.

That is to ſay, before the time of the Goſpell and grace came, the office of the law was, that we ſhould be ſhutte vppe and kept vnder the ſame, as it were in priſon. This is a goodly and a fitte ſimilitude, ſhewing the effect of the law, and how righteous it maketh men: therefore it is diligently to be weyed. No theefe, no murtherer, no adulterer, or other malefactour loueth the chaines and fetters, the darke and lothſome priſon wherin he lieth faſt boũd: but rather, if he could, he would breake and beate in to pouder the priſon, with his irons and fetters. In deede whiles he is in priſon he refraineth from doing of euill: but not of a good will or for righteouſnes ſake: but becauſe the priſon reſtreineth him that he can not doe it. And nowe being faſt fettred he hateth not his theft and his murther: (yea he is ſorry with all his heart that he can not robbe and ſteale, cutte and ſlay) but he hateth the priſon, and if he could eſcape, he would robbe and kill as he did before.

This ſimilitude of the priſon ſhevveth the effect of the lavve.

The lawe ſhutteth men vnder ſinne two wayes, Ciuily and Spiritually.

Such is the force of the lawe and the righteouſnes that cometh of the lawe, compelling vs to be outwardly good when it threatneth death or any other puniſhment to the tranſgreſſours thereof. Here we obey the law in deede, but for feare of puniſhment: that is, vnwillingly and

VVhat the righteouſnes of the lavv is.

and with great indignation. But what righteousnes is this, when we abstaine from doing euill for feare of punishment? Wherefore, this righteousnes of workes is in deede nothing else, but to loue sinne & to hate righteousnes, to detest God with his lawe, and to loue and reuerence that which is most horrible and abhominable? For looke howe hartely the theefe loueth the prison and hateth his theft: so gladly doe we obey the lawe in accomplishing that which it commaundeth, and auoiding that which it forbiddeth.

The righteousnes of vvorkes.

Notwithstanding, this fruite and this profite the lawe bringeth, although mens hartes remaine neuer so wicked, that first outwardly and ciuily after a sort it restraineth theeues, murtherers, and other malefactours. For if they did not see and vnderstand, that sinne is punished in this life by imprisonment, by the galowes, by the sword and such like, and after this life with eternall damnation and hell fire: no Magistrate should be able to bridle the fury and rage of men by any lawes, bondes or chaines. But the threatnings of the lawe strike a terrour in to the hartes of the wicked, whereby they are brideled after a sort, that they runne not headlong, as otherwise they would doe, into all kindes of wickednes. Notwithstanding they would rather that there were no law, no punishment, no hell, and finally no God. If God had not an hell, or did not punish the wicked, he should be loued and praised of all men. But because he punisheth the wicked, and all are wicked: therefore in as much as they are shut vnder the lawe, they can doe no otherwise but mortally hate and blaspheme God.

The profite of the lavve.

The Ciuill vse of the lavve.

Furthermore, the lawe shutteth men vnder sinne, not onely Ciuily, but also Spiritually: that is to say, the lawe is also a spirituall prison, and a very hell. For when it reuealeth sinne, threatneth death, and the eternall wrath of God, a man can not auoide it, nor finde any comfort. For it is not in the power of man to shake of these horrible terrours which the lawe stirreth vppe in the conscience, or any other anguish or bitternes of spirite. Hereof come these lamentable complaints of the Saincts, which are euery where in the Psalmes: In hell vvho shall confesse thee? &c. For then is a man shut vppe in prison: out of the which he can not escape, nor seeth howe he may be deliuered out of these bondes, that is to say, these horrible terrours.

The lavv a spirituall prison.

The lamentable complaints of the Saincts. *Psal. 6. 5.*

Thus the law is a prison both Ciuily and Spiritually. For first it restreineth and shutteth vppe the wicked, that they runne not headlong according to their owne lust, into all kindes of mischefe. Againe, it sheweth vnto vs spiritually our sinne, terrifieth and humbleth vs,

The lavve is a prison both Ciuily and Spiritually.

that when we are so terrified and humbled, we may learne to knowe our owne miserie and condemnation. And this is the true and the proper vse of the lawe, so that it be not perpetuall. For this shutting and holding vnder the lawe, must endure no longer, but vntill Faith come: and when Faith cometh, then must this spirituall prison haue his ende.

The lavv and the Gospell, as touching the invvard affections, nearely ioyned togethe.

Here againe we see, that, although the lawe and the Gospell be separate farre asunder, yet as touching the inward affections, they are very nerely ioyned the one to the other. This Paule sheweth when he sayeth: VVe vvere kept vnder the lavv, and shutte vppe vnto the Faith vvhich should be reuealed vnto vs. Wherefore it is not enough that we are shutte vnder the lawe: for if nothing else should follow, we should be driuen to desperatiō and die in our sinnes. But Paule addeth moreouer, that we are shutte vppe and kept vnder a Scholemaister (which is the lawe): not for euer, but to bring vs vnto Christ who is the ende of the lawe. Therefore this terrifying, this humbling and this shutting vppe must not alwayes continue: but onely vntill Faith be reuealed: that is, it shall so long continue as shall be for our profite and our saluation: So that when we are cast downe and humbled by the lawe, then grace, remission of sinnes, deliueraunce from the lawe, sinne and death may become sweete vnto vs: which are not obteined by workes, but are receaued by Faith alone.

The shutting vp vnder the lavv, must not be continuall.

He which in time of tentation can ioyne these two things together so repugnant and contrary: that is to say, which when he is throughly terrified and cast downe by the lawe, doth knowe that the ende of the lawe, and the beginning of grace or of Faith which is to be reuealed, is nowe come, vseth the lawe rightly. All the wicked are vterly ignorant of this knowledge and this cunning. Caine knewe it not when he was shutte vppe in the prison of the lawe: that is, he felt no terrour, although he had nowe killed his brother: but dissembled the matter craftely, and thought that God was ignorant thereof. Am I my brothers keeper, sayth he? But when he heard this word: VVhat hast thou done? Behold the voice of the bloud of thy brother crieth vnto me from the earth, he began to feele this prison in deede. What did he then? He remained still shutte vppe in prison. He ioyned not the Gospell with the lawe, but sayd: My punishment is greater then I can beare. He onely respected the prison, not considering that his sinne was reuealed vnto him to this ende, that he should flie vnto God for

VVho vseth the lavv rightly.

Caine being shut vp in the prison of the lavv, and abiding there, despaired. *Genes. 4. 9.*

Verse. 13.

for mercy and pardon. Therefore he despaired and denied God. He beleeued not that he was shutte vppe to this end, that grace and Faith might be reuealed vnto him: but onely that he should still remaine in the prison of the lawe.

These words: to be kept vnder, and to be shut vppe, are not vaine and vnprofitable, but true and of great importaunce. This keeping vnder and this prison signifieth the true and spirituall terrours, whereby the conscience is so shutte vppe, that in the wide world it can finde no place where it may be in safetie. Yea as long as these terrours endure, the conscience feeleth such anguish and sorrowe, that it thinketh heauen and earth, yea if they were ten times more wide and large then they are, to be straiter and narrower then a mouse hole. Here is a man vtterly destitute of all wisedome, strength, righteousnes, counsell and succour. For the conscience is a maruelous tender thing, and therfore when it is so shutte vppe vnder the prison of the lawe, it seeth no way howe to gette out: and this streitnes seemeth daily so to encrease, as though it would neuer haue an ende. For then doth it feele the wrath of God which is infinite and inestimable, whose hand he can not escape, as the Psalme. 139. witnesseth: VVhether shall I flie from thy presence? &c.

VVhat these vvordes import, to be kept vnder the lavve.

Conscience.

Psal. 139. 7.

Like as therefore this worldly prison or shutting vppe is a bodily affliction, and he that is so shutte vppe can haue no vse of his bodye: euen so the trouble and anguish of minde is a spirituall prison, and he that is shutte vppe in this prison can not enioy the quietnes of heart and peace of conscience. And yet is it not so for euer (as reason iudgeth when it feeleth this prison): but vntill Faith be reuealed. The sely conscience therefore must be raised vppe and comforted after this sort: Brother, thou art in deede shutte vppe: but perswade thy selfe that this is not done to the ende that thou shouldest remaine in this prison for euer. For it is written, that vve are shutte vppe vnto the Faith that shall be reuealed. Thou art afflicted then in this prison, not to thy destruction, but that thou maist be refreshed by the blessed Seede. Thou art killed by the lawe, that through Christe thou maiste be quickened againe and restored to life. Despaire not therefore, as Caine, Saule, and Iudas did, who being thus shutte vppe, looked no further but to their darke prison, and there still remained: therefore they despaired. But thou must take an other way in these terrours of conscience then they did: that is, thou must knowe that it is well done, and good for thee to be so shut vppe, confounded, & brought to nothing.

VVhat the prison is, Ciuily & Spiritually.

Howv the pore Conscience is to be comforted, that is shutte vp vnder the lavve.

The lavve killeth, that vve may againe be quickened & restored to life.

The shutting vp vnder the lavv must be rightly vsed.

Use therfore this shutting vppe rightly and as thou shouldest do: that is, to the ende that when the law hath done his office, Faith may be reuealed. For God doth not therfore afflict thee, that thou shouldest still remaine in this affliction. He wil not kill thee that thou shouldest abide in death. I vvill not the death (sayth he by ỳ Prophet) of a sinner. &c. But he will afflict thee that so thou maist be humbled, and knowe that thou hast neede of mercy, and the benefite of Christe.

Ezech.33.11.

This holding in prison then vnder the lawe, must not alwayes endure, but must onely continue to the cõming or reuealing of Faith: which this sweete verse of the Psalme.147. doth teach vs: The Lord deliteth in those that feare him: that is to say, which are in prison vnder the lawe. But by and by after he addeth: and in those that attend vppon his mercy. Therfore we must ioyne these two things together, which are in deede as contrary the one to the other as may be. For what can be more contrary then to hate and abhorre the wrath of God and againe to trust in his goodnes & mercy? The one is hell, the other is heauẽ, and yet they must be nerely ioyned together in the heart. By speculation and naked knowledge a man may easily ioyne them together: but by experience and inward practise so to doe, of all things it is the hardest: which I my selfe haue often proued by mine owne experience. Of this matter the Papistes and Sectaries know nothing at all. Therefore these wordes of Paule are to them obscure and altogether vnknowne: And when the lawe reueileth vnto them their sinne, accuseth and terrifieth them, they can finde no counsell, no rest, no helpe or succour: but fall to desperation, as Caine and Saule did.

Psal.147.11.

The afflicted, and such as are in prison vnder the lavv, vvaiting for mercy to be reueled, are deare vnto God.

No man loueth the lavv, becaũse it is his prison.

Seeing the lawe therfore (as is sayd) is our tormentour and our prison, certaine it is that we can not loue it, but hate it. He therefore that sayth he loueth the lawe, is a liar, and knoweth not what he sayth. A theefe and a robber should shewe him selfe to be starke madde that would loue the prison, the fetters and chaines. Seing thẽ the law shutteth vs vppe and holdeth vs in prison, it can not be but we must needes be extreme enemies to the lawe. To conclude, so well we loue the lawe and the righteousnes thereof, as a murtherer loueth the darke prison, the streit bondes and irons. How then should the law iustifie vs?

Verse.23. And shut vp vnder the faith vvhich should after be reueiled.

This Paule speaketh in respect of the fulnes of the time wherin Christ came. But we must applie it, not onely to that time, but also to the

the inward man. For that which is done as an hystorie and according to the time wherin Christe came, abolishing the lawe and bringing libertie and eternall life to light, is alwayes done spiritually in euery Christian: in whom is found continually, somewhile the time of the law, and somewhile the time of grace. For the Christian man hath a body in whose members (as Paule sayth in an other place) sinne dwelleth and warreth. Nowe, I vnderstand sinne to be, not onely the deede or the worke, but also the roote and the tree, together with the fruites, as the Scripture vseth to speake of sinne. Which is yet not onely rooted in the baptised flesh of euery Christian, but also is at deadly warre within it and holdeth it captiue: if not to geue consent vnto it, or to accomplish the worke, yet doth it force him mightely therunto. For albeit a Christian man doe not fall into outward and grosse sinnes, as murther, adultery, theft, and such like: yet is he not free from impatiencie, murmuring, hating and blaspheming of God: which sinnes to reason and the carnall man, are altogether vnknowne. These sinnes constraine him, yea sore against his will, to detest the lawe: they compell him to flie from the presence of God, they compell him to hate and blaspheme God. For as carnall lust is strong in a yong man, in a man of full age the desire and loue of glory, and in an old man couetousnes: euen so in a holy and a faithfull man impatiencie, murmuring, hatred, and blasphemie against God doe mightely preuaile. Examples hereof there are many in the Psalmes, in Iob, in Ieremie, and throughout the whole Scripture. Paule therfore describing and setting forth this spirituall warfare, vseth very behement words and fitte for the purpose, as of fighting, rebelling, holding, and leading captiue. &c.

How the scripture defineth sinne.

The tentation of the godly,

The tentation of euery age.

Paule describeth the spirituall warfare that is in the godly with very vehemēt & apt words.

Both these times then (of the lawe and the Gospell I meane) are in a Christian, as touching the affections and inward man. The time of the lawe is when the lawe exerciseth me, tormenteth me with heauines of heart, oppresseth me, bringeth me to the knowledge of sinne, and encreaseth the same. Here the law is in his true vse and perfect worke: which a Christian oftentimes feeleth as long as he liueth. So there was geuen vnto Paule a pricke in the flesh, (that is) the angell of Satan to buffet him. He would gladly haue felt euery moment the ioy of conscience, the *laughter of the heart, and the sweete tast of eternall life. Againe, he would gladly haue ben deliuered from all trouble and anguish of spirite, and therefore he desired that this tentation might be taken from him. Notwithstanding this was not done, but the Lord sayd vnto him: My grace is sufficient for thee: For my powre is made

The time of the lawe in the Godly.

2 Cor. 12. 7.

* This is the spirituall laughter which Dauid speaketh of Psal. 126. saying: *Then shall our mouth be filled with laughter. &c.*

2. Cor. 12. 7. 8. 9. perfect through vveaknes. This battaile doth euery Christian feele. To speake of my selfe, there are many howers in the which I chide and contend with God, and impatiently resist him. The wrath and iudgement of God displeaseth me: and againe, my impaciencie, my murmuring, and such like sinnes doe displease him. And this is the time of the lawe, vnder the which a Christian man continually liueth as touching the flesh. For the flesh lusteth continually against the spirite, and the spirite against the flesh: but in some more, and in some lesse.

Galath. 5. 17.

The time of grace.

The time of grace is when the heart is raised vppe againe by the promise of the free mercy of God, and sayeth: VVhy art thou heauie O my soule, and vvhy doest thou trouble me? Doest thou see nothing but the lawe, sinne, terrour, heauines, desperation, death, hell and the Deuill? Is there not also grace, remission of sinnes, righteousnes, consolation, ioy, peace, life, heauen, Christe and God? Trouble me no more, O my soule. What is the lawe, what is sinne, what are all euils in comparison of these things? Trust in God, who hath not spared his owne deare sonne, but hath geuen him to the death of the crosse for thy sinnes. This is then to be shutte vppe vnder the lawe after the flesh: not for euer, but till Christe be reuealed. Therefore when thou art beaten downe, tormented and afflicted by the law, then say: Lady law, Thou art not alone, neither art thou all things: but besides thee there are yet other things much greater and better then thou art, namely grace, faith, and blessing. This grace, this faith and this blessing doe not accuse me, terrifie me, condemne me: but they comfort me, they bid me trust in the Lord, and promise vnto me victorie and saluation in Christe. There is no cause therfore why I should despaire.

Psal. 42. 5. 11.

The true vse of the lavve is to shut vs vp till Christ be reuealed.

He that is skilfull in this arte and this cunning, may in deede be called a right Diuine. The fantasticall spirites & their disciples at this day, which continually bragge of the spirite, do perswade them selues that they are very expert and cunning herein. But I and such as I am haue scarsely learned the first principles therof. It is learned in deede, but so long as the flesh and sinne doe endure, it can neuer be perfectly learned, and as it should be. So then a Christian is diuided into two times. In that he is flesh, he is vnder the lawe: In that he is spirite he is vnder grace. Concupiscence, couetousnes, ambition and pride doe alwayes cleaue to the flesh: also ignorance, contempt of God, impatiencie, murmuring and grudging against God, because he hindereth and breaketh of our counselles, our deuises and enterprises, and

VVho is a right diuine.

A godly man is partly vnder the lavve, and partly vnder grace.

because

because he speedely punisheth not such as are wicked, rebellious, and contemptuous persons. &c. Such kinde of sinnes are rooted in the flesh of the Faithfull. Wherefore if thou behold nothing but the flesh, thou shalt abide alwayes vnder the time of the lawe. But these dayes must be shortened, or else no flesh should be saued. The lawe must haue his time appoynted wherein it must haue his ende. The time of the lawe therefore is not perpetuall, but hath his ende, which ende is Iesus Christ. But the time of grace is eternall. For Christ being once dead, dieth no more. He is eternall: therefore the time of grace is also eternall.

Rom. 5. 6.
Rom. 6. 9. 10.
The time of grace is eternall.

We may not lightly passe ouer such notable sentences as these which are in Paule, as the Papistes and Sectaries are wont to doe. For they containe woordes of life, which doe wonderfully comfort and confirme afflicted consciences: And they which know and vnderstand them well, can iudge of Faith: they can discerne a true feare from a false feare: they can iudge of all inward affections of the heart, and discerne all spirites. The feare of God is an holy and a precious thing, but it must not alwayes continue. In deede it ought to be alwayes in a Christian, because sinne is alwayes in him: but it must not be alone: for then is it the feare of Caine, Saule and Iudas, that is to say, a seruile and a desperate feare. A Christian therefore must banquish feare by Faith in the word of grace: he must turne away his eyes from the time of the lawe, and looke vnto Christe and vnto Faith which is to be reuealed. Here beginneth feare to be sweete vnto vs, and maketh vs to delite in God. For if a man doe onely beholde the lawe and sinne, setting Faith a side, he shall neuer be able to put away feare, but shall at length fall to desperation.

Feare may not alvvayes continue, but feare ioyned vvith Faith must be alvvayes in a Christian. Hovve feare must be vanquished.

Thus doth Paule very well distinguish the time of the lawe and grace. Let vs also learne rightly to distinguish the time of them both, not in woordes, but in the inward affections: which is a very hard matter. For albeit these two things are separate farre asunder, yet are they most nerely ioyned together in one heart. Nothing is ioyned more nerely together then feare and trust, then the lawe and the Gospell, then sinne and grace. For they are so vnited together, that the one is swalowed vppe of the other. Wherefore there is no coniunction like vnto this.

Feare & Faith are separated farre asunder, and yet are ioyned together in one heart.

At this place: VVherefore then serueth the lavve? Paule beginneth to dispute of the lawe: also of the vse and the abuse thereof, ta-

A rehersall of those things vvherof he had spoken before.

king occasion of that which before he had affirmed, that the Faithfull doe obtaine righteousnes by grace onely and by the promise, and not by the lawe. Vppon that disputation rose this question: VVherefore then serueth the lavve? For reason hearing that righteousnes or the Blessing is obtained by grace and by the promise, by and by inferreth Then the lawe profiteth nothing. Wherefore the doctrine of the law must be diligently considered, that we may know what and howe we ought to iudge thereof, lest that either we reiect the same altogether, as the fantasticall spirits do, (which in the yeare a thousand fiue hundred twentie and fiue, stirring vppe the rusticall people to sedition, sayde, that the libertie of the Gospell geueth freedom to all men from al maner of lawes): or else lest we should attribute the force of Iustification to the lawe. For both sortes doe offend against the lawe: the one on the right hand, which will be iustified by the lawe, and the other on the left hand which will be cleane deliuered from the lawe. We must therefore keepe the high way, so that we neither reiect the lawe, nor attribute more vnto it then we ought to doe.

Touching this sedition of the rusticall people and the cause therof, read Sleidane.

VVe must derogate nothing frō the lavve that is due to it, nor attribute more to it thē is meete.

That which I haue before so often repeted concerning both the vses of the lawe, namely, the Ciuill and the Spirituall vse, doe sufficiently declare that the lawe is not geuen for the righteous: but (as Paule sayeth in an other place) for the vnrighteous and rebellious. Now, of the vnrighteous there are two sortes, that is to say, they which are to be iustified, and they which are not to be iustified. They that are not to be iustified must be bridled by the Ciuile vse of the lawe: for they must be bound with the bondes of the lawe, as sauage and vntamed beastes are bound with cordes and chaines. This vse of the lawe hath no ende: and of this Paule here speaketh nothing. But they that are to be iustified, are exercised with this Spirituall vse of the lawe for a time: for it doth not alwayes continue, as the Ciuill vse of the lawe doth: but it looketh to Faith which is to be reuealed, and when Christe commeth it shall haue his ende. Hereby we may plainly see that all the sentences wherin Paule entreateth of the spirituall vse of the lawe, must be vnderstand of those which are to be iustified, and not of those which are iustified already. For they which are iustified already, in as much as they abide in Christe, are farre aboue all lawe. The lawe then must be layed vppon those that are to be iustified, that they may be shutte vppe in the prison thereof, vntill the righteousnes of Faith come: Not that they obtaine this righteousnes through the lawe (for that were not to vse the lawe rightly,

Tvvo sorts of the vnrighteous, they vvhich are to be iustified, & they vvhich are not to be iustified.

Howe such sentēces must be vnderstand vvherin Paule handleth the spirituall vse of the lavve.

but

but to abuse it): but that when they are cast downe and humbled by the lawe, they should flie vnto Christe, vvho is the end of the lavve to righteousnes, to euery one that beleueth. *Rom. 10. 4.*

Now, first they which abuse the law, are all the Iusticiaries and hypocrites which dreame that men are iustified by the lawe. For that vse of the lawe doth not exercise and driue a man to Faith which is to be reuealed, but it maketh full, careles, and arrogant hypocrites, swelling and presuming of the righteousnes of the lawe, and hindreth the righteousnes of Faith. Secondly, they abuse the lawe which will vtterly exempt a Christian man from the law, as the brainsicke Anabaptistes went about to doe: which was the occasion that they raised vppe that sedition of the rusticall people. * Of this sort there are very many also at this day which professe the Gospell with vs: who being deliuered from the tyrannie of the Pope by the doctrine of the Gospell, doe dreame that the Christian libertie is a dissolute and a carnall libertie to doe what so euer they list. These (as Peter sayeth) haue the libertie of the spirite as a cloke of maliciousnes, through which the name of God and the Gospell of Christe is slaundered euery where, and therfore they shall once suffer worthy punishment for this their vngodlines. Thirdly, such doe also abuse the lawe, who feeling the terrours thereof, doe not vnderstand that such terrours ought no longer to continue, but vnto Christe. This abuse in them is the cause that they fall to desperation: as in the hypocrites it is the cause of arrogancie and presumption.

VVho are abusers of the lavve.

*He speaketh of the pestilēt Libertines that vvould haue no feare of God nor lavve, to bridle them from their sinnes. *1. Pet. 2. 16.*

Contrariwise, the true vse of the lawe can neuer be estemed and magnified as it is worthy: namely, that when the conscience shutte vp vnder the lawe, despaireth not, but being instructed by the wisedom of the holy Ghost concludeth with it selfe after this sort: I am in deede shut vppe as a prisoner vnder the lawe, but not for euer: yea this shutting vppe shall turne to my great profite. How so? Because that I being thus shut vppe, shall be driuen to sigh and seeke the hand of an helper. &c. After this maner the lawe is as an enforcer, which by compulsion bringeth the hungrie vnto Christe, that he may satisfie them with his good things. Wherefore the true office of the lawe is to shew vnto vs our sinnes, to make vs giltie, to humble vs, to kill vs, and to bring vs downe to hell, and finally to take from vs all helpe, all succour, all cōfort: but yet altogether to this end, that we may be iustified, exalted, quickned to life, caried vppe into heauen, and obtaine all good things. Therfore it doth not onely kill, but it killeth that we may liue.

The true vse of the lavve can not be estemed as it is vvorthy.

The true office of the lavve.

Verse.24. VVherefore the lavve vvas our Scholemaſter to bring vs to Chriſte.

Here againe he ioyneth the lawe and the Goſpell together, (which are ſeparate ſo farre aſunder) as touching the affections and inward man, when he ſayeth: The lawe is a Scholemaſter to Chriſt. This ſimilitude alſo of the Scholemaſter is worthy to be noted. Although a Scholemaſter be very profitable and neceſſary to enſtruct and to bring vppe children, yet ſhewe me one childe or ſcholer which loueth his maſter. We may eaſily coniecture what affection the Iewes bare to their Moiſes, and how zelouſly they performed that which he commaunded. In deede ſuch was their loue and obedience towards him, that euery howre (as the Storie teſtifieth) they would with all their hearts haue ſtoned him to death. It is not poſſible therefore that the ſcholer ſhould loue his maſter. For howe can he loue him which keepeth him in priſon, that is to ſay, which ſuffereth him not to doe that which gladly he would? And if he doe any thing againſt his commaundement, by and by he is rebuked and chaſtiſed, yea and is conſtrained moreouer to kiſſe the rodde when he is beaten. Is not this (I pray you) a goodly righteouſnes and obedience of the ſcholer, that he obeyeth his maſter ſo ſeuerely threatning and ſo ſharply correcting him, and kiſſeth the rodde? But doth he this with a good will? As ſoone as his maſter hath turned his backe, he breaketh the rodde or caſteth it into the fire. And if he had any power ouer his maſter, he would not ſuffer him ſelfe to be beaten of his maſter: but rather he would beat him. And yet notwithſtanding the ſcholemaſter is very neceſſary for the child to enſtruct and to chaſtiſe him: otherwiſe the childe without this diſcipline, enſtruction, and good education ſhould be vtterly loſt.

The ſcholemaſter therfore is appointed for the child to teach him, to bring him vp, & to kepe him as it were in priſon. But to what ende, or how long? Is it to the ende, that this ſtreit and ſharpe dealing of the ſcholemaſter ſhould alwayes cõtinue? or that the child ſhould remaine in continuall bõdage? Not ſo, but onely for a time, that this obedience, this priſon and correction might turne to the profit of the child, that in time he might be heire and Prince. For it is not the fathers will, that his ſonne ſhould be alwayes ſubiect to the ſcholemaſter, and alwayes beaten with roddes: but that by this inſtruction and diſcipline he may be made able and meete to be his fathers ſucceſſour.

The ſimilitude of the Schoole maſter vvorthy to be noted.

Exod.17.4.

The ſcholer can not loue his maſter.

VVhie a Scholemaſter is apoynted for a childe.

Euen ſo the law (ſayth Paule) is nothing elſe but a Scholemaſter:

not for euer, but vntill it haue brought vs to Christ: as in other wordes he sayd also before. The lawe was geuen for transgressions vntill the blessed Seede should come. Also, the scripture hath shut all vnder sin. &c. Againe: we were kept vnder & shut vp vnto faith which should after be reuealed. Wherefore the lawe is not onely a Scholemaster, but it is a Scholemaster to bring vs vnto Christ. For what a Scholemaster were he which would alwaies torment & beat the child, & teach him nothing at all? And yet such Scholemasters there were in time past: when Scholes were nothing else but a prison and a very hell, the Scholemasters cruell tyrannes and very butchers. The childrē were alwayes beaten: they learned w̄ continuall paine and trauell, & yet few of thē came to any proofe. The law is not such a Scholemaster. For it doth not onely terrifie & torment (as the foolish Scholemaster beateth his scholers & teacheth them nothing): but with his roddes he driueth vs vnto Christ: like as a good Scholemaster instructeth & exerciseth his scholers in reading and writing, to the ende they may come to the knowledge of good letters & other profitable things, that afterwardes they may haue a delite in doing of that, which before when they were constrained thervnto, they did against their willes.

The lawe is a Scholemaster to Christ. *Galat. 4. 19.* *Galat. 4. 22.* *Galat. 4. 23.*

VVhat Schole masters there were in times past.

By this goodly similitude Paule sheweth what is the true vse of the lawe, namely, that it iustifieth not hypocrites, for they remaine wout Christ in their presumption & securitie: And contrariwise ẏ it leaueth not in death & damnation those that are of a contrite heart (so that they vse it as Paul teacheth): but driueth them vnto Christ. But they which in these terrours continue still in their weaknes, & doe not apprehend Christ by faith, do fall at length into desperatiō. Paule therfore in this allegorie of the Scholemaster, most liuely expresseth the true vse of ẏ law. For like as ẏ Scholemaster reproueth his scholers, he greeueth them & maketh thē heauy, & yet not to the end that this bondage should alwayes continue, but that it should cease when the children are well brought vppe and instructed accordingly, & that afterwards wout any cōstraint of the Scholemaster they should cherefully enioy their libertie & their fathers goods: euen so they which are vexed & oppressed w̄ the law, doe know that these terrours and vexations shall not alwayes continue: but that therby they are prepared to come vnto Christ which is to be reuealed, and to receaue the libertie of the spirite. &c.

The true vse of the lavv set out in the allegorie of the Scholemaster.

Verse. 24. That vve may be made righteous by Faith.

The lawe is not a Scholemaster to bring vs vnto an other law-

The lavve is not a Scholemaister to bring vs to an other lavvgeuer, but to Christe.

geuer which requireth good woꝛkes, but vnto Chꝛist our Iustifier and Sauiour, that by Faith in him we might be iustified, and not by woꝛkes. But when a man feeleth the foꝛce and strength of the law, he doth not vnderstand noꝛ beleue this. Therefoꝛe he sayth: I haue liued wickedly: foꝛ I haue transgressed all the commaundements of God, and therfoꝛe I am giltie of eternall death. If God would pꝛolong my life certaine yeres, oꝛ at least certaine moneths, I would amend my life,

Of the truevse of the lavve, to make an abuse.

and liue holily hereafter. Here, of the true vse of the lawe he maketh an abuse. Reason being ouertaken in these terrours and streites, is bolde to pꝛomise vnto God the fulfilling of all the woꝛkes of the whole law. And hereof came so many sectes and swarmes of Monkes and religious hypocrites, so many ceremonies, and so many woꝛkes, deuised to deserue grace and remission of sinnes. And they which deuised these things, thought that the lawe was a Scholemaster to lead thē, not vnto Chꝛist, but to a new lawe, oꝛ vnto Chꝛiste as a lawgeuer, and not as one that hath abolished the lawe.

The true vse of the lavv.

But the true vse of the lawe is to teach me that I am bꝛought to the knowledge of my sinne & humbled, that so I may come vnto Chꝛist and may be iustified by Faith. But Faith is neither lawe noꝛ woꝛke, but an assured confidence which appꝛehendeth Chꝛist, vvho is the end

Rom. 10. 4.

of the lavv. *Rom. 10.* And how? Not that he hath abolished the olde law and geuen a newe: oꝛ that he is a iudge which must be pacified by woꝛkes, as the Papistes haue taught: but he is the ende of the lawe to all those that beleue: that is to say, euery one that beleueth in him is righteous, and the lawe shall neuer accuse him. The lawe then is good, holy, and iust, so that a man vse it as he should doe. Nowe, they that abuse the lawe, are first the hypocrites which attribute vnto the law a power to iustifie: and secondly they which doe despaire, not knowing that the lawe is a Scholemaster to lead men vnto Chꝛist: that is to say, that the lawe humbleth them, not to their destruction, but to their saluation: Foꝛ God woundeth that he may heale againe: he killeth that he may quicken againe.

Now, Paule (as befoꝛe I haue sayd) speaketh of those that are to be iustified, and not of those which are iustified already. Therefoꝛe when thou goest about to reason as concerning the lawe, thou must take the matter of the lawe, oꝛ that wherupon the lawe woꝛketh, namely the sinner and the wicked person, whom the lawe iustifieth not, but setteth sinne befoꝛe his eyes, casteth him downe, and bꝛingeth him to the knowledge of him selfe: it sheweth vnto him hell, the wꝛath and the

iudgement

iudgement of God. This is in deede the proper office of the law. Then foloweth the vse of this office: to witte, that the sinner may knowe that the lawe doth not reueale vnto him his sinne and thus humbleth him, to the ende he should despaire: but that by this accusing and bruising it may driue him vnto Christ the Sauiour and comforter. When this is done, he is no longer vnder the Scholemaster. And this vse is very neessary. For seeing the whole world is ouerwhelmed with sinne, it hath neede of this ministerie of the lawe, that sinne may be reuealed: Otherwise no man should euer attaine to righteousnes, as before we haue largely declared. But what worketh the lawe in them which are already iustified by Christ? Paule aunswereth by these wordes: which are as it were an addition to that which goeth before.

The proper office of the lavve, and the vse of the office therof.

Verse. 25. But after that Faith is come, vve are no longer vnder the Scholemaster.

That is to say: we are free from the lawe, from the prison, and from our Scholemaster: for when Faith is reuealed, the lawe terrifieth and tormenteth vs no more. Paule here speaketh of Faith as it was preached and published vnto the world by Christ in a certaine time before appoynted. For Christ taking vppon him our flesh, came once into the world: he abolished the lawe with all his effectes, and deliuered from eternall death all those which receaue his benefite by Faith. If therefore ye looke vnto Christe and that which he hath done, there is now no lawe. For he comming in the time appoynted, tooke away the lawe. Nowe, since the law is gone, we are not kept vnder the tyrannie therof any more: but we liue in ioy and safetie vnder Christ, who now sweetely raigneth in vs by his spirit. Now, where the Lord raigneth, there is libertie. Wherefore, if we could perfectly apprehend Christe which hath abolished the lawe by his death, and hath reconciled vs vnto his father, that Scholemaster should haue no power ouer vs at all. But the lawe of the members rebelling against the lawe of the minde, letteth vs that we can not perfectly lay hold vppon Christe. The lacke therfore is not in Christ, but in vs, which haue not yet put of this flesh, to the which sinne continually cleaueth as long as we liue. Wherfore, as touching our selues, we are partly free from the law, and partly vnder the lawe. According to the spirite, vve serue vvith Paule the lavve of God: but according to the flesh the lavve of sinne. *Rom. 7.*

VVhen Faith is come, vve are not any longer vnder the lavve.

Hereof it foloweth, that as touching the conscience we are fully

deliuered from the law, & therfore that Scholemaster must not rule in the cõscience, that is, he must not afflict the conscience wt his terrours, threatnings and captiuitie. And albeit it goe about to vexe & to trouble the conscience neuer so much, yet is she not moued therwt. For she hath Christ crucified before her eyes, who hath remoued out of the cõscience all the offices of the law: putting out the handvvriting of ordinaunces that vvas against vs. &c. *Coloss. 2.* Therfore, euen as a virgin knoweth no man: so the conscience must not onely be ignorãt of the law, but also it must be vtterly dead vnto the law, & the law likewise vnto the conscience. This is not done by any works, or by the righteousnes of ỹ law, but by faith which apprehendeth and layeth hold vpon Christ. Notwstanding sinne cleaueth still in the flesh as touching the effect thereof, which oftentimes accuseth & troubleth the conscience. So long then as the flesh doth remaine, so long this Scholemaster the law doth also remaine, which many times terrifieth the conscience, & maketh it heauie by reuealing of sinne & threatning of death. Yet is it raised vppe again by the daily cõming of Christ: who as he came once into the world at the time before appoynted, to redeme vs from the hard and sharpe seruitude of our Scholemaster: euen so he commeth daily vnto vs spiritually, to the ende that we may encrease in faith and in the knowledge of him, that the conscience may apprehend him more fully and perfectly from day to day, and that the lawe of the flesh and of sinne, with the terrour of death and all euils that the lawe bringeth with it, may daily be diminished in vs more and more. As long then as we liue in the flesh, which is not without sinne, the lawe oftentimes retourneth and doth his office, in one more and in an other lesse, as their Faith is strong or weake: and yet not to their destruction, but to their saluation. For this is the exercise of the lawe in the Saincte: namely the continuall mortification of the flesh, of reason, and of our owne strength, and the daily renewing of our inward man, as it is sayd in the. 2. Cor. 4.

Coloss. 2. 14. 23.

By Faith in Christ vve are dead to the lavve.

Christ commeth daily vnto vs spiritually.

2. Cor. 4. 16.

We receaue then the first fruites of the spirite: the leuen is hidde in the masse of the dough: but all the dough is not yet leuened: no it is yet but onely begunne to be leuened. If I behold the leuen, I see nothing else but pure leuen. But if I behold the whole masse, I see that it is not all pure leuen: That is to say, If I behold Christe, I am altogether pure and holy, knowing nothing at all of the lawe: for Christe is my leuen. But if I behold mine owne flesh, I feele in my selfe couetousnes, lust, anger, pride and arrogancie: also the feare of death, heauines, hatred, murmuring, and impatiencie against God.

A similitude of the leuen.

Godly mẽ are holy, and yet sinners.

The

The more these sinnes are in me, the more is Christ absent from me: or if he be present, he is felt but a litle. Here haue we neede of a Scholemaster to exercise and vexe this strong Asse the flesh, that by this exercise sinnes may be diminished & a way prepared vnto Christe. For as Christe came once corporally at the time appoynted, abolished the whole lawe, banquished sinne, destroyed death and hell: euen so he commeth spiritually without ceasing, and daily quencheth and killeth these sinnes in vs. The spirituall comming of Christe.

This I say that thou mayest be able to aunswere, if any shall thus obiecte: Christe came into the world, and atonce toke away all our sinnes, and clensed vs by his bloud: what neede we then to heare the Gospell, or to receaue the Sacramentes? True it is that in as much as thou beholdest Christe, the lawe and sinne are quite abolished. But Christe is not yet come vnto thee: or if he be come, yet notwithstanding there are remnauntes of sinne in thee: thou art not yet throughly leuened. For where concupiscence, heauines of spirite, and feare of death is, there is yet also the lawe and sinne. Christ is not yet throughly come: but when he cometh in deede, he driueth away feare and heauines, and bringeth peace and quietnes of conscience. So farre forth then as I do apprehend Christ by Faith, so much is the lawe abolished vnto me. But my flesh, the world, and the Deuill doe hinder Faith in me, that it can not be perfect. Right gladly I would that that litle light of Faith which is in my heart, were spread throughout all my body and all the members thereof: but it is not done: it is not by and by spreade, but onely beginneth to bespreade. In the meane season this is our consolation, that we hauing the first fruites of the spirite, doe nowe beginne to be leuened: But we shall be throughly leuened when this body of sinne is dissolued, and we shall rise newe creatures wholy together with Christe. Hovve farre forth the lavv is abolished. The consolation of the godly.

Albeit then that Christe be one and the same yesterday, to day, and shall be for euer, and albeit that all the faithfull which were before Christ had the Gospell and Faith: yet notwithstanding Christe came once in the time before determined. Faith also came once when the Apostles preached and published the Gospell throughout the world. Moreouer, Christ commeth also spiritually euery day. Faith likewise commeth daily by the word of the Gospel. Now, when Faith is come, the Scholemaster is constrained to geue place with his heauy and grieuous office. Christ commeth also spiritually when we stil more and more Heb. 13. 8. VVhen Faith is come, the lavv geueth place.

doe knowe and vnderstand those things which by him are geuen vnto vs, and encrease in grace and in the knowledge of him. 2. Pet. 3.

2.Pet.3.18.

Verse.26. For ye are all the sonnes of God by Faith in Christ Iesus.

Paule an excellēt teacher of Faith.

Paule, as a true and an excellent teacher of Faith, hath alwayes these wordes in his mouth, By Faith, In Faith, Of Faith which is in Christ Iesus. He sayth not: ye are the children of God because ye are circumcised, because ye haue heard the law and haue done the workes therof (as the Iewes doe imagine, and the false Apostles teach): but by Faith in Iesus Christe. The lawe then maketh vs not the children of God, and much lesse mens traditions. It can not beget vs into a new nature or a new birth: but it setteth before vs that old birth wherby we were borne to the kingdome of the Deuill: And so it prepareth vs to a new birth which is by Faith in Iesus Christ and not by the lawe, as Paule plainly witnesseth: For ye are all the children of God by Faith. &c. As if he sayd: Albeit ye be tormented, humbled, and killed by the lawe, yet hath not the lawe made you righteous, or made you the children of God: this is the worke of Faith alone. What Faith? Faith in Christe. Faith therefore in Christ maketh vs the children of God, and not the lawe. The same thing witnesseth also Iohn in the. 1. chap. He gaue power to as many as beleued in him, to be the children of God. What tounge either of men or Angels can sufficiently extol and magnifie the great mercy of God towardes vs, that we which are miserable sinners and by nature the children of wrath, should be called to this grace and glory, to be made the children and heires of God, fellow heires with the sonne of God, and Lordes ouer heauen and earth, and that by the onely meanes of our Faith which is in Christ Iesu?

Iohn.1.12.

Rom.8.16,17.

Rom.9.26.

* Baptisme succedeth Circumcision, and so through Christ both Iewe and Gentile is saued.

Verse.27. For all ye that are *baptised into Christ, haue put on Christ.

To put on Christ is taken two maner of wayes, according to the law, & according to the gospel. According to the law, as it is said in the 13. chap. to the Rom: Put ye on the Lord Iesus Christ: that is, folowe the example and vertues of Christe. Doe that which he did, and suffer that which he suffered. And in the. 1. Pet. 2. Christ hath suffred for vs, leauing vs an example that we should folowe his steppes. Nowe, we see in Christ a singuler patience, an inestimable mildnes and loue, and a wonderfull modestie in all things. This goodly apparell we must

Rom.13.14.

Galath.3.16.

1.Pet.2.21.

put

put on, that is to say, folowe these vertues.

But the putting on of Christ according to the Gospell, consisteth not in imitation, but in a newe birth and a new creation: that is to say, in putting on Christes innocencie, his righteousnes, his wisedom, his power, his sauing health, his life and his spirite. We are clothed with the lether coate of Adam, which is a mortall garment, and a garment of sinne: that is to say, we are all subiect vnto sinne, all sold vnder sinne. There is in vs horrible blindnes, ignorance, contempt and hatred of God: moreouer, euil concupiscence, vncleanes, couetousnes. &c. This garment, that is to say, this corrupt and sinnefull nature we receaued from Adam: which Paule is wont to call the olde man. This olde man must be put off with all his workes. *Ephes.4. Coloss.1.* that of the children of Adam we may be made the children of God. This is not done by chaunging of a garment, or by any lawes or workes, but by a newe birth, and by the renewing of the inward man, which is done in Baptisme, as Paule sayeth: All ye that are baptized, haue put on Christe. *Tit.3.* Also: According to his mercie hath he saued vs by the vvashing of the nevve birth, and the renevving of the holy Ghost. *Tit.3.* For besides that they which are baptised, are regenerate and renewed by the holy Ghost to a heauenly righteousnes and to eternall life, there riseth in them also a new light and a new flame: there rise in them new and holy affections, as the feare of God, true Faith & assured hope. &c. There beginneth in them also a newe wil. And this is to put on Christ truely and according to the Gospell.

To put on Christ according to the Gospell.

The lether coate of Adam.

Hovv the old man must be put of.

Eph.4. 22.23.24 Coloss.1. 19.20. 21.&c.

Tit.3.

Baptisme is a sure signe of our regeneration vvhich is vvrought by the holy ghost

Therefore the righteousnes of the lawe or of our owne workes is not geuen vnto vs in baptisme: but Christ him selfe is our garment. Now, Christ is no lawe, no lawgeuer, no worke: but a diuine and an inestimable gift, whom God hath geuen vnto vs that he might be our iustifier, our Sauiour and our redemer. Wherefore, to be apparelled with Christ according to the Gospell, is not to be apparelled with the lawe nor with workes: but with an incomparable gift: that is to say, with remission of sinnes, righteousnes, peace, consolation, ioy of spirite, saluation, life, and Christ him selfe.

In Baptisme vve put on Christe.

This is diligently to be noted because of the vaine and fantasticall spirites, which goe about to deface the maiestie of baptisme, and speake wickedly of it. Paule contrariwise commendeth and setteth it forth with honorable titles, calling it the vvashing of the nevve birth: the renevving of the holy Ghost. *Tit.3.* And here also he sayth, that all they which are baptised, haue put on Christe. As if he sayd: Ye are ca-

The Anabaptistes deface the maiestie of baptisme.

Tit.3.

ried out of the lawe into a newe birth which is wrought in baptisme. Therfore ye are not now any longer vnder the law, but ye are clothed with a newe garment: to witte, with the righteousnes of Christe. Wherefore baptisme is a thing of great force and efficacie. Now, when we are apparelled with Christ, as with the robe of righteousnes and our saluation, then we must put on Christe also as the apparell of imitation and example. These things I haue handled more largely in an other place, therefore I here briefly passe them ouer.

Verse. 28. There is neither Ievve nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all * one in Christe Iesus.

*as one man.

Here might be added moreouer many moe names of persons and offices which are ordained of God, as these: There is neither Magistrate nor subiect, neither teacher nor hearer, neither scholemaster nor scholer, neither master nor seruaunt, neither mistres nor maide &c: for in Christ Iesu all states, yea euen such as are ordained of God, are nothing. In deede the male, the female, the bond, the free, the Iewe, the Gentile, the Prince, the subiect are the good creatures of God: but in Christ, that is, in the matter of saluatiō they are nothing, with all their wisedom, righteousnes, religion, and power.

There is neither Ievv nor Grecian. &c.

Wherfore, with these words: There is neither Ievve. &c. Paule mightely abolisheth the lawe. For here, that is, when a man is renewed by baptisme, and hath put on Christe, there is neither Iewe nor Grecian. &c. The Apostle speaketh not here of the Iewe according to his nature and substaunce: but he calleth him a Iewe which is the disciple of Moses, is subiect to the lawe, is circumcised, and with all his endeuour kepeth the ceremonies commaunded in the lawe. Where Christ is put on (sayth he) there is neither Iew, nor circumcision, nor ceremonie of the law any more: for Christ hath abolished all the lawes of Moses that euer were. Wherfore the conscience beleuing in Christ, must be so surely perswaded that the law is abolished, with all his terrours & threatnings, that it should be vtterly ignoraunt whether there were euer any Moses, any law, or any Iew. For Christ & Moses can in no wise agree. Moses came with the law, with many workes and with many ceremonies: but Christe came without any law, without any exacting of workes, geuing grace and righteousnes. &c. Iohn. 1. For the lawe was geuen by Moses, but grace and truth came by Iesus Christ.

Christ hath taken away the lawe.

The beleuing conscience knoweth no law.

Iohn. 1. 17.

More-

Moreouer, when he sayth: Nor Grecian, he reiecteth also and condemneth the wisedom and righteousnes of the Gentiles. For among the Gentiles there were many notable men, as *Xenophon, Themistocles, Marcus Fabius, Attilius Regulus, Cicero, Pomponius Atticus* and many other, which being endued with singuler vertues, gouerned common weales excellently, and did many worthy actes for the preseruation therof: and yet all these were nothing before God, with their wisedom, their power, their notable actes, their excellent vertues, lawes, religions and ceremonies. For we must not thinke that the Gentiles did contemne all honestie and religion. Yea all nations of all ages dispersed thoroughout the world had their lawes, religions, and ceremonies, without the which it is not possible that mankinde should be gouerned. All righteousnes therefore concerning either the gouernment of families, or common weales, or diuine matters (as was the righteousnes of the lawe) with all the obedience, execution and holines therof, be it neuer so perfect, is nothing worth before God. What then? The garment of Christ which we put on in baptisme.

The vvisedom and righteousnes of the Gētiles reiected.

The Gentiles in all ages had their lavves, Religions and Ceremonies.

So, if the seruaunt doe his duetie, obey his master, serue in his vocation neuer so diligently and faithfully: if he that is at libertie be in authoritie and gouerne the common wealth, or guide his owne family honestly and with praise: if the man doe that pertaineth to the man in marying a wife, in gouerning his familie, in obeying the Magistrate, in behauing himselfe decently towardes all men: if the woman liue chastely, obey her husband, see well to her houshold, bring vp her children godly (which are in deede excellēt gifts & holy works) yet are all these nothing in cōparison of that righteousnes which is before God. To be briefe, all the lawes, ceremonies, religiōs, righteousnes & workes in the whole world, yea of the Iewes themselues, which were the first that had the kingdom & priesthode ordained & appoynted of God, with their holy lawes, religiōs, ceremonies, & worshippings, all these (I say) take not away sinne, deliuer not from death, nor purchase life.

There is neither free nor bond. &c.

Therfore your false Apostles doe subtelly seduce you (O ye Galathians) when they teach you that the lawe is necessary to saluation: and by this meanes they spoyle you of that excellent glory of your newe birth and your adoption, and call you backe to your olde birth and to the moste miserable seruitude of the lawe, making you of the free children of God bonde children of the lawe, whiles they will haue a differeuce of persons according to the lawe. In deede there is a difference of persons in the lawe and in the worlde, and

In the vvorld there is a difference of persons, but not before God.

there it ought to be: but not before God. All haue sinned, and are de-
Rom.3.23. stitute of the glory of God. Let the Iewes therefore, the Gentiles, and the whole world keepe silence in the presence of God. God hath in deede many ordinaunces, lawes, degrees and kindes of life, but all these helpe nothing to deserue grace, and to obtaine eternall life. So many as are iustified therefore, are iustified, not by the obseruation of mans lawe or Gods lawe, but by Christe alone, who hath abolished all lawes. Him doth the Gospell set forth vnto vs for a pacifier of Gods wrath by the sheeding of his owne bloud, and a Sauiour: And without Faith in him, neither shall the Iewe be saued by the law, nor the Monke by his order, nor the Grecian by his wisedom, nor the Magistrate or Master by his vpright gouernement, nor the seruaunt by his obedience.

The Gospell setteth forth Christ vnto vs.

Verse.28. For ye are all one in Christ Iesu.

There is a difference and an inequalitie of persons in the world.

These are excellent wordes. In the world and according to the flesh there is a great differēce and inequalitie of persons: and the same must be diligently obserued. For if the woman would be the man, if the sonne would be the father, the seruaunt would be the master, the subiect would be the magistrate, there should be nothing else but a cōfusion of all states and of all things. Contrariwise, in Christe there is no lawe, no difference of persons, there is neither Iewe nor Grecian,
Ephes.4.4. but all are one. For there is one body, one spirite, one hope of vocation: There is but one Gospell, one Faith, one Baptisme, one God and Father of all, one Christ & Lord of all. We haue the same Christ, I, thou and all the Faithfull, which Peter, Paule, and all the Sainctes had. Here therefore the conscience knoweth nothing of the lawe, but hath Christ onely before her eyes. Therfore Paule is alwayes wont to
In Christ Iesu. adde this clause: In Christe Iesu. Who, if he be taken out of our sight, then commeth terrour.

The opinion of the Schoole diuines concerning Faith.

The Popish Schoolediuines doe dreame that Faith is a qualitie cleauing in the heart, without Christe. This is a deuelish errour. But Christe should be so set forth, that thou shouldest see nothing besides him, and shouldest thinke that nothing cā be more nere vnto thee, or more presently within thy heart then he is. For he sitteth not idly in heauen: but is present with vs, working and liuing in vs, as he sayth
Galath.2.20. Tit.3.5. Faith. before in the.2. chap. I liue: yet not I, but Christe liueth in me. And here likewise: Ye haue put on Christe. Faith therefore is a certaine

stedfast

stedfast beholding, which looketh vppon nothing else but Christe the conquerour of sinne and death, and the geuer of righteousnes, saluation and eternal life. This is the cause that Paule nameth & setteth forth Iesus Christe so often in his Epistles, yea almost in euery verse. But he setteth him forth by the word: for otherwise he can not be comprehended then by the word.

VVhy Paule setteth forth Christ so ofte in his Epistles.

This was notably and liuely represented by the brasen Serpent, which is a figure of Christe. Moises commaunded the Iewes which were stong of Serpents in the desert, to doe nothing else but stedfastly behold the brasen Serpent, and not to turne away their eyes. They that did so, were healed onely by that stedfast and constant beholding of the Serpent. But contrariwise, they died which obeied not the commaundement of Moises, but looked vppon their woundes, and not vppon the Serpent. So if I would find comfort when my conscience is afflicted, or when I am at the poynt of death, I must doe nothing but apprehend Christe by Faith, and say: I beleue in Iesus Christe the sonne of God, who suffered, was crucified, and died for me, & in whose woundes and in whose death I see my sinne, and in his resurrection victorie ouer sinne, death, & the Deuil, also righteousnes and eternall life. Besides him I see nothing, I heare nothing. This is true Faith concerning Christe and in Christe. Whereby we are made members of his body, flesh of his flesh, and bone of his bones. In him therefore vve liue, vve moue, and vve haue our being. Christe and our Faith must be thoroughly ioyned together. We must be in heauen, and Christ must liue and worke in vs. Nowe, he liueth and worketh in vs, not by speculation and naked knowledge, but in deede and by a true and a substantiall presence.

The brasen serpent a figure of Christ.

Num. 21. 6. 7. 8.

True Faith in Christ. *Ephes. 5. 30. Actes. 17. 28.*

Christ and our Faith must be throughly ioyned together.

Verse. 29. And if ye be Christes, then are ye Abrahams Seede, and heires by promise.

That is to say: If ye be beleue and be baptised into Christ, if ye beleue (I say) that he is that promised Seede of Abraham which brought the Blessing to all the Gentiles, then are ye the childre̅ of Abraham, not by nature, but by adoption. For the Scripture attributeth vnto it, not onely the children of the flesh, but also of adoption and of the promise, and foresheweth that they shall receaue the inheritāce, and the other shall be cast out of the house. So Paule in few wordes translateth the whole glory of *Libanus*, that is to say, of the nation of

The Gentiles that beleue, are the Seede of Abraham.

the Iewes, vnto the desert, that is, vnto the Gentiles. And this place comprehendeth a singuler consolation: to witte, that the Gentiles are the children of Abraham, and consequently the people of God. But they are the children of Abraham, not by carnall generation, but by the promise. The kingdom of heauen then, life, and the eternall inheritaunce belongeth to the Gentiles. And this the Scripture signified long before when it sayeth: I haue made thee a Father of many nations. Againe: In thy Seede shall all nations be blessed. Nowe therefore because we which are Gentiles doe beleue, and by Faith doe receiue the Blessing promised to Abraham & exhibited by Christ, therfore the Scripture calleth vs the children and heires of Abraham, not after the flesh, but after the promise. So that promise: In thy seede, &c. belongeth also to all the Gentiles, and according to this promise Christ is become ours.

Genes. 17. 5.
Genes. 22. 18.

The Gentiles are the childrē and heires of Abraham, and the people of God.

In deede the promise was made onely to the Iewes, and not to vs that are Gentiles. Psal. 147. He shevveth his vvorde vnto Iacob, &c. He hath not delte so vvith euery nation, &c. Notwithstandyng, that which was promised commeth vnto vs by faith, by the which onely we apprehende the promise of God. Albeit then that the promise be not made vnto vs, yet is it made as touching vs and for vs: for we are named in the promise: In thy seede shall all nations be blessed. For the promise sheweth plainely that Abraham should be the father, not onely of the Iewish nation, but of many nations, and that he should be the heyre, not of one kingdome, but of all the worlde. Rom. 4. So the glory of the whole kingdome of Christ is translated vnto vs. Wherefore all lawes are vtterly abliished in the hart and conscience of a christian: notwithstanding they remaine without stil in the flesh. And hereof we haue spoken largely before.

The promise made to the Ievves, & not to the Gentiles.
Psal. 147. 19. 20

The Gentiles are named in the promise.

Rom. 4. 13. 17.

The fourth Chapter.

Verse.1. This I say that the heire as long as he is a childe, differeth nothing from a seruaunt, though he be Lord of all:

Verse.2. But is vnder tutours and gouernours, vntill the time appoynted of the Father.

YE see with what vehement affection Paule goeth about to call backe the Galathians, & what strong arguments he vseth in debating that matter, gathering similitudes of experience, of the example of Abraham, of the testimonies of the Scripture, and of the time: so that often times he semeth to renew the whole matter againe. For before he had in a maner finished the disputation concerning iustification, concluding that a man is iustified before God by faith only and alone. But because he calleth also to remembraunce this politicall example of the little heire, he bringeth the same also for the confirmation of his matter. Thus trying euery way, he lyeth in waite with a certaine holy subtiltie to take the Galathiãs vnwares. For the ignorãt people are sooner perswaded with similitudes and examples, then with deepe and subtill disputations. They will rather behold an Image well painted then a booke well written. Paule therfore now, after that he hath brought the similitude of a mans testament, of the prison, and of the scholemaister, vseth also this similitude of an heyre (which is familiar and wel known to al men) to moue and to perswade them. And surely it is a very profitable thing to be furnished with similitudes and examples: which not onely Paul, but also the Prophets, & Christ himselfe also did often vse.

The argument vvherwith Paule fortifieth his matter.

Ye see (saith he) that it is ordeined by the ciuile lawes, that an heyre, albeit he be the Lorde of all his fathers goodes, differeth not from a seruaunt. In deede he hath an assured hope of the inheritaunce: but before he come to his yeares, his tutors holde hym in subiection, lyke as the Scholemaister doth his scholer. They committe not vnto hym the ordering of his owne goodes, but constrayne hym to serue, so that he is kepte and mainteined with his owne goodes lyke a seruaunte. Therefore so long as this bondage endureth, that is, so long as he is vnder tutors and gouernours, he differeth nothyng from a seruãt. And this subiection and seruitude is very profitable for him: for otherwise through folly he would soone waste all his goodes.

A young heir differeth nothing from a seruaunt.

This captiuitie endureth not alwaies, but hath a certaine time limited and appoynted by the father wherin it muſt ende.

Verſe. 3. So alſo vve as long as vve vvere children, vvere in bõdage vnder the rudiments of the vvorld.

In like maner when we were litle children we were heires, hauing the promiſe of the inheritaunce to come, which ſhould be geuen vnto vs by the ſeede of Abraham, that is to ſay, by Chriſte, in whom all nations ſhould be bleſſed: But becauſe the fulnes of time was not yet come, Moiſes our tutour, gouerner and ſchoolemaſter came, holding vs in captiuitie with our handes bound, ſo that we could beare no rule, nor poſſeſſe our inheritaunce. In the meane time notwithſtanding, like as an heire is nouriſhed & mainteined in hope of libertie to come: euen ſo Moiſes did nouriſh vs with the hope of the promiſe to be reuealed in the time appoynted: to witte, whē Chriſt ſhould come, who by his comming ſhould put an ende to the time of the lawe, and begin the time of grace.

The time of the lavve is finished.

Nowe the time of the law endeth two maner of wayes: Firſt (as I ſayde) by the comming of Chriſte in the fleſh at the time appoynted of his father. But vvhen the fulnes of time vvas come, God ſent forth his ſonne, made of a vvoman and made vnder the lavve, that he might redeme them vvhich vvere vnder the lavve. &c. He entred into the holy ſanctuarie once through his bloud, and obtained eternall redemption for vs. Moreouer, the ſame Chriſte who came once in the time appoynted, commeth alſo vnto vs daily and hourely in ſpirite. In deede once with his owne bloud he redemed and ſanctified all: but becauſe we are not yet perfectly pure (for the remnaunts of ſinne doe yet cleaue in our fleſh, which ſtriueth againſt the ſpirite) therefore daily he commeth vnto vs ſpiritually and continually more and more accompliſheth the appoynted time of his father, abrogating and aboliſhing the lawe.

Galath.4.4.5.

Heb.9.12.

The comming of Chriſt vnto vs in ſpirite.

Heb.10.14.

Galath.5.17.

So he came alſo in ſpirite to the fathers of the old Teſtament before he appeared in fleſh. They had Chriſt in ſpirite. They beleued in Chriſte which ſhould be reuealed, as we beleue in Chriſte which is now reuealed, and were ſaued by him as we are, according to that ſaying: Ieſus Chriſte is one yeſterday, and to day, and ſhall be the ſame for euer. Yeſterday, before the time of his comming in the fleſh. To day, when he was reuealed in the time before appoynted. Nowe and for euer he is one and the ſame Chriſte: for euen by him

Heb.13.8.

him onely and alone all the faithfull which either haue ben, be, or shall be, are deliuered from the law, iustified and saued.

In like maner vve also (sayth he) vvhen vve vvere children, serued vnder the rudimentes of the vvorld, that is to say: the lawe had dominion ouer vs, oppressed vs and kept vs in a streite bondage, as seruaunts and captiues. For first it restrained carnall and rebellious persons that they should not runne headlong into all kindes of vice. For the lawe threatneth punishment to transgressours, which if they feared not, there is no mischiefe which they would not commit: And ouer those whom the law so bridleth, it ruleth & raigneth. Againe, it did accuse vs, terrifie vs, kill vs, and condemne vs spiritually and before God: and this was the principall dominion that the law had ouer vs. Therfore like as an heire is subiect vnto his tutours, is beaten, and is compelled to obey their lawes and diligently to execute their commaundementes: euen so mens consciences, before Christe come, are oppressed with the sharpe seruitude of the lawe: that is to say, they are accused, terrified, and condemned of the lawe. But this dominion, or rather this tyrannie of the lawe is not continuall, but must onely endure vntill the time of grace. Wherefore the office of the lawe is to reproue and to encrease sinnes, but to righteousnes: to kill, but to life, For the lavve is a Schoolemaster vnto Christe. Like as therefore the tutours doe handle the heire being yet a childe, streitly and hardly, rule him and commaund him as a seruaunt, and he againe is constrained to be subiect vnto them: euen so the lawe accuseth vs, humbleth vs, and bringeth vs into bondage, that we may be the seruauntes of sinne, death, and of the wrath of God, which is in deede a most miserable kind of bondage. But as the power of the tutours, and the subiection and bondage of the litle heire is not continuall, but onely endureth vnto the time appoynted of the Father, which being ended, he needeth not to be gouerned by his tutours, nor remaineth vnder their subiection any more, but with libertie enioyeth the inheritaunce: euen so the lawe hath dominion ouer vs, and we are constrained to be seruaunts and captiues vnder his gouernment, but not for euer. For this clause which foloweth must be added: vntill the appoynted time of the Father. For Christ which was promised, came and redemed vs which were oppressed with the tyrannie of the lawe.

The politike vse of the lavve.

The spirituall vse of the lavv

Galath. 3. 24.

Contrariwise, the comming of Christ profiteth not the careles hypocrites, the wicked contemners of God, nor ỳ desperate which thinke that nothing else remaineth but the terrours of the lawe which they

To vvhom Christ commeth, and to vvhom he cõmeth not.

feele. His comming onely profiteth those which are tormented and terrified with the lawe for a time: that is to say, such as despaire not in those great and inward terrours which the law stirreth vppe, but with a sure trust come vnto Christ the throne of grace, which hath redemed them from the curse of the lawe, being made a curse for them, and so obtaine mercy and finde grace.

Heb 4.16. Galath.3.13.

There is a certaine vehemencie therefore in this word, vve did serue. As if he would say: Our conscience was subiect to ỹ lawe, which holding vs as bondslaues & captiues, like as a tyrannc holdeth his prisoners, whipped vs, and with all his power exercised his tyranny vpon vs: that is to say, it brought vnto vs a terrour & an heauines of spirite, it made vs to tremble and redy to despaire, threatning vnto vs euerlasting death and damnation. This spirituall bondage and slauerie of the lawe, is most sharpe and bitter (and yet as I haue sayd), it is not continuall, but endureth so long as we are children: that is, so long as Christe is absent. Whilest he is absent we are seruauntes shutte vnder the lawe, destitute of grace, Faith, and all the giftes of the holy Ghost.

The spirituall slauerie of the lawe is most sharpe and bitter.

Verse.3. Vnder the elements or rudiments of the vvorld.

Some haue thought that Paule speaketh here of those corporall elements, the fire, the aire, the water and the earth: but Paule hath his peculiar maner of speech, and speaketh here of the lawe of God, which he calleth the elements or rudiments of the world: and his wordes seeme to be very hereticall. He is wont also in other places to diminish and to abase the auctority of the lawe very much, when he calleth it the letter that killeth, the ministerie of death and damnation, and the power of sinne. And these most odious names, which shew plainly the power and vse of the lawe, he chooseth of purpose, to admonish vs that in the terrours of sinne, wrath, and the iudgement of God, we trust not to our owne righteousnes, or to the righteousnes of the law, seing that the lawe in his principall vse, can doe nothing else, but accuse our consciences, encrease sinne, threaten death and eternal damnation. Wherfore this diminishing and abasing of the lawe, must be referred to the conflict of conscience, and not to the ciuill life, nor to the secure and careles mindes.

Paules maner of speaking.

1.Cor.3.6.7.9. 1.Cor.15.57.

VVherfore Paule abaseth the lavv.

He calleth therfore the law, the elements of the world, that is to say: the outward lawes & traditions wrytten in a certaine booke. For, although

The elements of the lavve.

although the lawe doe ciuilly bridle a man from euill and constraine him to doe well, yet notwithstanding being kept after this sort, it doth not deliuer him from sinne, it iustifieth him not, it prepareth not a way for him to heauē, but leaueth him in the world, I doe not obtaine righteousnes and euerlasting life because I kill not, I commit not adulterie, I doe not steale. &c. These outward vertues and honest conuersation be not the kingdom of Christe, nor the heauenly righteousnes, but the righteousnes of the flesh and of the world: which also the Gentiles had, and not onely the meritemongers, as in the time of Christe the Pharisеis, and in our time the Monkes and Friers. &c. This righteousnes some doe obserue to auoide the punishments of the lawe: some that they may be praised of men and esteemed righteous, constant and patient, and therefore it is rather to be called coloured hypocrisie, then righteousnes.

The righteousnes of the flesh & of the vvorld.

Math.6.33.

Luke.18.11.12. Math.5.20.

Moreouer, the law when it is in his principall vse and office, can doe nothing but accuse, terrifie, condemne and kill. But where such terrour, feeling of sinne, of death, of the wrath and iudgement of God is, there is no* righteousnes, no diuine or heauenly thing, but all these are mere things of the world: which (because it is the kingdom of the deuill) is nothing else but a certaine puddle of sinne, of death, of hell, and of all euils, which the fearfull, sorowfull, and heauy hearted do feele, but the secure and careles contemners doe not feele them. Wherefore the lawe euen in his best and most perfect vse, doth nothing else but reueale & increase sinne, and strike into vs the terrour of death: and these are but worldly things. We see then that the law geueth no liuely, no healthfull, no diuine or heauenly thing, but onely worldly things. Wherefore Paule doth very fitely call the lawe the elements or rudiments of the world.

*VVhere sin, death, and the vvrath of God is felt, there is no righteousnes as touching the lavve: but as touching Christ there is righteousnes and life.

The lavves of Ceremonies.

And although Paule call the whole law the rudiments of ỹ world (as may appeare by that I haue sayd before) yet principally he speaketh thus in contempt of the ceremoniall lawes: which, although they profite neuer so much, yet (sayth he) they consist onely in outward things, as meat, drinke, apparel, places, times, the temple, the feasts, washings, sacrifices, &c. which be but mere worldly, & things ordained of God onely for the vse of this present life, but not to iustifie or saue before God. Therfore by this clause: The rudiments of the vvorld, he reiecteth & condēneth the righteousnes of the law, which cōsisted in these outward ceremonies, being notwithstanding ordained & commaunded of God to be obserued for a time, and by a cōtemptible name calleth it

The Emperors lavves.

the rudiments of the worlde. So the Emperours lawes be rudiments of ỹ worlde: for they intreat of worldly matters: that is to say, of things concerning this present life, as of goodes, possessions, enheritaunces, murders, adulteries, robberies, &c. Whereof speaketh also the second table of the commaundements. As for the Popes Canon lawes, and Decretals, which forbid mariage and meates, those Paule in an other place calleth the doctrines of Deuils: which are also rudiments of the worlde, but that they doe most wickedly bind mens consciences to the obseruation of outward things, contrary to the word of God and faith.

The lavves of the Pope.

1. Timot. 4. 1.

The lavve of Moises geueth onely vvorldly things.

Wherfore the law of Moises geueth nothing but worldly things, that is to say, it doth but onely shew ciuily and spiritually the euils that be in the worlde. Notwithstanding, if it be in his true vse, it driueth the conscience by his terrours to seeke and thirst after the promise of God, and to looke vnto Christ. But that thou maist so doe, thou hast neede of the aide and assistance of the holy Ghost, which may say in thy heart: It is not the will of God, that after the law hath done his office in thee, thou shouldest onely be terrified & killed: but that when thou art brought by the lawe to the knowledge of thy misery and damnation, thou shouldest not despaire but beleue in Christ: vvho is the end of the lavve to righteousnes, to euery one that beleueth. Here is no worldly thing done, but here all worldly matters and all lawes cease, and heauenly things begin now to appeare. Therefore so long as we be vnder the rudiments of the worlde: that is to say, vnder the lawe, which geueth not onely righteousnes and peace of conscience, but reuealeth and increaseth sinnes and engendreth wrath, we be seruaunts, thrall and subiect to the lawe, although we haue the promise of the Blessing to come. In deede the law sayth: Thou shalt loue the Lord thy God: but that I may be able so to do, or to apprehēd Christ, this can not the lawe geue.

By the cōfort of the holy Ghost vve are deliuered frō the terrours of the lavve.

Rom. 10. 4.

Rom. 3. 20.
Rom. 4. 15.

Deut. 6. 5.

VVherfore Paule abaseth the lavve.

I speake not this to the ende that the lawe should be despised, neither doth Paule so meane, but it ought to be had in great estimation. But because Paule is here in the matter of Iustificatiō, it was necessary that he should speake of the law as of a thing very contemptible and odious. For Iustification is a farre other maner of thing then the lawe is. We can not speake basely and contemptuously enough of the lawe when we are in this matter. When the conscience therefore is in the conflict, then should she thinke vppon nothing, know nothing at all but Christe onely and alone. Then should she remoue the lawe vterly out of her sight, and embrace nothing but the promise concerning

VVhen vve feele the terrours of conscience, the lavve must be abased, and the promise magnified.

Christ.

Christ. To say this, it is an easie matter: but in time of tentation when the conscience wrestleth in the presence of God, to doe it in deede, of all things it is the hardest: to witte, that when the lawe accuseth thee, terrifieth thee, reuealeth vnto thee thy sinne, threatneth to thee the wrath of God & eternall death, þ then (I say) thou shouldest haue such strēgth of faith in Christ as if there had neuer ben any lawe or any sinne, but only Christ, mere grace, and redemption: or that thou shouldest then be able to say: O lawe, I will not heare thee, for thou hast a stāmering & a slow tounge: moreouer, the fulnes of time is now come, and therefore I am free, and wil not suffer thy tyrannie any longer. Here a man may see how hard a matter it is to separate the lawe from grace: Againe, how diuine and heauenly a thing it is to hope here cuē against hope, and how true this propolition of Paule is, that we are iustified by Faith alone.

He alludeth to the slovv tounge and stammering speech of Moses. *Rom.4.18.*

Learne here therefore, to speake of the law as contēptuously as thou cāst in the matter of Justificatiō, by the example of the Apostle, which calleth the lawe the rudiments of the world, pernicious traditions, the strength of sinne, the ministerie of death. &c. For if thou suffer the lawe to beare rule in thy conscience when thou standest before God wrestling against sinne and death, then is the lawe in deede nothing else but a stinke of all euils, heresies and blasphemies: for it doth nothing but encrease sinne, accuse and terrifie the conscience, threaten death, and set forth God as an angry iudge, which reiecteth and condemneth sinners. Here therefore, if thou be wise, banish this stutting and stammering Moises farre from thee, with his lawe, and in any wise let not his terrours and threatnings moue thee. Here let him be vtterly suspected vnto thee as an heretike, as an excommunicate and condemned person, worse then the Pope and the Deuill him selfe, and therfore not to be heard or obeyed in any case.

VVhat names Paule geueth to the lavv. *1.Cor.15.56.*

But out of the matter of Justification we ought with Paule to thinke reuerently of the law, to commend it highly, to call it holy, righteous, good, spirituall and diuine. Out of the case of conscience we should make a God of it, but in the case of conscience it is a very deuill. For in the least temptation that can be, it is not able to raise vppe & to comfort the conscience: but it doth cleane contrary: it terrifieth it, oppresseth it with heauines, and plucketh it from the assurance of righteousnes, of life, and of all goodnes. Herevppon Paule a litle after, calleth it vveake & beggerly rudiments. Wherfore let vs not suffer þ lawe in any case to beare rule in our conscience, especially seing it cost

The commendation of the lavv. *Rom.7.12.14.* The lavve is good, and the lavv is euill.

Galat.4.9.

Chriſte ſo great a price to deliuer the conſcience from the tyrannie of the lawe. For he was made a Curſe for vs, that he might deliuer vs from the Curſe of the lawe. Let the godly learne therfore that the law and Chriſt are two contrary things, whereof the one can not abide the other. For whē Chriſt is preſent, the law may in no caſe rule, but muſt depart out of the conſcience, and leaue the bed (which is ſo ſtreit that it can not hold two, as Eſay ſayth) and geue place onely to Chriſt. Let him onely raigne in righteouſnes, in peace, in ioy and life, that the cōſcience may ſleepe and repoſe it ſelfe ioyfully in Chriſte without any feeling of the law, ſinne, and death.

The lavve and Chriſte are tvvo, vvhich can not ſtand together. *Eſay.28.20.*

Paule here of purpoſe vſeth this figuratiue ſpeech, Elements of the vvorld: whereby (as I ſayd) he doth much abaſe and diminiſh the glory and authoritie of the lawe, to ſtirre vs vppe. For he that readeth Paule attentiuely, when he heareth that he calleth the lawe the miniſterie of death, the letter that killeth, &c. by & by he thinketh thus with him ſelfe: why doth he geue ſuch odious, and (as it appeareth to reaſon) blaſphemous termes to the lawe, which is a diuine doctrine reuealed from heauen? To this Paule anſwereth, that the law is both holy, iuſt, and good: and alſo the miniſterie of ſinne and death, but in diuers reſpectes. Before Chriſte it is holy: after Chriſte it is death. Therefore when Chriſte is come, we ought to know nothing at all of the lawe, vnleſſe it be in this reſpect, that it hath power and dominion ouer the fleſh, to bridle it and to keepe it vnder. Here is a conflict betwene the law and the fleſh (to whom the yoke of the lawe is hard and greuous) as long as we liue.

VVhy Paule calleth the lavv the elements of the vvorld. *2.Cor.3.6.7.9.*

Rom.7.12.14. 2.Cor.3.6.7.9. The lavve is holy and righteous, and yet is it the adminiſtration of death.

Onely Paule among all the Apoſtles, calleth the lawe the rudiments of the world, weake and beggerly elements, the ſtrength of ſinne, the letter that killeth, &c. The other Apoſtles ſpake not ſo of the law. Whoſoeuer then will be a right ſcholer in Chriſtes ſchoole, let him marke diligently this maner of ſpeech vſed of the Apoſtle. Chriſte calleth him an elect veſſell, and therefore gaue vnto him an exquiſite vtterance, and a ſinguler kinde of ſpeech aboue all the reſt of the Apoſtles, that he as an elect veſſel might faithfully lay the foundations of the article of Juſtification, and clearely ſet forth the ſame.

Galath.3.3.9. 1.Cor.15.56. 2.Cor.3.6.

Paules maner of ſpeaking muſt be marked. *Actes.9.15.*

Verſe.4. But after the fulnes of time vvas come, God ſent his ſonne, made (or borne) of a vvoman, made vnder the lavve, that he might redeme them vvhich vvere vnder the lavve.

That is to ſay, after that the time of the lawe was fulfilled, and that

that Christ was reuealed, and had deliuered vs from the law, and that the promise was published among all nations. &c.

Marke here diligently how Paule defineth Christe. Christe (sayth he) is the sonne of God and of a woman, which for vs sinners was made vnder ỳ law, to redeme vs that were vnder the law. In these wordes he comprehendeth both the person of Christe and the office of Christe. His person consisteth of his diuine and humane nature. This he sheweth plainly when he sayth: God sent his owne sonne borne of a woman. Christe therefore is very God and very man. His office he setteth out in these wordes: Being made vnder the lawe to redeame them that were vnder the lawe. &c. The person & office of Christ.

And it seemeth that Paule here, as it were in reproch, calleth the virgine Marie but onely a woman: which thing was not wel taken eue of some of the auncient Doctors, who would that he should rather haue called her a virgin, then a womã. But Paule intreateth in this Epistle of ỳ most high & principal matter of all, to wit, of the Gospel, of Faith, of Christian righteousnes: Also, what the person of Christ is, what is his office, what he hath taken vppon him & done for our cause, & what benefits he hath brought to vs wretched sinners. Wherfore ỳ excellencie of so high & so wõderfull a matter was ỳ cause ỳ he had no regard to her virginitie. It was enough for him to set forth & preach ỳ inestimable mercy of God, which would ỳ his sõne should be borne of that sexe. Therfore he maketh no mention of the dignitie of the sexe, but onely of the sexe. And in that he nameth the sexe, he signifieth that Christe was made true and very man of womankinde. As if he sayd: he was borne, not of man and woman, but onely of womankinde. Therefore when he nameth but onely the womankinde, saying: made of a woman, it is as if he should haue sayde, made of a virgine. Iohn the Euangelist, when he thus setteth forth the Word, that it was in the beginning, & was made flesh, speaketh not one word of his mother. VVhy Paule calleth the mother of Christ a woman, and not a virgin. *Iohn. 1. 1. 14.*

Furthermore, this place also witnesseth that Christe, when the time of the lawe was accomplished, did abolish the same, and so brought libertie to those that were oppressed therewith, but made no newe lawe after or besides that old lawe of Moises. Wherefore the Monkes and Popish Schoolemen doe no lesse erre and blaspheme Christe, in that they imagine that he hath geuen a new lawe besides the lawe of Moises, then doe the *Turkes* which baunt of their Mahomet as of a new lawgeuer after Christ, and better then Christ. Christ then came not to abolish the old lawe, that he might make a newe, The errour & blasphemie of the Papistes and Turkes.

but (as Paule here sayeth) he was sent of his Father into the worlde, to redeme those which were kept in thraldome vnder the lawe. These wordes paint out Christe liuely and truly: they doe not attribute vnto him the office to make any new law, but to redeme them which were vnder the law. And Christ himself sayth: I iudge no man. And in an other place: I came not to iudge the vvorld, but that the vvorld should be saued by me: That is to say, I came not to bring any lawe, nor to iudge men according to the same, as Moises and other lawgeuers, but I haue an higher & a better office. The lawe killed you, and I againe doe iudge, condemne and kill the lawe, and so I deliuer you from the tyrannie thereof.

The true picture of Christe.

Iohn. 8. 15.
Iohn. 3. 17.

The office of Christe.

We that are olde men, which haue ben so nusled vp in this pernicious doctrine of the Papistes, that it hath taken deepe roote euen in our bones and marrow, haue conceaued an opinion quite contrary to that which Paule here teacheth. For although we confessed with our mouth that Christ redemed vs from the tyrannie of the lawe, yet in very dede in our heart we thought him to be a lawgeuer, a tyranne and a iudge, more terrible then Moises him selfe. And this peruerse opinion we can not yet at this day in so great light of the truth, vtterly reiect: so strongly are those things rooted in our heartes which we learne in our youth. But ye which are yet yong, and are not infected with this pernicious opinion, may learne Christ purely with lesse difficultie thē we that are olde can remoue out of our mindes these blasphemous imaginations which we haue conceaued of him. Notwithstanding ye haue not vtterly escaped the deceites of the Deuill. For although ye be not as yet infected with this cursed opinion, that Christ is a lawgeuer, yet haue ye in you the roote whereof it springeth, that is, ye haue the flesh, reason, and the corruption of nature, which can iudge no otherwise of Christ, but that he is a lawgeuer. Therefore ye must endeuour with all your power to learne so to know & to apprehend Christ, as Paule hath sette him forth in this place. But if besides this naturall corruption, there come also corrupt and wicked teachers (of whom the world is full) they will encrease this corruption of nature, and so shall the euill be doubled: that is to say, euill instruction will increase and confirme the pernicious errour of blind reason, which naturally iudgeth Christ to be a lawgeuer, and printeth that errour so mightely in our mindes, that without great trauaile and difficultie it can neuer be abolished.

A false opinion of Christ is not easely cast of.

The iudgemēt of naturall reason concerning Christ.

Wherefore it is very profitable for vs to haue alwayes before our

our eyes this ſweete and comfortable ſentence and ſuch like, which ſet out Chriſte truely and liuely, that in our whole life, in all daungers, in the confeſſion of our Faith before tyrannes, and in the howre of death we may boldly and with a ſure confidence ſay: O law, thou haſt no power ouer me, and therefore thou doſt accuſe and condemne me in vaine. For I beleue in Ieſus Chriſt the ſonne of God, whom the Father ſent into the world to redeme vs miſerable ſinners oppreſſed with the tyrannie of the law. He gaue his life and ſhed his bloud for me. Therfore feeling thy terrours and threatnings, O law, I plunge my conſcience in the woundes, bloud, death, reſurrection and victory of my Sauiour Chriſte. Beſides him I will ſee nothing, I will heare nothing. This Faith is our victory, whereby we ouercome the terrours of the lawe, ſinne, death and all euils, and yet not wout great conflicts. And here do ỳ childrẽ of God, which are daily exerciſed with greuous temptatiõs, wraſtle & ſweat in deede. For oftentimes it commeth into their minds ỳ Chriſt wil accuſe them & plead againſt them: that he will require an accompt of their former life, and that he wil cõdemne them. They can not aſſure them ſelues that he is ſent of his Father to redeme vs from the tyrannie and oppreſſion of the law. And wherof cometh this? They haue not yet fully put of the fleſh, which rebelleth againſt the ſpirite. Therefore the terrours of the lawe, the feare of death, and ſuch like ſorrowfull and heauy ſightes doe oftentimes retourne, which hinder our Faith that it can not apprehend the benefite of Chriſte (who hath redemed vs from the bondage of the lawe) with ſuch aſſuraunce as it ſhould doe.

The ſentences vvhich ſet out Chriſt plainly, ought alvvais to be before our eyes.

Faith is our victorie. *1. Iohn. 5. 4.*

The conflictes of the godly.

The vvraſtling of the fleſh againſt the ſpirite in the Saincts. *Galat. 5. 17.*

But how or by what meanes hath Chriſte redemed vs? This was the maner of our redemption: He vvas made vnder the lavve. Chriſte when he came found vs all captiues vnder gouernours and tutours, that is to ſay, ſhutte vppe and holden in priſon vnder the lawe. What doth he then? Although he be Lord of the lawe, and therefore the lawe hath no authoritie or power ouer him (for he is the ſonne of God) yet of his owne accord he maketh him ſelfe ſubiect to the law. Here the law executeth vpon him all the iuriſdiction which it had ouer vs. It accuſeth and terrifieth vs alſo: it maketh vs ſubiect to ſinne, death, the wrath of God, and with his ſentence condemneth vs. And this it doth by good right: for vve are all ſinners, and by nature the children of vvrath. Contrariwiſe, Chriſte did no ſinne, neither vvas there any guile found in his mouth: therfore he was not ſubiect to the lawe. Yet notwithſtanding the lawe was no leſſe cruel againſt this in-

The maner of our redemption. *Galat. 3. 23.*

Rom. 5. 12. *Epheſ. 2. 3.*

1.Pet.3.18

nocent, righteous and blessed Lambe, then it was against vs cursed and damned sinners: yea much more rigorous. For it accused him as a blasphemer and a seditious person: it made him giltie before God of the sinnes of the whole world: it so terrified and oppressed him w heauines and anguish of spirit, that he sweate bloud, and briefly, it condemned him to death, yea euen to the death of the crosse.

Math.26.65. Luc.22.5.

Luke.22.44. Luke.23.24.33.

A maruelous combate betwene the lawe & Christ. Ephes.2.3.

This was in deede a wonderful combate, where the law being a creature, geueth such an assault to his creatour, and against all right & equitie practiseth his whole tyrannie vpon ỳ Sonne of God which it exercised vpon vs the children of wrath. Now therfore, because ỳ lawe did so horribly and so cursedly sinne against his God, it is accused & arraigned. There Christ sayth: O law, thou mightie Queene and cruell Regent of all mankinde, what haue I done, ỳ thou hast accused me, terrified me, and condemned me which am innocent? Here the lawe, which had before condemned and killed all men, when it hath nothing wherwith to defend or purge it self, is againe so condemned & vanquished, ỳ it loseth his whole right, not onely ouer Christ (whom it so cruelly handled and killed) but also ouer all them that beleue in him. For to those Christe sayth: Come vnto me all ye that labour vnder the yoke of the law. I could haue ouercome the lawe by my absolute power, wout mine owne smart: for I am Lord of the law, and therfore it hath no right ouer me. But I haue made my selfe subiect vnto the law for your cause which were vnder the law, taking your flesh vpon me: that is to say, of mine inestimable loue I humbled and yelded my self to the same prison, tyrannie and bondage of the lawe, vnder the which ye serued as captiues and bondslaues, I suffered the law to haue dominion ouer me which was his Lord, to terrifie me, to make me thrall & captiue vnto sinne, death & the wrath of God: which it ought not to haue done. Therefore I haue vanquished the law by double right & authoritie: First as ỳ sonne of God & Lord of the law: Secondly in your person: which is as much as if ye had ouercome ỳ law your selues: for my victory is yours.

Math.11.28.

The lawe condemned and killed by Christe.

Christ by double right hath conquered the lawe.

After this maner Paule speaketh euery where of this maruelous cõbate betwene Christ & the law. And to make the matter more delectable & more apparant, he is wõt to set forth the law by a figure called *prosopopœia, as a certain mighty person which had cõdemned & killed Christ: whom Christ againe ouercomming death, had conquered, cõdemned & killed. *Ephes.2.* Killing enmitie in himself. And again, chap. 4. out of the Psalme. 68. Thou art gone vp on high, thou hast led captiuitie captiue. &c. He vseth the same figure also in his Epistles to the

*Prosopopœia is a figure vvher by things that haue no life, are fained personally to speake, or to be spoken to.

Ephes.2.16. Ephes.4.8.&c. Psal.68.18.

Ro-

Romaines, Corinthians & Colossians. By sinne he condemned sinne, &c. Christ therfore by this his victory, banished the law out of our cõscience, so ỳ now it can no more confound vs in the sight of God, driue vs to desperation, or cõdemne vs. In dede it ceaseth not still to reueale our sinne, to accuse & to terrifie vs: but the conscience taking hold of this word of the Apostle: Christ hath redemed vs from the lavve, is raised vp by faith, & conceaueth great comfort. Moreouer it triumpheth ouer the law with a certaine holy pride, saying: I care not for thy terrours and threatnings. For thou hast crucified the sonne of God, & this hast thou done most vniustly: therfore the sinne that thou hast committed against him, can not be forgeuẽ. Thou hast lost thy right and soueraignetie, and nowe for euer thou art not onely ouercome, condemned and slaine vnto Christe, but also to me beleuing in him, vnto whom he hath freely geuen this victorie. So the law is dead to vs for euer, so that we abide in Christ. Thankes be therefore to God, vvhich hath geuen vs victory through our Lord Iesus Christe.

Rom.8.3.

Christ by his victorie hath deliuered vs frõ the terrors of the lavv.

The offence of the lavve agaĩst Christ, can not be forgeuen.

1.Cor.15.57.

These things doe also confirme this doctrine, that we are iustified by faith only. For when this combate was fought betwixt Christ & the law, none of our workes or deserts came betwene, but onely Christ was found, who putting vpon him our person, made him selfe subiect to the law, & in perfect innocencie suffered all tyrãnie. Therfore the law, as a theefe & a cursed murtherer of the sonne of God, loseth all his right, and deserueth to be condemned in such sort, that whersoeuer Christe is, or is once named, there it is compelled to auoid & flie away, no otherwise thẽ the Deuil (as the Papists imagine) flieth frõ the crosse. Wherfore if we beleue, we are deliuered from the law through Christe, who hath triumphed ouer it by himself. Therfore this glorious triũph purchased vnto vs by Christe, is not gotten by any workes, but onely by Faith: therfore Faith onely iustifieth.

That vve be made righteous by Faith.

The lavve by his iudgemẽt killed the son of God.

Coloss.2.15.

These wordes then: Christe vvas made vnder the lavve, &c. as they are pithie and import a certaine behemencie, so are they diligently to be weyed and considered. For they declare that the Sonne of God being made vnder the lawe, did not onely performe one or two workes of the law, that is to say, he was not onely circumcised, or presented in the temple, or went vp to Ierusalem with other at the times appointed, or onely liued ciuilly vnder the lawe, but he suffered all the tyranny of the lawe. For the lawe being in his principall vse and ful power, set vpon Christe, and so horribly assailed him, that he felt such anguish and terrour, as no man vpon the earth had euer felt the like. This his

Christe vvas made vndes the lavve.

Christe suffered all the tyrannie of the lavve.

bloudy ſweat doth ſufficiently witnes: alſo his comfort by the Angell, that mighty prayer which he made in the garden, and briefly: that lamentable cõplaint vpon the croſſe: O my God vvhy haſt thou forſake me? Theſe things he ſuffered to redeme thoſe which were vnder ẏ law, that is to ſay, in heauines of ſpirite, in anguiſh and terrour, and ready to deſpaire, which were oppreſſed w̃ the heauy burden of their ſinnes, as in deede we are all oppreſſed. For as touching the fleſh we ſinne daily againſt all the commaundements of God. But Paule geueth vs good comfort when he ſayth: God ſent his ſonne, &c.

Chriſte came not to make lavves, but to take the lavve cleane avvay.

So Chriſte a diuine and humane perſon, begotten of God without beginning, and borne of the virgin in the time apoynted, came not to make a law, but to feele and ſuffer the terrours of the lawe with all extremitie, and to ouercome the ſame, that ſo he might vtterly aboliſh the lawe. He was not made a teacher of the lawe, but an obedient diſciple to the law, that by this his obedience he might redeme them which were vnder the lawe. This is cleane contrary to the doctrine of the Papiſtes, who haue made Chriſte a lawgeuer, yea much more ſeuere and rigorous thẽ Moiſes. Paule teacheth here cleane contrary, to wit, that God humbled his ſonne vnder the lawe: that is to ſay, conſtrained him to beare the iudgement and curſe of the lawe, ſinne, death, &c. For Moiſes the miniſter of the law, ſinne, wrath and death, apprehended, bound, cõdemned and killed Chriſt: and all this he ſuffered. Therfore Chriſt ſtandeth as a mere patient, & not as an agent, in reſpect of the law. He is not then a lawgeuer, or a iudge after the law, but in that he made himſelfe ſubiect to the lawe, bearing the condemnation of the law, he deliuered vs from the curſe therof.

The miniſterie of Moiſes.

Galath. 3. 13.

It is not the proper office of Chriſte to teach the lavv

Now, wheras Chriſt in the Goſpell geueth commaundements, and teacheth the law, or rather expoũdeth it, this pertaineth not to the doctrine of Iuſtification, but of good workes. Moreouer, it is not the proper office of Chriſte (for the which he came principally into the world) to teach the law, but an accidentall or a byoffice: like as it was to heale the weake, to raiſe vppe the dead, &c. Theſe are in deede excellent and diuine workes: but yet not the very proper and principall workes of Chriſte. For the Prophets alſo taught the law, & wrought miracles. But Chriſt is God and man, who fighting againſt the lawe, ſuffered the vtterꝛnoſt cruelty and tyranny therof. And in that he ſuffered the tyranny of the law, he vanquiſhed it in himſelfe: And afterward being raiſed vppe againe from death, he condemned and vtterly aboliſhed the law which was our deadly enemie, ſo that it can not cõdemne

and

and kill the faithfull any more. Wherfore the true and proper office of Christ is to wrastle with the lawe, with the sinne and the death of the whole world, & so to wrastle that he must suffer & abide al these things, and by suffering them in him selfe, conquere and abolish them, and by this meanes deliuer the Faithfull from the lawe and from all euils. Therefore to teach the lawe and to worke myracles, are particuler benefites of Christ, for the which he came not principally into the world. For the Prophets, and especially the Apostles did greater myracles then Christ did. Iohn.14. The particuler benefites of Christe. *Iohn.14.12.*

Seing then that Christ hath ouercome the law in his owne person, it foloweth necessarily that he is naturally God. For there is none elsse whether he be man or angell, which is aboue the law, but onely God. But Christ is aboue the law, for he hath vanquished it: therefore he is the sonne of God, and naturally God. If thou lay hold vpon Christe in such sort as Paule here painteth him out, thou cãst not erre nor be confounded. Moreouer, thou shalt easily iudge of all kindes of life, of the religions and ceremonies of the whole world. But if this true picture of Christe be defaced, or in any wise darkened, then foloweth a confusion of all things. For the natural man can not iudge of the law of God. Here faileth the cunning of the Philosophers, of the Canonistes, & of all men. For the law hath power and dominion ouer man. Therfore ỳ law iudgeth man, and not man the law: onely the Christian hath a true and a certaine iudgement of the law. And how? That it doth not iustifie. Wherfore then is the law made, if it doe not iustifie? Righteousnes before God which is receaued by Faith alone, is not ỳ finall cause why the righteous do obey the law, but the peace of the world, thankfulnes towardes God, and good example of life, wherby other be prouoked to beleue the Gospell. The Pope hath so confounded and mingled the ceremoniall lawe, the morall lawe, and Faith together, that he hath at length preferred the ceremoniall lawe before the moral lawe, and the morall lawe before Faith. The true picture of Christe. *1.Cor.2.14.* The obediẽce of the lavv is in the righteous.

Verse.5. That vve might receaue the adoption of the sonnes.

Paule setteth forth & amplifieth very largely this place of Gen.22. In thy Seede shall all the natiõs of the earth be blessed. A litle before he called this Blessing of the seede of Abraham, righteousnes, life, the promise of the spirit, deliuerance from the law, the testament. &c. Here he calleth it the adoption and inheritance of euerlasting life. All these this word Blessing doth comprehend. For when the Curse (which is *Genes.22.18.* In thy Seede.

ſinne, death, &c.) is abolished, then in the ſteede thereof ſucceedeth the Bleſſing, that is, righteouſnes, life, and all good things.

But by what merite haue we receaued this Bleſſing, that is to ſay, this adoption and inheritaunce of euerlaſting life? By none at all. For what can men deſerue that are ſhutte vnder ſinne, ſubiect to the curſe of the lawe, and worthy of euerlaſting death? We haue then receiued this Bleſſing freely and being vtterly vnworthy therof, but yet not without merite. What merite is that? Not ours, but the merite of Ieſus Chriſt the ſonne of God, who being made vnder the lawe, not for him ſelfe but for vs (as Paule ſayd afore, that he vvas made a curſe for vs) redemed vs which were vnder the lawe. Wherfore we haue receaued this adoption by the onely redemption of Ieſus Chriſte the ſonne of God, which is our rich and euerlaſting merite, whether it be of congruēce or worthines, going before grace or comming after. And with this free adoption we haue alſo receaued the holy Ghoſt, which God hath ſent into our hearts, crying Abba Father, as foloweth.

Galath. 3. 13.

The Papiſtes merite *ex congruo & condigno.*

Verſe. 6. And becauſe you are ſonnes, God hath ſent forth the ſpirite of his ſonne into your hearts.

The holy Ghoſt is ſent tvvo maner of vvayes. *Math. 3. 16. Alles. 2. 3.*

The holy ghoſt is ſent two maner of wayes. In ỳ primatiue church he was ſent in a manifeſt & viſible appearāce. So he came vpon Chriſt at *Iordane*, in the likenes of a Doue: and in the likenes of fire vpon the Apoſtles and other beleuers. And this was the firſt ſending of the holy Ghoſt: which was neceſſary in the primatiue church, for it was expedient that it ſhould be eſtabliſhed by manifeſt myracles becauſe of the vnbeleuers, as Paule witneſſeth. 1. Cor. 14. Straunge tongues (ſayth he) be for a ſigne and a token, not to them that beleue, but to them that beleue not. But after that the Church was gathered together and cōfirmed wt thoſe myracles, it was not neceſſary that this viſible ſending of the holy Ghoſt ſhould continue any longer.

1. Cor. 14. 22.

Secondly the holy Ghoſt is ſent by the word into the hearts of the beleuers, as here it is ſayd: God ſent the ſpirite of his ſonne. &c. This ſending is wthout any viſible appearance: to witte, when by ỳ hearing of the externall word, we receaue an inward feruencie and light, wherby we are chaunged & become new creatures: wherby alſo we receaue a new iudgement, a new feeling, & a new mouing. This chaūge & this new iudgemēt is no worke of reaſon, or of the power of mā, but is the gift & operation of the holy Ghoſt, which commeth wt the word preached, which purifieth our hearts by faith, and bringeth forth in vs

Alles. 15. 9.

ſpirituall

ſpirituall motions. Therefore there is a great difference betwixt vs & thoſe which wᵗ force & ſubtelti̇e perſecute ẏ doctrine of the goſpell. For we by the grace of God can certainly iudge by the word, of the will of God towardes vs: alſo of all lawes and doctrines, of our owne life and of the life of others. Contrariwiſe the Papiſts and Sectaries can not certainly iudge of any thing: For they corrupt, they perſecute and blaſpheme the word. Now, without the word a man can geue no certaine iudgement of any thing.

And although it appeare not before the world, that we be renewed in ſpirit and haue the holy Ghoſt, yet notwithſtanding our iudgemēt, our ſpeech & our confeſſion do declare ſufficiently that the holy Ghoſt with his giftes is in vs. For before we could iudge rightly of nothing. We ſpake not as now we doe. We confeſſed not ẏ all our workes were ſinne and damnable, that Chriſte was our onely merite both before grace & after, as now we doe in the true knowledge and light of the Goſpell. Wherefore let this trouble vs nothing at all, that the world (whoſe workes we teſtifie to be euill) iudgeth vs to be moſt pernicious heretikes and ſeditious perſons, deſtroyers of religion, and troublers of ẏ common peace, poſſeſſed of the Deuill ſpeaking in vs and gouerning all our actions. Againſt this peruerſe and wicked iudgement of the world, let this teſtimonie of our conſcience be ſufficient, wherby we aſſuredly know that it is the gift of God, that we doe not onely beleue in Ieſus Chriſt, but that we alſo openly preach and confeſſe him before the world. As we beleue wᵗ our heart, ſo do we ſpeake with our mouth. according to ẏ ſaying of ẏ Pſalm: I beleued & therfore haue I ſpoken.

Signes of renewing of the mind in the Godly.

Chriſte our onely merite of congruence and worthines, both before grace and after.

2. Cor. 4. 13.

Phillip. 1. 29.

Pſal. 116. 10.

Moreouer, we exerciſe our ſelues in the feare of God, and auoide ſinne as much as we may. If we ſinne, we ſinne not of purpoſe, but of ignorance, and we are ſorry for it. We may ſlippe, for the Deuill lieth in wait for vs both day and night. Alſo, the remnantes of ſinne cleaue yet faſt in our fleſh: therefore as touching the fleſh we are ſinners, yea after that we haue receaued the holy Ghoſt. And there is no great difference betwixt a Chriſtian and a ciuill honeſt man. For the workes of a Chriſtian in outward ſhew are but baſe and ſimple. He doth his duetie according to his vocation, he guideth his familie, he tilleth the ground, he geueth counſell, he aideth and ſuccoureth his neighbour. Theſe workes the carnall man doth not much eſteme, but thinketh them to be common to all men, and ſuch as the heathen may alſo doe. For the world vnderſtandeth not the things which are of the ſpirite of God, and therefore it iudgeth peruerſly of the workes

The remnants of ſinne in the Sainctes.

Smal differēce in outvvard ſhevv betvvene a chriſtian, and a mā that is but outvvardly and ciuily righteous.

1. Cor. 2. 14.

of the godly. But the monstrous superstition of hypocrites and their willworkes they haue in great admiration. They count them holy works, & spare no charges in maintaining the same. Contrariwise the workes of the faithfull (which although in outward appearance they seeme to be but vile & nothing worth, yet are they good works in deede, and accepted of God because they are done in Faith, with a cheresull heart, and w obedience and thankfulnes towards God), these works, I say, they do not onely not acknowledge to be good works, but also they despise and condemne them as most wicked and abhominable. The world therfore beleueth nothing lesse then that we haue ẏ holy Ghost. Notwtstanding in the time of tribulation or of the crosse, and of the cõfession of our faith (which is ẏ proper & principall worke of those that beleue) when we must either forsake wife, children, goodes and life, or else deny Christ, then it appeareth ẏ we make confession of our Faith, that we confesse Christ and his word by the power of the holy Ghost.

We ought not therfore to dout whether the holy Ghost dwelleth in vs or not: but to be assuredly perswaded that we are the temple of ẏ holy Ghost, as Paule sayth. For if any man feele in himselfe a loue towardes the word of God, & willingly heareth, talketh, wryteth & thinketh of Christe, let that man know that this is not the worke of mans will or reason, but the gift of the holy Ghost: For it is impossible that these things should be done wout the holy Ghost. Contrariwise, where hatred and contempt of the word is, there the Deuill the God of this world raigneth, blinding mens heartes, and holding them captiue, that the Gospell the glory of Christe should not shine vnto them. Which thing we see at this day in the most part of the commõ people, which haue no loue to the word, but presumptuously contemne it as though it pertained nothing at all vnto them. But who so euer doe feele any loue or desire to the word, let them acknowledge with thãkfulnes, that this affection is powred into them by the holy Ghost. For we are not borne with this affection and desire, neither can we be taught by any lawes how we may obtaine it: but this chaunge is plainly and simply the worke of the right hand of the most highest. Therfore when we willingly and gladly heare the word preached concerning Christe the sonne of God, who for vs was made mã and became subiect to the law, to deliuer vs from the malediction of the law, hell, death & damnation: then let vs assure our selues that God by and with this preaching sendeth the holy Ghost into out hearts. Wherfore it is very expedient for the Godly to know, that they haue the holy Ghost.

1. Cor. 3. 16.

Signes of the presence of the holy Ghost.

1. Cor. 4. 4.

This

This I say, to confute that pernicious doctrine of the Papists, which taught that no man can certainly know (although his life be neuer so vpright & blameles) whether he be in the fauour of God or no. And this sentence commonly receaued, was a speciall principle and article of Faith in the whole Papacie, wherby they vtterly defaced the doctrine of Faith, tormented mens consciences, banished Christ quite out of the Church, darkened and denied all the benefites of the holy Ghost, abolished the whole worship of God, set vp Idolatrie, cõtempt of God, and blasphemie against God in mens heartes. For he that doubteth of Gods good will towards him, and doth not assure him selfe that he is in the fauour of God, this man can not beleue that he hath forgeuenes of his sinnes, that God careth for him, or that he shall be saued.

The doctrine of the Sophisters, teachiug that no man could knovv vvhether he vvere in the fauour of God or no.

Augustine sayth very well and godly, that euery man seeth most certainely his owne Faith, if he haue Faith. This doe they deny. God forbid (say they) that I should assure my selfe that I am vnder grace, that I am holy, and that I haue the holy Ghost, yea although I liue godly and doe all good workes. Ye which are yong, and are not infected with this pernicious opinion (wherupon the whole kingdom of the Pope is grouded) take heede & flie from it as from a most daungerous plague. We that are old men haue ben trained vp in this errour euen from our youth, and haue ben so nusled therein, that it hath taken deepe roote in our hearts. Therefore it is to vs no lesse labour to vnlearne and forget the same, then to learne and lay hold vpon true Faith. But we must be assured & out of dout that we are vnder grace, ỳ we please God for Christes sake, and that we haue the holy Ghost: For if any mã haue not the spirite of Christ, the same is none of his.

VVe must assure our selues that vve are vnder grace. *Rom. 8.9.*

Wherfore, whether thou be a Minister of Gods word or a Magistrate in the common wealth, thou must assuredly thinke that thy office pleaseth God: but this canst thou neuer doe vnlesse thou haue the holy Ghost. But thou wilt say, I doubt not but that my office pleaseth God because it is Gods ordinaunce, but I doubt of mine owne person whether it please God or no. Here thou must resort to the word of God, which teacheth and assureth vs, that, not onely the office of the person, but also the person it self pleaseth God. For the person is baptised, beleueth in Christ, is purged in his bloud from all his sinnes, liueth in the communion and felowship of his Church: Moreouer he doth not onely loue the pure doctrine of the word, but also he is glad and greatly reioyceth when he seeth it aduaunced, and the nomber of

the faithfull encreased. Cõtrariwise he detesteth the Pope & all Sectaries & their wicked doctrine, according to that saying of the Psalme: Psal.139.113. I hate them that imagine euill things, but thy lavve doe I loue.

We ought therefore to be surely perswaded, that not onely our office, but also our person pleaseth God: Yea whatsoeuer it sayth, doth, or thinketh particularly, the same pleaseth God, not for our owne sakes, but for Christes sake, who was made vnder the law for vs. Now, we are sure that Christe pleaseth God, that he is holy. &c. For as much then as Christe pleaseth God and we are in him, we also please God and are holy. And although sinne doe still remaine in our flesh, and we also daily fall and offend, yet grace is more aboundant and stronger then sinne. The mercy and truth of the Lord raigneth ouer vs for euer. Wherfore sinne cã not terrifie vs and make vs doutfull of the grace of God which is in vs. For Christe that most mighty Giaunt hath quite abolished the law, condemned sinne, vãquished death and all euils. So long as he is at ỳ right hand of God, making intercession for vs, we can not doubt of the grace and fauour of God towardes vs.

Grace is more strong and mighty then sinne.

Rom.1.34.

Moreouer, God hath also sent the spirite of his sonne into our hearts, as Paule here sayth. But Christe is most certaine in his spirite that he pleaseth God. &c: therefore we also hauing the same spirite of Christe, must be assured that we are vnder grace for his sake that is most assured. This I haue sayd concerning the inward testimonie, wherby a Christian mans heart ought to be fully perswaded that he is vnder grace & hath the holy Ghost. Now, ỳ outward signes (as before I haue said) are, gladly to heare of Christ, to preach & teach Christ, to render thanks vnto him, to praise him, to confesse him, yea vnto the losse of goodes and life: Moreouer, to doe our duetie according to our vocatiõ as we are able: to do it (I say) in faith, ioy. &c: Not to delite in sinne, nor to thrust our selues into an other mans vocation, but to attend vpon our owne, to helpe our needy brother, to comfort the heauy harted. &c. By these signes, as by certein effects & cõsequẽts, we are fully assured & confirmed, that we are in Gods fauour. The wicked also do imagine that they haue the same signes, but they haue nothing lesse. Hereby we may plainly see that the Pope with his doctrine doth nothing else, but trouble and torment mens consciences, & at length driueth them to desperation: For he not onely teacheth, but also cõmaundeth men to dout. Therfore, according to ỳ Psalme: There is no truth or certaintie in his mouth: And in an other place: vnder his tõge is iniquitie & mischeefe.

Psal.5.9.
Psal.10.7.

Here we may see what great infirmitie is yet in the Faith of the Godly.

Godly. For if we could be fully perſwaded that we are vnder grace, that our ſinnes are forgeuen, that we haue the ſpirit of Chriſt, that we are the children of God: then doubtles we ſhould be ioyfull, and thankfull to God for this inestimable gift. But becauſe we feele cõtrary motions, that is to ſay, feare, doutfulnes, anguiſh and heuines of heart, & ſuch like, therfore we can not aſſure our ſelues hereof: yea our conſcience iudgeth it a great preſumption and pride to chalenge this glory. Wherfore, if we will vnderſtand this thing rightly and as we ſhould doe, we muſt put it in practiſe: for without experience and practiſe it can neuer be learned. VVeaknes of Faith in the godly.

Wherfore let euery man ſo practiſe with him ſelfe, that his conſcience may be fully aſſured that he is vnder grace, and that his perſon and his workes doe pleaſe God. And if he feele in him ſelfe any wauering or douting, let him exerciſe his Faith and wraſtle againſt this douting, and let him endeuour to attaine more certaintie, ſo that he may be able to ſay: I know that I am accepted, and that I haue the holy Ghoſt: not for mine owne worthines, my worke, my merite, but for Chriſtes ſake, who of his inestimable loue towardes vs, made him ſelf thrall and ſubiect to the lawe, & tooke away the ſinnes of the world. In him do I beleue. If I be a ſinner & erre, he is righteous and can not erre. Moreouer, I gladly heare, read, ſing & wryte of him, and I deſire nothing more then that his Goſpel may be knowne to the whole world, and that many may be conuerted vnto him. The full aſſurãce of Faith. *Galath. 4.4.*

Theſe things doe plainly witneſſe that the holy Ghoſt is preſent with vs & in vs. For ſuch things are not wrought in the heart by mans ſtrength, nor gotten by his induſtrie, exerciſe or trauell, but are obtained by Chriſt alone, who firſt maketh vs righteous by the knowledge of him in his holy Goſpel, and afterwardes he createth a new heart in vs, bringeth forth new motions, & geueth vnto vs that aſſurance wherby we are perſwaded that we pleaſe the father for his ſake: Alſo he geueth vs a true iudgement whereby we proue & trie thoſe things which before we knew not, or elſe altogether deſpiſed. It behoueth vs therefore to wraſtle againſt this douting, ẏ we may daily ouercome it more and more, & attaine to a full perſwaſion & certainty of Gods fauour towardes vs, rooting out of our heartes this curſed opinion, that a man ought to dout of ẏ grace & fauour of God: which hath infected ẏ whole world. For if we dout whether we be vnder grace, & whether we pleaſe God for Chriſtes ſake or not, we deny that Chriſte hath redemed vs, we deny ſimply all his benefits. Ye ẏ are yong mẽ may eaſily apprehẽd *Eſay. 53.11. Pſal. 51.10.*

this pure doctrine of the Gospel, and abãdon this pernicious opinion, because ye are not yet poysoned therwith.

Verse.6. Crying: Abba Father.

Paule might haue sayd: God sent the spirite of his sonne into our hearts, calling, Abba Father. Now, he sayth not so, but, crying, Abba Father, that he might shew and set forth the temptation of a Christian, which yet is but weake and weakly beleueth. In the .8. to the Rom. he calleth this crying an vnspeakeable groning. Likewise he sayeth: The spirite helpeth our infirmities: For vve knovv not hovve to pray as vve ought, but the spirite maketh intercession for vs vvith vnspeakeable gronings, &c.

Rom.8.26.

And this is a singuler consolation when he sayeth here, that the spirite of Christ is sent into our hearts, crying, Abba Father: And againe, that he helpeth our infirmities, making intercession for vs wt vnspeakeable gronings. He ẏ could assuredly beleue this, should neuer be ouercome with any affliction, were it neuer so great. But there are many things that hinder this Faith in vs. First our heart is borne in sinne: Moreouer this euill is naturally grafted in vs, that we doubt of the good will of God towardes vs, and cannot assure our selues that we please God. &c. Besides all this, the Deuil our aduersarie raũgeth about with terrible rorings, and sayeth: Thou art a sinner: therefore God is angrie with thee, and will destroy thee for euer. Against these horrible and intolerable rorings, we haue nothing wherupon to hold & stay our selues, but only the word, which setteth Christ before vs as a conquerour ouer sinne and death, and ouer all euils. But to cleaue fast to the word in this tentation and these terrours of conscience, herein standeth all the difficultie. For then Christe appeareth to no sense. We see him not: the heart feeleth not his presence or succour in temptation: but rather it seemeth that Christ is angrie with vs, and that he forsaketh vs. Moreouer, when a man is tempted and afflicted, he seeleth the strength of sinne and the infirmitie of the flesh, he douteth, he feeleth the fierie dartes of the Deuill, the terrours of death, the anger and iudgement of God. All these things cry out horribly against vs, so that we see nothing else but desperation and eternall death. But yet in the middest of these terrours of the lawe, thundrings of sinne, assaultes of death, and rorings of the Deuill, ẏ holy Ghost (sayth Paule) crieth in our hearts: Abba Father. And this crie surmounteth those

The Deuils roring.

1.Pet.5.8.

Ephes.6.16.

mighty

mighty and horrible cries of the lawe, sinne, death, the Deuill, &c: it perceth the cloudes and the heauens, and ascendeth vp vnto the eares of God. The cry of the holy ghost in the hearts of the godly.

Paule therfore signifieth by these words, ꝑ there is yet infirmitie in the godly: As he doth also in the.8.chap.to the Rom. when he sayeth: The spirite helpeth our infirmities. For as much therfore as the sense and feeling of the contrary is strong in vs: that is to say, for as much as we feele more the displeasure of God, then his good will and fauour towardes vs: therefore the holy Ghost is sent into our heartes, which doth not only sigh and make request for vs, but mightely crieth: Abba Father, and praieth for vs according to the wil of God w̄ teares and vnspeakeable gronings. And how is this done? When we are in terrours and in the conflict of conscience, in deede we take hold of Christ and beleue that he is our Sauiour: but then doe the law and sinne terrifie and torment vs most of all. Moreouer the Deuill assaileth vs with all his engines and fierie darts, and goeth about with all his power to plucke Christ from vs, and to take from vs all consolations. Here we feele our selues almost ouercome, and at the poynt of desperation: for then are we that bruised reede & smoking flaxe which Esay speaketh of. Notw- *Ephes.6.16.* *Esay.42.3.* *Rom.8.26.&c.*
stãding in the meane season the holy Ghost helpeth our infirmities, & maketh intercession for vs w̄ vnspeakeable gronings, & certifieth our spirits ꝑ we are ꝑ children of God. Thus the minde is raised vp in terrors, it loketh vnto his Sauiour & high Bishop Iesus Christ, it ouercommeth the infirmitie of the flesh, it conceaueth comfort againe, and sayth: Abba Father. This groning which then we scantly feele, Paule calleth a crying & vnspeakeable groning, which filleth both heauē and earth. Moreouer, he calleth it the crying and groning of the spirite, because the holy Ghost stirreth vp the same in our heartes when we are weake and oppressed with terrour and tentation.

Although then the lawe, sinne and the Deuill crie out against vs neuer so much with great and terrible rorings, which seeme to fill heauen and earth, & farre to excede this groning of our heart, yet can they not hurt vs. For the more fiercely they assaile vs, accuse and torment vs with their cryings, so much the more doe we grone, and in groning lay hold vpon Christ, call vpon him with heart and mouth, cleaue vnto him, and beleue that he was made vnder the law, that he might deliuer vs from the Curse of the lawe, and destroy both sinne and death. And thus when we haue taken hold of Christe by Faith, we crie through him: Abba Father. And this our crie doth farre surmount the roring of The profit of temptations. *Galath.3.13.* *Heb.2.14.*

the lawe, ſinne, the Deuill, &c.

But ſo farre of is it that we thinke this groning which we make in theſe terrours and in this our weaknes, to be a cry, that ſcarſely we perceaue it to be a groning. For our Faith which in tentation thus groneth vnto Chriſt, is very weake if we conſider our owne ſenſe and feeling. And this is the cauſe that we heare not this crie. We haue but onely the word, which when we apprehend in this conflict, we haue a litle breathing, and then we grone. Of this groning ſome litle feeling we haue, but the crie we heare not. But he (ſayeth Paule) vvhich ſearcheth the heartes, knovveth vvhat is the meaning of the ſpirite. &c. To this ſearcher of the hearts, this ſmall and feeble groning (as it ſeemeth vnto vs) is a loud and a mighty cry, and an vnſpeakeable groning: in compariſon whereof the great and horrible rorings of the law, of ſinne, of death, of the deuill, and of hell, are nothing, neither can they be once heard. Paule therfore, not without cauſe, calleth this groning of a godly afflicted heart, a cry, and a groning of the ſpirite which can not be expreſſed. For it filleth the whole heauen, ſo that the Angels thinke they heare nothing elſe but this crie.

Rom. 8. 27.

Hovvvve are affected in the true triall and terrours of conſcience.

But in vs there is a cleane contrary feling. For it ſemeth vnto vs þ this our ſmall groning doth not ſo perce the cloudes that there is nothing elſe heard in heauen of God and his angels. Nay, we thinke, and eſpecially during the time of tentation, that the Deuil horribly roreth againſt vs, that the heauens thunder & the earth trẽbleth, that all will fall vpon vs, that all creatures threaten our deſtruction, that hel is opẽ and ready to ſwallow vs vp. This feling is in our heart, theſe horrible voices and this fearfull ſhew we heare and we ſee. And this is it þ Paul ſayth in the. 2. Corrin. 12: That the ſtrength of Chriſt is made perfect through our vveaknes. For then is Chriſt almighty in deede, then doth he truly raigne and triumph in vs, when we are ſo weake that we can ſcarſely grone. But Paule ſayth, þ this groning is in the eares of God, a moſt mightie cry which filleth both heauen and earth.

2. Cor. 12. 9.

The groning of the heart is a crie.

Chriſt alſo in the. 18. of Luke in the parable of the wicked iudge, calleth this groning of a faithfull heart, a cry, yea & ſuch a cry as ceaſeth not day & night to cry vnto God, where he ſayth: Heare vvhat the vnrighteous iudge ſayth. Novv ſhall not God auẽge his elect, vvhich cry day & night vnto him, yea though he ſuffer long for them? yea I tel you he vvil auenge them quickly. We at this day in ſo great perſecution & cõtradiction of the Pope, of tyrãnes & Sectaries which fight againſt vs both on the right hand & on the left, can doe nothing elſe but

Luke. 18. 6. 7.

vtter

vtter such gronings. And these were our gunnes & artillery wherby we haue so many yeres scattered the rousels and enterprises of our aduersaries: wherby also we haue begon to ouerthrow the kingdom of Antichrist. They also shall prouoke Christ to hasten the day of his glorious comming, wherein he shall abolish all rule, authoritie and power, and shall put all his enemies vnder his feete. So be it.

The vveapons of the godly, vvhervvith they ouerthrovv the kingdom of the Pope. &c.

In the. 14. of Exodus the Lord speaketh vnto Moises at the red sea, saying: VVhy crieste thou vnto me? Yet Moises cried not, but trembled and almost despaired, for he was in great trouble. It seemed that infidelitie raigned in him, and not Faith. For he saw the people of Israell so compassed and enclosed with the Egyptians host and with the sea, that there was no way whereby they might escape. Here Moises durst not once opē his mouth. How thē did he crie? We must not iudge therfore according to the feeling of our owne heart, but according to ꝑ word of God, which teacheth vs that the holy Ghost is geuen to those ꝑ are afflicted, terrified, & ready to despaire, to raise them vp & to comfort them, ꝑ they be not ouercome in their tentations & afflictions, but may ouercome them, and yet not without great terrors and troubles.

Exod. 14. 15. The crie of Moses at the red sea.

The office of the holy ghost

The Papistes dreamed that holy men had the holy Ghost in such sort that they neuer had not felt any tentation. They spake of the holy Ghost onely by speculation and naked knowledge. But Paule sayeth that the strength of Christe is made perfecte through our vveaknes: Also, that the spirite helpeth our infirmities, and maketh intercession for vs vvith vnspeakeable gronings. Therefore we haue then most neede of the helpe and comfort of the holy Ghost, yea and then is he most ready to helpe vs when we are most weake and nerest to desperation. If any man suffer affliction with a constant and a ioyfull heart, then hath the holy Ghost done his office in him. And in deede he exerciseth his worke specially and properly in those which haue suffered great terrours and afflictions, and haue, as the Psalme sayeth, approched nigh to the gates of hel: As I said of Moses, which sawe present death in the waters, and on euery side whether so euer he turned his face. He was therefore in extreme anguish and desperation, and, no dout, he felt in his heart a mightie crie of the Deuill against him, saying: All this people shall this day perish, for they can escape no way. And of this great calamitie thou onely shalt be found to be the authour because thou hast led them out of Egypt. Besides all this, the people cried out against him, saying: Were there no graues in Egypt? Thou hast brought vs out ꝑ we should die here in the wildernes.

In vvhom the holy Ghost doth his office, and at vvhat time.

The tentation of Moses at the red sea.

Exod. 14. 11. 12.

Had it not bene better for vs to haue serued the Egyptians, then here wretchedly to die in the wildernes? The holy Ghost was not here in Moises by bare speculation and knowledge onely, but truely and effectually, who made intercession for him with an vnspeakeable groning, so that he sighed vnto the Lord and sayd: O Lord at thy commaundement haue I led forth this people: helpe vs therfore. This groning or sighing vnto God, the scripture calleth a crying.

This matter I haue the more largely prosecuted, that I might plainly shew what the office of the holy Ghost is, and when he specially exerciseth the same. In temptatiō therfore we must in no wise iudge therof according to our owne sense & feeling, or by the crying of ỹ law, sinne & the Deuill. &c. If we then folow our owne sense & beleue those cryings, we shall thinke our selues to be destitute of all helpe and succour of the holy Ghost, and to be vtterly cast away from the presence of God. Nay rather let vs then remember what Paule sayth: The spirite helpeth our infirmities, &c. Also it crieth: Abba Father, that is to say, it vttereth a certaine feeble sighing and groning of the heart (as it seemeth vnto vs) which notwithstanding before God is a loud crie and an vnspeakeable groning. Wherfore in the middes of thy temptation and infirmitie, cleaue onely vnto Christe & grone vnto him: he geueth the holy Ghost which crieth Abba Father: And this feeble groning is a mighty crie in the eares of God, and so filleth heauen and earth, that God heareth nothing else: and moreouer, it drowneth the cries of all other things whatsoeuer.

The gronings of the faithful before God, are great cries.

Thou must marke also that Paule sayth: that the spirite maketh intercession for vs in our temptation: not with many wordes or long prayer, but onely with a groning, which notwithstanding can not be expressed: and that he crieth not a loud with teares, saying: Haue mercy on me O God, &c. but onely vttereth a litle sound and a feeble groning, as: Ah Father: This is but a litle word, and yet notwithstanding it comprehendeth all things. The mouth speaketh not, but the affection of the heart speaketh after this maner. Although I be oppressed w anguish and terrour on euery side, and seeme to be forsaken and vtterly cast away from thy presence, yet am I thy childe, and thou art my Father for Christes sake: I am beloued because of ỹ beloued. Wherfore this litle word Father conceaued effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most eloquent Rhetoricians that euer were in the world. This matter is not expressed with wordes, but with gronings, which gronings cā not be vttered

Psal. 51. 1.

Ah Father.

with

with any wordes or eloquence, for no tongue can expresse them.

I haue vsed many wordes to declare that a Christian must assure him selfe that he is in the fauour of God, and that he hath the crying of the holy Ghost in his heart. This haue I done that we may learne to reiect and vtterly to abandon that deuillish opinion of the whole kingdom of the Pope, which taught that a man ought to be vncertaine and to stand in dout of the grace and fauour of God towards him. If this opinion be receaued, then Christ profiteth nothing. For he ỳ douteth of Gods fauour towardes him, must needes dout also of the promises of God, and so consequently of the will of God, and of the benefites of Christe: namely that he was borne, suffered, died, and rose againe for vs. &c. But there can be no greater blasphemie against God, then to deny his promises, to deny God himselfe, Christ. &c. Wherfore it was not onely an extreme madnes, but an horrible impietie that ỳ Monks did so earnestly entice the youth both men and women to their Monasteries, to their religious and holy orders (as they called them) as to a most certaine state of saluation, and yet, when they had thus done, they bad them doubt of the grace and fauour of God towards them.

The Pope taught that vve must dout of Gods fauour towvardes vs

He speaketh not here of that douting vvhich sometimes riseth of infirmitie in the godly: but of vvilful douting vvhich the Papistes teach & maintaine.

Moreouer, the Pope called all the world to the obedience of the holy Church of Rome, as to an holy state, in the which they might vndoutedly attaine saluatiõ, and yet after he had brought them vnder the obedience of his lawes, he commaunded them to dout of their saluation. So the kingdom of Antichrist braggeth and vaunteth at the first, of the holines of his orders, his rules and his lawes, and assuredly promiseth euerlasting life to such as obserue and kepe them. But afterwards when these miserable men haue long afflicted their bodies with watching, fasting, and such like exercises according to the traditions and ordinaunces of men, this is all that they gaine thereby, that they are vncertaine whether this obedience please God or no? Thus Satan most horribly dallied in the death of soules through the Pope, and therefore is the Papacie a slaughterhouse of consciences, and the very kingdom of the Deuill.

The Popes kingdom.

The Papacy is a very slaughterhouse of consciences.

Nowe, to establish and confirme this pernicious & cursed errour, they alleaged the saying of Salomon, Eccle. 9. The iust and the vvise men are in the handes of God: and yet no man knovveth vvhether he be vvorthy of loue or of hatred. Some vnderstand this of that hatred which is to come, and some againe of that which is present: but neither of them vnderstand Salomon, who in that place meaneth nothing lesse then that which they dreame. Moreouer the whole Scrip-

Eccla. 9. a.

The chief drift of the Scripture, to make vs certaine of the mercie of God towvard vs. *Rom. 4. 25. Iohn. 3. 16.*

ture teacheth vs especially and aboue all things that we should not dout, but assure our selues & vndoutedly beleue that God is mercifull, louing and patient: that he is neither dissembler nor deceauer, but that he is faithfull and true, and kepeth his promise: yea and hath performed that he promised, in deliuering his only begotten Sonne to death for our sinnes, that euery one that beleueth in him might not perish, but haue euerlasting life. Here we can not dout, but that God is pleased with vs, that he loueth vs in dede, that the hatred and wrath of God is taken away, seeing he suffered his sonne to die for vs wretched sinners. Although this matter be sette out and often repeted thorough out the whole Gospell, yet it profited nothing at all. This one saying of Salomon peruerily vnderstand, did more preuaile (especially among the votaries and hypocrites of the straiter religion) then all the promises and consolations of the whole Scripture: yea then Christe him selfe. They abused the Scriptures therfore to their owne destruction, and were most iustly punished for despising the Scriptures and reiecting the Gospell.

One sentence out of the boke of the Preacher not vvell vnderstand, vvas of more force in the Papacie, then all the promises of the scripture.

It is expedient for vs to know these things: First because the Papistes vaunt of their holines, as if they had neuer committed any euill. Therefore they must be conuinced by their owne abhominations, wherewith they haue filled the whole world, as their owne Bookes doe witnes, wherof there is yet an infinite nomber: Secondly, that we may be fully certified that we haue the pure doctrine of the Gospell: of which certaintie the Pope can not glory. In whose kingdom though all things else were sound and vncorrupt, yet this monstrous doctrine of douting of Gods grace and fauour, passeth all other monsters. And although it be manifest that the enemies of Christes Gospell teach vncertaine things because they commaund that mens consciences should remaine in dout, yet notwithstanding they condemne and kill vs as heretikes, because we dissent from them, and teach those things which are certaine. And this they doe with such deuillish rage and crueltie, as if they were most assured of their doctrine.

Dontfulnes of saluation in thPapacie.

Let vs therefore geue thankes vnto God, that we are deliuered from this monstrous doctrine of douting, and can now assure our selues that the holy Ghost trieth and bringeth forth in our heartes vnspeakeable groanings. And this is our ankerhold and our foundation. The Gospell commaundeth vs to behold, not our owne good workes, our owne perfection: but God the promiser, & Christ the Mediatour.

Hovv vve mai knovv that vve are ī gods fauour, and haue the holy Ghost.

Contra-

Contrariwise, the Pope commaundeth vs to looke, not vnto God the promiser, nor vnto Christ our high Bishop, but vnto our workes & merites. On the one side must nedes folow douting & desperation: but on ỳ other side assurance of Gods fauour and ioy of the spirit. For we cleaue vnto God who can not lie. For he sayth: Behold I deliuer my Sonne to death, that through his bloud he may redeme thee from thy sinnes and from eternall death. In this case I can not dout, vnlesse I will vtterly deny God. And this is the reason that our doctrine is most sure and certaine, because it carieth vs out of our selues, and from the consideration of our selues, to the end that we should not leane to our owne strength, to our owne conscience, to our owne feeling, our owne person and our owne workes: but to that which is without vs, that is to say, the promise and truth of God which can not deceaue vs. This the Pope knoweth not, and therefore he wickedly imagineth that no man knoweth, be he neuer so iust or so wise, whether he be worthy of loue or of hatred. But if he be iust and wise he knoweth assuredly that he is beloued of God, or else he is neither iust nor wise.

The doctrine vvhich vve professe, is certaine.

Moreouer, this sentence of Salomon speaketh nothing at all of the hatred or fauour of God towardes men, but it is a morall sentẽce reproouing the ingratitude of men. For such is the peruersnes and ingratitude of the world, that the better a man deserueth, ỳ lesse thãks he shall haue, and oftentimes he that should be his most friend, shall be his most enemie. Contrariwise, such as least deserue, shall be most esteemed. So Dauid a holy man and a good King, was cast out of his kingdom. The Prophetes, Christe and his Apostles were slaine. To conclude, the hystories of all nations witnes, that many men well deseruing of their countrey, were cast into banishment by their owne Citizens, and there liued in great misery, and some also shamefully perished in prison. Wherefore Salomon in this place speaketh not of the conscience hauing to doe with God, and of the fauour and iudgement of God, but of the iudgementes and affections of men among them selues. As though he would say: There are many iust and wise men, by whom God worketh much good, and geueth peace and quietnes vnto men. But so farre of are they from acknowledging the same, that oftentimes they requite them againe very ilfauouredly for their well deseruings. Therefore although a man doe all things neuer so well, yet he knoweth not whether by this his diligence and faithfulnes he deserue the hatred or fauour of men.

The true meanig of the sentence out of the. 9. of Ecclesiastes.

VVhat thanks the vvorld geueth to them that deserue vvell of it.

So we at this day, when we thought we should haue found fauour

among our countreymen the Germains, for that we preach vnto them the Gospell of peace, life, and eternall saluation, in stede of fauour we haue found bitter and cruell hatred. In deede at the first many were greatly delited with our doctrine, and receaued it gladly. We supposed that they would haue ben our friends and brethren, and that with one consent together with vs, they would haue planted and set forth this doctrine to others. But now we finde that they are false brethern and our deadly enemies, which sow and spread abrode errours & false doctrine, and that which we teach well and godly, they peruert and ouerthrow, stirring vp offences in the Churches. Whosoeuer therefore doth his duety godly and faithfully, in what kinde of life so euer he be, and for his well doing receaueth nothing againe but the vnkindnes and hatred of men, let him not vexe and torment him selfe therfore: but let him say with Christe: They hated me vvithout a cause. Also: For that they should haue loued me, they sclaundered me, but I did pray.

How we must ouercome vnthankfulnes. Psal. 109. 4.

The Pope therefore with this deuillish doctrine, whereby he commaunded men to dout of the fauour of God towards them, tooke away God and all his promises out of the Church, buried all the benefites of Christ, & abolished the whole Gospel. These inconueniences do necessarily folow: for men doe not leane to the promises of God, but to their owne workes and merites. Therefore they can not be assured of the good will of God towardes them, but must needes dout therof, and so at length despaire. No man can vnderstand what Gods will is, and what pleaseth him, but in his word. This word assureth vs that God cast away all anger and displeasure which he had conceaued against vs, when he gaue his onely begotten sonne for our sinnes. &c. Wherefore let vs vtterly abandon this deuillish douting wherwith the whole Papacie was poysoned, and let vs be fully assured that God is mercifull vnto vs, that we please him, that he hath a care ouer vs, that we haue the holy Ghost which maketh intercession for vs with such crying and groning as can not be expressed.

The vvill of God is seene in his vvord.

Now, this is the true crying and groning in deede, when a man in tentation calleth vpon God: not as a tyrante, not as an angry iudge, not as a tormeter, but as a father, although this groning be so soft & so secrete, that it can scantly be perceaued. For in serious tentations, and in the time of trial where the conscience wrastleth with the iudgement of God, it is wont to call God, not a Father, but an vniust, an angry and cruell tyrante and iudge. And this crying which Satan stirreth vp in the heart, farre passeth the cry of the spirite, and is strongly felt.

For

For then it seemeth that God hath forsaken vs, and will cast vs downe into hell. So ỳ faithful complaine oftẽtimes in the Psalmes: I am cast from the presence of God. Also: I am become as a broken vessel. &c. This is not in deede the groning that crieth, Abba Father: but the roring of Gods wrath, which crieth strongly, O cruell iudge, O cruel tormentour. &c. Here now it is time that thou turne away thine eyes from the law, from workes, and from the sense and feling of thine owne conscience, and lay hold by Faith of the promise, that is to say, of the word of grace & life, which raiseth vppe againe the conscience, so that now it beginneth to grone and say: Although the law accuse me, sinne and death terrifie me neuer so much, yet O my God, thou promisest grace, righteousnes and euerlasting life through Iesus Christ: And so ỳ promise bringeth a sighing & a groning, which crieth Abba Father.

Verse. 7. VVherfore thou art no more a seruaunt, but a sonne.

This is the shutting vppe and the conclusion of that which he said before. As if he should say: This being true that we haue receaued the spirite by the Gospell, whereby we crie, Abba Father: then is this decree pronounced in heauen, that there is now no bõdage any more, but mere libertie and adoption. And who bringeth this libertie? verely this groning. By what meanes? The father offreth vnto me by his promise, his grace and his fatherly fauour. This remaineth then, that I should receaue this grace. And this is done when I againe with this groning doe crie, and with a childly heart doe assent vnto this name Father. Here then the Father & the Sonne meete, and the mariage is made vp without all pompe and solemnitie: that is to saye, nothing at all cometh betwene: no lawe nor worke is here required. For what should a man doe in these terrours and horrible darknes of tentations? Here is nothing else but the father promising, & calling me his sonne by Christe, who was made vnder the law. &c. and I receauing and answering by this groning, saying: Father. Here then is no exacting, nothing is required, but only ỳ childly groning that apprehendeth a sure hope and trust in tribulation, and saith: Thou promisest, and callest me thy childe for Christes sake, and I againe receaue this and call thee Father. This is in deede to be made childzen simplie and without any workes. But these things without experience and practise can not be vnderstand.

By vvhat meanes the adoption cometh vnto vs.

Paule in this place taketh this word Seruaunt otherwise then he

Galath.3.28. did before in the.3.chapt. where he sayeth: There is neither bond nor free. &c. Here he calleth him a Seruaũt of the law, that is subiect to ỳ law, as he did a litle before: VVe were in bõdage vnder the rudimẽts of the world. Wherfore to be a Seruaũt in this place after Paule, is to be giltie and captiue vnder the law, vnder the wrath of God & death: to behold God, not as a merciful Father, but as a tormentour, an enemie and a tyranne. This is in deede to be kept in bondage & Babilonicall captiuitie, & to be cruelly tormented therin. For the law deliuereth not from sinne and death, but reuealeth and encreaseth sinne & engendreth wrath. This bondage (sayth Paule) continueth no longer: it oppresseth vs not, nor maketh vs heauy any more, &c. Paule sayeth: Thou shalt be no more a seruaunt. But the sentence is more generall if we say: there shall be no bondage in Christe any more, but mere fredome and adoption. For when Faith commeth, that bondage ceaseth, as he sayd before in the third Chapter.

Galat.4.3. VVhat Paule meaneth by a seruaunt in this place.

Rom.3.20. Rom.4.15. Galath.3.25.

Now, if we by the spirite of Christe crying in our hearts, Abba Father, be no more seruaũts, but children: then it foloweth that we are not onely deliuered from the horrible monsters of the Pope, and all the abominations of mens traditions, but also from all the iurisdiction and power of the lawe of God. Wherefore we ought in no wise to suffer the lawe to raigne in our conscience, and much lesse the Pope w his vaine threatnings and terrours. In deede he roreth mightely as a Lion Apoc.10. and threatneth to all those that obey not his lawes, the wrath and indignation of almighty God and of his blessed Apostles. &c. But here Paule armeth and comforteth vs against these rorings, when he sayth: Thou art no more a seruaunt but a sonne. Take hold of this consolation by Faith, and say: O lawe, thy tyrannie can haue no place in the throne where Christe my Lord sitteth: there I can not heare thee (much lesse doe I heare thy monsters O Antichriste): for I am free and a sonne, who must not be subiect to any bondage or seruile lawe. Let not Moises therefore with his lawes, (much lesse the Pope) ascend vppe into the bridechamber there to lie: that is to say, to raigne in the conscience: which Christe hath deliuered from the lawe, to the ende that it should not be subiect to any bondage. Let the seruauntes abide with the Asse in the valley: Let none but Isaac ascend vppe into the Mountaine with his father Abraham: that is, let the lawe haue dominion ouer the body and ouer the olde man: let him be vnder the lawe and suffer the burden to be laide vpon him: let him suffer him selfe to be exercised and vexed with the lawe: let the lawe

The lavv must not be suffred to rule in the conscience. Reuelat.10.3.

The lavv hath no povver ouer the conscience, but ouer the flesh.

Gen.22.4.5.

limite

limite and prescribe vnto him what he ought to doe, what he ought to suffer, and how he ought to liue and to gouerne him selfe among men. But let it not defile the bed in which Christe should rest and sleepe alone: that is to say, let it not trouble the cõscience. For she alone ought to liue with Christe her Spouse in the kingdom of libertie and adoption.

If then (sayth he) by the spirite of Christ ye crie: Abba Father, then are ye in deede no longer seruaunts, but free men & sonnes. Therfore ye are without the lawe, without sinne, without death: that is to say, ye are saued, and ye are now quite deliuered frõ all euils: Wherfore the adoption bringeth with it the eternall kingdom, and all ỳ heauenly inheritaunce. Now, how inestimable the glory of this gift is, mans heart is not able to conceaue, and much lesse to vtter. In the meane time we see this but darkely & as it were a farre of: We haue this litle groning and feeble Faith which onely resteth vpon the hearing and the sound of the voyce of Christe promising. Therefore we must not measure this thing by reason or by our owne feeling, but by the promise of God. Now, because he is infinite, therefore his promise is also infinite, although it seeme to be neuer so much enclosed in these narrow streites, these anguishes I meane. Wherfore there is nothing that can now accuse, terrifie, or binde the conscience any more. For there is no more seruitude, but adoption: which not onely bringeth vnto vs libertie from the law, sinne and death, but also the inheritaunce of euerlasting life, as foloweth.

VVhat the adoption bringeth.

1. Cor. 13. 12.

Verse. 7. Novv, if thou be a sonne, thou art also the heire of God thorough Christe.

For he that is a sonne, must be also an heire: for by his birth he is worthy to be an heire. There is no worke or merite that bringeth to him the inheritance, but his birth only. And so in obtaining the inheritance he is a mere patient and not an agent: that is to say, not to beget, not to labour, not to care: but to be borne is that which maketh him an heire. So we obtaine eternall gifts, namely ỳ forgeuenes of sinnes, righteousnes, the glory of the resurrection and euerlasting life, not as agents but as patiẽts: that is, not by doing but by receiuing. Nothing here cometh betwene: but faith alone apprehendeth ỳ promise offred. Like as therfore a sõne in ỳ politike & houshold gouernmẽt is made an heire by his onely birth: so here faith onely maketh vs sonnes of God,

borne of the word, which is the wombe of God, wherin we are conceaued, caried, borne, and nourished vp. &c. By this birth thē we are made new creatures, formed by Faith in the word: we are made Christians, children and heires of God through Iesus Christ. Now, being heires we are deliuered from death, sinne and the Deuill, and we haue righteousnes and eternall life.

1. Pet. 1. 23. The vvord of God is the vvombe of God.

But this farre passeth all mans capacitie, that he calleth vs heires: not of some rich and mighty Prince, not of the Emperour, not of the world: but of God the almighty creatour of all things. This our inheritaunce then (as Paule sayth in an other place) is inestimable. And if a man could comprehend the great excellencie of this matter, that he is the sonne and heire of God, and wt a constant Faith beleue the same, this man would esteme all the power and riches of all the kingdoms of the world but as filthie donge in comparison of his eternall inheritāce. He would abhorre whatsoeuer is high and glorious in the world: yea, the greater the pompe & glory of the world is, the more would he hate it. To conclude, whatsoeuer the world most highly esteemeth and magnifieth, that should be in his eyes most vile and abhominable. For what is all the world, with all his power, riches and glory, in comparison of God whose sonne and heire he is? Furthermore, he would heartely desire with Paule to be loosed and to be with Christ, and nothing could be more welcome vnto him, thē speedy death, which he would embrace as a most ioyfull peace, knowing that it should be the ende of all his miseries, and that through it he should attaine to his enheritance. &c. Yea a man that could perfectly beleue this, should not lōg remaine aliue, but should be swalowed vp incontinent with excelliue ioy.

Phil. 1. 21.

But the law of the members striuing against the law of the minde, hinderth Faith in vs, and suffereth it not to be perfect. Therefore we haue neede of the helpe & comfort of the holy Ghost, which in our troubles and afflictions may make intercession for vs wt vnspeakeable groning, as before I haue sayd. Sinne yet remaineth in the flesh, which oftentimes oppresseth the conscience, and so hinderth faith that we cannot with ioy perfectly behold & desire those eternall riches which God hath geuen vnto vs through Christ. Paule himselfe feeling this battell of the flesh against ỳ spirit, crieth out: O vvretched mā that I am, vvho shall deliuer me from this body of death? He accuseth his body, which notwithstanding it behoued him to loue, calling it by an odious name, his death. As if he would say: My body doth more afflict me, & more greauously vexe me thē death it self: For it hirred in hi also this ioy of spirit.

The godly haue nede of the comfort of the holy Ghost.

Rom. 7. 24.

He

he had not alwayes the ſweete and ioyfull cogitations of the heauenly inheritaunce to come, but he felt oftentimes alſo great heauines of ſpirite, anguiſh and terrours.

Hereby we may plainly ſee how hard a matter Faith is: which is not eaſily and quickly apprehended, as certaine full and lothing ſpirites dreame, which ſwallow vppe at once all that is contained in the holy Scriptures. The great infirmitie which is in the Saincte, and the ſtriuing of the fleſh againſt the ſpirite, do ſufficiently witneſſe how feeble Faith is in them. For a perfect Faith bringeth by and by a perfect contempt and lothing of this preſent life. If we could fully aſſure our ſelues, and conſtantly beleue that God is our Father, and we his ſonnes and heires, then ſhould we vtterly contemne this world with all the glory, righteouſnes, wiſedom and power, with all the royall ſcepters and crownes, and with all the riches and pleaſures therof. We ſhould not be ſo carefull for this life: we ſhould not be ſo addicted to the world and worldly things, truſting vnto them when we haue them: lamenting and deſpairing when we loſe them: but we ſhould doe all things with great loue, humilitie and patience. But we do the contrary, for the fleſh is yet ſtrong, but Faith is feeble and the ſpirite weake. Therfore Paule ſayth very well, that we haue here in this life, but only the firſt fruites of the ſpirite, and that in the world to come, we ſhall haue the tenthes alſo.

Galath.5.17.

In this life vve haue but only the firſt fruits of the ſpirite. *Rom.8.23.*

Verſe.7. Thorough Chriſte.

Paule hath Chriſt alwayes in his mouth, he can not forget him. For he did well forſee that nothing ſhould be leſſe knowen in ỳ world (yea among them which ſhould profeſſe themſelues to be Chriſtians) then Chriſte and his Goſpell. Therefore he talketh of him and ſetteth him before our eyes cõtinually. And as often as he ſpeaketh of grace, righteouſnes, the promiſe, adoption & inheritance, he is alwayes wõt to adde: In Chriſt, or, thorough Chriſt, couertly impugning the law. As if he would ſay: Theſe things come vnto vs, neither by the lawe, nor by the workes thereof: much leſſe by our owne ſtrength, or by the workes of mens traditions: but onely by Chriſte.

Paule hath alvvayes the name of chriſt in his mouth.

Verſ.8.9. But euen then vvhen ye knevv not God, ye did ſeruice vnto them vvhich by nature vvere no Gods. But novve ſeing ye knovv God, yea rather are knovvn of God: hovv turne you a-

gaine vnto impotent and beggerly rudiments, vvherevnto ye vvill be in bondage againe.

This is the conclusion of Paules disputation. From this place vnto the end of the Epistle he doth not much dispute, but onely geueth precepts as touching maners. Notwithstanding he first reproueth the Galathians, being sore displeased that this diuine and heauenly doctrine should be so suddenly and so easily remoued out of their heartes. As if he would say: Ye haue teachers which will bring you backe againe into the bondage of the law. This did not I: but by my doctrine I called you out of darknes & of the ignorance of God, into a wōderful light and knowledge of him. I brought you out of bōdage, and set you in the freedom of the sonnes of God, not by preaching vnto you the workes of the lawe, or the merites of men, but the grace and righteousnes of God, and the geuing of heauenly & eternal blessings through Christ. Now, seeing this is true, why doe ye so soone forsake the light and returne to darknes? Why doe ye suffer your selues so easily to be brought from grace vnto the law, from freedom to bondage?

1. Pet. 1. 9.

To slide in Faith, is an easie thing.

Here againe we see (as before I haue sayd) that to fall in Faith is an easie matter, as the example of the Galathians witnesseth. The example of the Anabaptists, Libertines, and such other heretikes witnesseth the same also at this day. We for our part doe set forth the doctrine of Faith with continuall trauell, by preaching, by reading and by writing: we purely and plainly distinguish the Gospell from the law, and yet doe we litle preuaile. This cometh of the Deuill, who goeth about by all subtile meanes to seduce men and to hold them in errour: he can abide nothing lesse then the true knowledge of grace and Faith in Christ. Therfore, to the end he may take Christ cleane out of sight, he setteth before them other shewes, wherewith he so deceaueth them that by litle and litle he leadeth them from Faith and the knowledge of grace, to the disputation of the lawe. When he hath brought this about, then is Christe taken away. It is not without cause therefore that Paule speaketh so much and so often of Christe, and that he goeth about so purely to set forth the doctrine of Faith: wherevnto he attributeth righteousnes onely and alone, & taketh it from the law, declaring that the lawe hath a cleane contrary effect: that is, to engender wrath, to encrease sinne &c. For he would gladly perswade vs, that we should not suffer Christe to be plucked out of our heart: that the spouse should not suffer her husband to depart out of her armes, but

The sleightes of the deuil to bring men frō Faith to the lawe.

should

shoulde alwayes embrace him and cleaue fast vnto him, who being present there is no daunger: yea there is the Faithfull groning, fatherly good will, adoption and inheritaunce.

But why sayeth Paule that the Galathians turned backe againe to weake and beggerly rudiments or ceremonies, that is to say, to the law, wheras they neuer had the law: for they were Gentiles (notwithstanding he wrote these things to ỹ Iewes also, as afterwardes we wil declare): or why speaketh he not rather after this maner? Once vvhen ye knevve not God, ye did seruice vnto them vvhich by nature vvere no gods: but now, seing ye know God, why turne ye back again, forsaking the true God, to worship Idols? Doth Paule take it to be all one thing, to fall from the promise to the law, frō faith to workes: and to do seruice vnto Gods which by nature are no Gods? I answer: Whosoeuer is falne from the article of iustification, is ignorant of God & an Idolater. Therfore it is all one thing whether he afterwards turne againe to the law, or to the worshipping of Idols: it is all one, whether he be called a Monke, a Turke, a Iew or an Anabaptist. For whē this article is taken away, there remaineth nothing else but errour, hypocrisie, impietie and idolatry, how much so euer it seeme in outward appearance to be the very truth, the true seruice of God, and true holines. &c.

VVhy Paule sayth that the Galathians returned back to vveake and beggerly elements.

The reason is, because God will or can be knowen no otherwise then by Christ, according to that saying of Iohn. 1: The onely begotten Sonne vvhich is in the bosome of the Father, he hath declared him. He is the Seede promised vnto Abraham, in whom God hath established all his promises. Wherfore Christ is the onely meane and, as ye would say, the glasse by the which we see God, that is to say, we know his will. For in Christ we see that God is not a cruell exactour or a iudge, but a most fauourable, louing and merciful Father, who to the ende he might blesse vs, that is to say, deliuer vs from the lawe, sinne, death and all euils, and might endue vs with grace, righteousnes and euerlasting life, spared not his owne Sonne, but gaue him for vs all. &c. This is a true knowledge of God, and a diuine perswasion, which deceaueth vs not, but painteth out God vnto vs liuely.

God is knovven by Christe onely. *Iohn.1.18.*

Rom.1.32. The true knovvledge of God.

He that is falne from this knowledge, must nedes conceiue this fantasie in his heart: I will set vp such a seruice of God: I will enter into such an order: I will choose this or that worke, and so will I serue God, and I doute not but God will accepte this, and reward me with euerlasting life for the same. For he is merciful:

and liberal, geuing all good things euen to the vnworthy and vnthankfull: much more will he geue vnto me grace and euerlasting life for my great and manifold good deedes and merites. This is the highest wisedom, righteousnes and religion that reason can iudge of: which is common to all nations, to the Papists, Iewes, Turkes, heretikes &c. They can goe no higher then that Pharisey did, of whom mention is made in the Gospell. They haue no knowledge of the Christian righteousnes, or of the righteousnes of Faith. For the naturall man perceaueth not the mysteries of God. Also: There is none that vnderstādeth, there is none that seeketh after God. &c. Therefore there is no difference at all betwene a Papist, a Iewe, a Turke and an heretike. Indede there is a difference of the persons, the places, rites, religiōs, workes and worshippings: notwithstanding there is all one and the same reason, the same heart, opinion, and cogitation in them all. For the Turke thinketh the selfe same thing that the Charterhouse monke doth: namely, if I doe this or that worke, God will be mercifull vnto me: if I doe it not, he wil be angry. There is no meane betwene mans working and the knowledge of Christ. If this knowledge be darkened or defaced, it is all one whether thou be a Monke, a Turke, a Iew. &c.

The highest vvisedom of reason.

Luke.15.11.12.

1.Cor.2.14.

Rom.3.11.

There is no difference betvvene the Turks, Iewes and Papists.

Wherefore it is an extreme madnes that the Papists and Turks do so striue among themselues about the religion and seruice of God, contending that both of them haue the true religion and true worship of God. And the Monkes themselues agree not together. For one of them wil be accounted more holy then an other for certaine foolish outward ceremonies, and yet in their hearts the opinion of them all is so like, that one egge is not more like to an other. For this is the imagination of thē all: If I doe this worke, God wil haue mercy vpon me: if I doe it not he will be angry. And therefore euery man that reuolteth from the knowledge of Christ, must needes fall into Idolatry, and conceaue such an imagination of God as is not agreable to his nature. As the Charterhouse Mōke for the obseruing of his Rule, the Turke for the keping of his *Alcoran*, hath this affiance, that he pleaseth God and shall receaue a reward of him for his labour.

The imagination of all the meritmongers alike.

Such a God as after this sort forgeueth sinnes and iustifieth sinners, can no where be found, and therefore this is but a vaine imagination, a dreame, and an Idoll of the heart. For God hath not promised that he will saue and iustifie men for the religions, obseruations, ceremonies, and ordinances deuised by men: yea God abhorreth nothing more (as the whole Scripture witnesseth) then such willworks, such

All meritmongers honour a God vvhich by nature is no God.

seruice,

seruice, rites and ceremonies: for the which also he ouerthroweth whole kingdoms and Empires. Therfore, as many as trust to their owne strength and righteousnes, doe serue a God, but such a God as they them selues haue deuised, and not the true God in deede. For the true God speaketh thus: No righteousnes, wisedom, nor religiõ pleaseth me, but that onely whereby the Father is glorified through the Sonne. Whosoeuer apprehendeth this Sonne, and me, and my promise in him by Faith, to him I am a God, to him I am a Father, him do I accept, iustifie and saue. All other abide vnder wrath, because they worship that thing which by nature is no God.

God abhorreth vvilvvorshippings and vvorkes deuised by man.

Doctrine concerning the true God.

Whosoeuer forsaketh this doctrine, must needes fall into the ignorance of God: he vnderstandeth not what the true Christian righteousnes, wisedom, and seruice of God is: he is an Idolater abiding vnder the law, sinne, death, and the power of the Deuill, and all things that he doth, are accursed and condemned. Therefore the Anabaptist imagining with him selfe that he pleaseth God if he be rebaptised, if he forsake his house, wife and children, if he mortifie his flesh and suffer much aduersity, and at length death it selfe, yet there is not one droppe of the knowledge of Christe in him, but secluding Christ, he dreameth altogether of his owne workes, of the forsaking of his goodes, of his affliction and mortification, and now differeth nothing frõ the Turke, Iewe, or Papist in spirite or in heart, but onely in the outward appearance, workes and ceremonies which he hath chosen to him selfe. The same confidence in workes, haue all the Monkes and other religious orders: notwithstanding in their apparell and other outward things there is a difference.

To vvhat euils they be subiect, vvhich destroy the doctrine of faith.

There are at this day very many like vnto these, which notwithstanding would be counted among the true professors and teachers of the Gospell, and as touching the words, they teach that men are deliuered from their sinnes by the death of Christ. But because they teach faith in such sort, that they attribute more to charitie then to faith, they highly dishonour Christe and wickedly peruert his word. For they dreame þ God regardeth & accepteth vs for our charities sake, wherby we being reconciled to God, doe loue God and our neighbour. If this be true, then haue we no neede of Christ at all. Such men serue not the true God, but an Idol of their owne heart, which they themselues haue deuised. For the true God doth not regard or accept vs for our charitie, vertues, or newnes of life, but for Christes sake. &c.

But they make this obiection. Yet notwithstãding the Scripture

cõmaundeth ẏ we ſhould loue God w̃ all our heart &c. It is true. But it foloweth not, ẏ becauſe God cõmaũdeth vs, therfore we do it. If we did loue God w̃ all our heart. &c. then, no dout we ſhould be iuſtified, & liue thꝛough this obedience, as it is wꝛytten: He that shal doe theſe things shall liue in them. But the Goſpel ſayth: Thou doeſt not theſe things: therfore thou ſhalt not liue in them. Foꝛ this ſentence: Thou shalt loue the Lord thy God, &c. requireth a perfect obedience, a perfect feare, truſt, & loue towards God. Theſe things men neither doe noꝛ can perfoꝛme in this coꝛrupt nature. Therfore this law: Thou shalt loue the Lord thy God. &c. iuſtifieth not, but accuſeth & condemneth all men, accoꝛding to that ſaying: The lavv cauſeth vvrath. &c. Contrariwiſe, Chriſt is the finishing & accomplishing of the lavv to righteouſnes, to euery one that beleueth. Of this we haue ſpoken largely befoꝛe.

Rom. 10. 5.

Rom. 4. 15.
Rom. 10. 4.

In like maner the Iewe keping the law with this opinion, that he by this obediẽce wil pleaſe God, ſerueth not the true God, but is an Idolater, woꝛſhipping a dꝛeame & an idoll of his owne heart, which is no where to be found. Foꝛ ẏ God of his fathers, whom he ſaith he woꝛſhippeth, pꝛomiſed to Abraham *a Seede*, thoꝛough ẏ which all nations ſhould be bleſſed. Therfoꝛe God is knowen & the Bleſſing is geuẽ, not by the lawe, but by the Goſpel of Chꝛiſt. Although Paule ſpeake theſe woꝛds: Thẽ vvhẽ ye knevv not God, ye did ſeruice &c. pꝛoperly & pꝛincipally to the Galathians, which were Gentiles: yet notwſtanding by ẏ ſame woꝛds he alſo toucheth ẏ Iewes, who though they had reiected their Idols outwardly, yet in their hearts they woꝛſhipped them moꝛe then did the Gentiles, as it is ſayd. Rom. 2. Thou abhorreſt Idols, & committeſt ſacriledge. The Gẽtiles were not the people of God, they had not his woꝛd, and therfoꝛe their Idolatrie was groſſe. But the Idolatrous Iewes cloked their Idolatrie with ẏ name and woꝛd of God (as all Iuſticiaries which ſeeke righteouſnes by woꝛkes, are wont to doe) and ſo w̃ this outward ſhew of holines they deceiued many. Therfoꝛe Idolatrie the moꝛe holy and ſpirituall it is, the moꝛe hurtfull it is.

God is not knovvne and the Bleſſing geuẽ through the lavv, but by the goſpel.
Geneſ. 22. 18.

Rom. 2. 22.
The Gentiles Idolatry vvas groſe. Cõtrarivviſe the Ievves Idolatry vvas outvvardly holy, and therefore more hurtfull.

But how may theſe two contrary ſayings which ẏ Apoſtle here ſetteth downe, be recõciled together? Ye knevv not God: & ye vvorshipped God. I anſwer: All mẽ naturally haue this general knowledge, ẏ there is a God, accoꝛding to ẏ ſaying. Ro. 1. Foraſmuch as that vvhich may be knovvn of god, vvas maniſeſt in thẽ. Foꝛ God was made maniſeſt vnto thẽ, in that ẏ inuiſible things of him did appeare by ẏ creation of the woꝛld. Moꝛeouer ẏ ceremonies & religiõs which were, & alwaies remained among al nations, ſufficiently witneſſe ẏ all men haue

Rom. 1. 19. 20.

had

had a certain generall knowledge of God. But whether they had it by nature or by the tradition of their forefathers, I wil not here dispute.

But here some wil obiect againe: If all mē knew God, wherfore thē doth Paul say, that ẏ Galathians knew not God before ẏ preaching of the Gospel? I answer: There is a double knowledge of God: generall & perticuler. All men haue ẏ generall knowledge, namely, that there is a God, that he created heauen & earth, that he is iust, that he punisheth ẏ wicked. But what god thinketh of vs, what his wil is towards vs, what he wil geue & do to the end we may be delinered from sinne & death and be saued (which is the true knowledge of God in dede) this they know not. As it may be ẏ I know some man by sight, whō yet in dede I know not thoroughly, because I vnderstand not what affection he beareth towards me. So mē know naturally ẏ there is a god, but what his wil is, or what is not his will, they doe not know. For it is wrytten: There is none that vnderstādeth God. And in an other place: No mā hath sene God: that is to say, no man hath knowen what is ẏ will of God. Now, what doth it auaile thee if thou know ẏ there is a God, & yet art ignorāt what is his will towards thee? Here some thinke one thing, & some an other. The Iewes imagine this to be ẏ will of God, if they worship him according to the rule of Moses lawe: the Turke if he obserue his *Alcoran*: the Monke if he kepe his order and performe his vowes. But all these are deceaued, and become vaine in their owne cogitations, as Paule sayeth Rom. 1. not knowing what pleaseth or displeaseth God: therfore in steed of the true and naturall God, they worship the dreames and imaginations of their owne heart.

A generall & particular knowledge of God.

Rom. 3. 11.
Iohn. 1. 18.

No man hath seue God.

The diuers opinions of men concerning the will of God.

Rom. 1. 22.

This is it that Paul meaneth whē he saith: whē ye knew not God: that is, when ye knew not the wil of God, ye serued those which by nature were no gods: that is to say, ye serued ẏ dreames & imaginatiōs of your owne heart, wherby ye imagined without the word, ẏ God was to be worshipped wᵗ this or that worke, wᵗ this or that rite or ceremonie. For vpon this proposition, which all men doe naturally hold, namely that there is a God, hath sprong all Idolatrie, which without ẏ knowledge of the Diuinitie could neuer haue come into the world. But because men had this naturall knowledge of God, they conceaued vaine and wicked imaginations of God without & against the word, which they esteemed and maintained as the very truth it selfe, and so dreamed that God is such a one as by nature he is not. So the Mōke imagineth him to be such a God as forgeueth sinnes, geueth grace and euerlasting life for the keping of his Rule. This God is no where to be foūd: therfore he serueth not the true God, but that which by nature is no God:

VVhence Idolatrie came.

The opinion of the Monke, as touching Gods vvill.

to witte, the imagination and Idoll of his owne heart: that is to say, his owne false and vaine opinion of God, which he dreameth to be an vndouted truth. Now, reason it selfe will enforce vs to confesse that mans opinion is no God. Therfore who so euer wil worship God wout this word, serueth not the true God (as Paule sayth): but that which by nature is no God.

VVorshippers of God vvithout his vvord.

Therfore whether ye call rudiments here the lawe of Moises, or else the traditions of the Gentiles (albeit he speaketh here properly and principally of the rudimentes of Moises) there is no great difference. For he that falleth from grace to the law, falleth with no lesse daunger then he that falleth from grace to Idolatrie. For wout Christ there is nothing elsse but mere Idolatrie, an Idoll and false imagination of God, whether it be called Moises law, or the Popes ordinance, or the Turks *Alcoran*, &c. Therfore he sayth w a certaine admiration:

VVithout Christe all vvorshippigs and all lavves are Idolatrie.

Verse.9. But novv seing ye knovv God.

As though he would say: This is a maruelous thing, that ye knowing God by the preaching of Faith, doe so suddainly revolt from the true knowledge of his will (wherein I thought ye were so surely established, that I feared nothing lesse then that ye should so easily be ouerthrowne) doe now againe by the instigation of the false Apostles, returne to the weake and beggerly ceremonies, which ye would serue againe afresh. Ye heard before by my preaching, that this is the will of God, to blesse all nations: not by circumcision or by the obseruation of the law, but by Christe promised to Abraham. They that beleue in him shall be blessed with faithfull Abraham: they are the sonnes and heires of God. Thus (I say) haue ye knowen God.

The vvill of God.

Galath.3.9.
Galath.4.7.

Verse.9, Yea rather are knovven of God. &c.

He correcteth the sentence going before [:But novv seing ye haue knovven God] or rather turneth it after this maner: yea rather ye are knovven of God. For he feared lest they had lost God vtterly. As if he would say: Alas, are ye come to this poynt, that now ye know not God, but returne againe from grace to the law? Yet notwithstanding God knoweth you. And in deede our knowledge is rather passiue then actiue: that is to say, it consisteth in this, that we are rather knowen of God, then that we know him. All our doing, that is, all our endeuour

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to know and to apprehend God, is to suffer God to worke in vs. He geueth the word: which when we haue receiued by Faith geuen from aboue, we are new borne and made the sonnes of God. This is then the sense and meaning. Ye are knowen of God, that is, ye are visited with the word, ye are endued with Faith and the holy Ghost, wherby ye are renewed. &c. Wherfore euen by these words. Ye are knowen of God, he taketh away all righteousnes from the law, and denieth that we attaine the knowledge of God through the worthines of our owne workes. For no man knoweth the father but the sonne, & he to whom the sonne will reueale him. Also: He by his knowledge shall iustifie many, because he shall beare our iniquities. Wherefore our knowledge concerning God, consisteth in suffering and not in doing.

Ye are knowē of God.

Math. 11. 27.

Esay. 53. 11.

He much meruelleth therfore, that seing they knew God truely by the Gospell, they returned so suddenly backe to weake and beggerly rudiments, by the perswasion of the false apostles. As I my selfe also should greatly maruell if our Church (which by the grace of God is godly reformed in pure doctrine and Faith) should be seduced and peruerted by some fond and frantike head, through the preaching of one or two sermons, that they would not acknowledge me for their pastour any more. Which thing notwithstanding shall one day come to passe, if not whilest we liue, yet when we are dead and gone. For many shall then rise vppe, which will be maisters and teachers: who vnder a colour of true religiō shall teach false and peruerse doctrine, and shall quickly ouerthrow all that we in so long time and with so great trauel haue builded. We are not better then the Apostles, who, whiles they yet liued sawe (not without their great griefe and sorow) the subuersion of those Churches which they thēselues had planted through their ministerie. Therfore it is no great maruell if we be constrained to behold the like euill at this day in those Churches, where Sectaries doe raigne, who hereafter when we are dead, shall possesse those Churches which we haue wonne and planted by our ministerie, and with their poyson infect and subuert the same. And yet notwithstanding Christe shall remaine and raigne to the end of the world, and that marueilously, as he did vnder the Papacie.

The Apostles euen in their life time sawe the subuersiō of those churches, which they had plāted.

Paule seemeth to speake very spitefully of the lawe, when he calleth it rudiments (as he did also before in the beginning of this chapt.) and not only rudiments, but weake and beggerly rudiments and ceremonies. Is it not blasphemie to geue such odious names to the law of God? The lawe being in his true vse ought to serue the promises and

Rudiments or elements are called the prīciples and first beginning of any thing, and so the lawe is

but as an A. B.C. in respect of the Gospel

to stand with the promises & grace. But if it fight against them, it is no more the holy law of God, but a false and a deuilish doctrine, and doth nothing else but driue men to desperation, & therfore must be reiected.

Wherefore, when he calleth the lawe weake and beggerly rudiments, he speaketh of the lawe in respect of proud and presumpteous hypocrites which would be iustified by it, and not of the law being spiritually vnderstand, which engendreth wrath. For the law (as I haue often sayd) being in his owne proper vse, accuseth and condemneth a man: and in this respect it is not onely a strong and a rich rudiment, but also most mighty and most rich, yea rather an inuincible power & riches: and if here the conscience be compared with the law, then is it most weake and beggerly. For it is so tender a thing, that for a small sinne it is so troubled and terrified, that it vtterly despaireth, vnlesse it be raised vp againe. Wherefore the lawe in his proper vse hath more strength and riches, then heauen and earth is able to containe: in so much that one letter or one tittle of the law is able to kill all mãkinde, as the hystorie of the lawe geuen by Moises Exod. 19. 20. doth witnesse. This is the true and diuine vse of the lawe, of which Paule speaketh not in this place.

Rom. 4. 15.

VVhen the lavv is vveake and beggerly, and vvhen it is strong and mightie.

Paule then entreateth here of hypocrites, which are fallen from grace, or which haue not yet attained to grace. These, abusing ỳ law, seeke to be iustified by it. They exercise and tire themselues day and night in the workes therof: as Paule witnesseth of the Iewes. Ro. 10. For I beare thẽ record (sayth he) that they haue the zeale of God, but not according to knowledge, for they being ignoraunt of the righteousnes of God. &c. Such doe hope so to be strengthened and enriched by the lawe, that they may be able to set their power and riches which they haue gotten by the righteousnes therof, against the wrath and iudgement of God, and so to appease God, and to be saued therby. In this respect then we may well say that ỳ law is a weake & a beggerly rudiment: that is to say, which can geue neither helpe nor counsell.

Rom. 10. 2. 3.

VVhen the lavve is a vveake and beggerly rudiment.

And who so listeth to amplifie this matter, may further say, that the lawe is a weake and a beggerly rudiment, because it maketh men more weake and beggerly: Againe, because that of it selfe it hath no power or riches whereby it is able to geue or to bring righteousnes: And moreouer, that it is not onely weake and beggerly, but euẽ weaknes and beggery it selfe. How then shall it enrich or strengthen those, which were before both weake and beggerly? Therefore to seeke to be iustified by the lawe, is as much as if a man being weake and feeble

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already, would seeke some other greater euill wherby he might ouercome his weaknes and pouertie, which notwithstanding would bring vnto him vtter destructiō. As if he which hath ẏ falling sicknes, would seeke to ioyne vnto it the Pestilence for a remedy: or if a Leaper should come to a Leaper, or a begger to a begger, the one to helpe and to enrich the other.

Paule therfore sheweth, that they which seeke to be iustified by the lawe, haue this commoditie thereby, that daily they become more and more weake and beggerly. For they be weake and beggerly of them selues: that is to say, they are by nature the children of wrath, subiect to death and euerlasting damnation: and yet they lay hold vpon that which is nothing else but mere weaknes and beggerie, seeking to be strengthened and enriched therby. Therfore euery one that falleth frō the promise to the law, from faith to workes, doth nothing else but lay vpon him selfe such a burden, being weake and feeble already, as he is not able to beare. Ac. 15. and in bearing therof is made ten times more weake, so that at length he is driuen to despaire, vnlesse Christe come and deliuer him.

The more a man seeketh to be iustified by the lavve, the more he is drovvned in sinnes. *Ephes. 2. 3.*

Act. 15. 10.

This thing the Gospell also witnesseth, speaking of the woman which was greeued 12. yeres wᵗ a bloudy issue, & suffered many things of many Phisitians, vpon whom she had spent all her substance, & yet could not be cured, but the longer she was vnder their hands, the worse she was. As many therfore as doe the works of the law to the end they may be iustified thereby, are not onely not made righteous, but twise more vnrighteous then they were before, that is (as I haue said) more weake & beggerly, & more vnapt to doe any good worke. This haue I proued to be true both in my self & in many others. I haue knowen many Monks in ẏ Papacy which with great zeale haue done many great works for the attaining of righteousnes & saluation, and yet were they more impatiēt, more weake, more miserable, more faithles, more fearful, & more ready to despaire thē any other. The ciuil Magistrates who were euer occupied in great and weightie affaires, were not so impatient, so fearfull, so faint hearted, so superstitious and so faithles as these Iusticiaries and Meritmongers were.

Luke. 8. 43. Of the vvoman vvhich vvas diseased vvith the bloudie issue.

Whosoeuer thē seketh righteousnes by ẏ law, what cā he imagin else, but ẏ god being angry, must nedes be pacified wᵗ works? Now, whē he hath once cōceiued this fantasy, he beginneth to work. But he cā neuer find so many good works as are able to quiet his cōsciēce: but stil he desireth moe. Yea he findeth sinnes in those works ẏ he hath don already,

The conſciẽce is neuer quieted through vvorkes.

Therfore his conſcience can neuer be certified, but muſt needes be alwayes in dout, and thus thinke with it ſelfe: Thou haſt not ſacrificed as thou ſhouldeſt doe: thou haſt not prayed aright: this thou haſt left vndone: this or that ſinne thou haſt committed. Here the heart trembleth and feeleth it ſelfe oppreſſed with innumerable ſinnes which ſtill encreaſe without end, ſo that he ſwarueth from righteouſnes more and more, vntill at length he fall to deſperation. Hereof it cometh that many being at the poynt of death, haue vttered theſe deſperate words: O wretch that I am: I haue not kept mine order: Whether ſhall I flie from the wrath of Chriſt, that angry iudge? would to God I had ben made a ſwinheard or the vileſt wretch in the whole world.

VVhat profite Monks haue by their religion.

Thus the Monke in the ende of his life is more weake, more beggerly, more faithles and fearfull then he was at the beginning when he firſt entred into his order. The reaſon is, becauſe he would ſtrengthen himſelfe through weaknes, and enrich himſelfe through pouertie. The law or mens traditions, or the Rule of his order ſhould haue healed him when he was ſicke, and enriched him when he was poore: but he is become more feeble & more poore thē the Publicanes and harlots. The Publicanes and harlots haue not an heape of good works to truſt vnto as the Monks haue: but although they feele their ſinnes neuer ſo much, yet they can ſay with the Publicane: O Lord be mercifull to me a ſinner. But contrariwiſe ỳ Monke which hath ſpent all his time in weake & beggerly elements, is confirmed in this opinion: If thou keepe thy rule thou ſhalt be ſaued, &c. With this falſe perſwaſion he is ſo deluded & bewitched, that he can not apprehend grace, no nor once remember grace. Thus, notwithſtāding all the works which either he doth or hath done, be they neuer ſo many and ſo great, he thinketh that he hath neuer done enough, but hath ſtill an eye to moe workes, and ſo by heaping vppe of workes he goeth about to appeaſe the wrath of God and to iuſtifie him ſelfe, vntill he be driuen to vtter deſperation. Wherfore, whoſoeuer falleth frō Faith, and foloweth the law, is like to Eſopes dogge, which forgoeth the fleſh, and ſnatcheth at the ſhadow. Wherfore it is impoſſible that ſuch as ſeeke righteouſnes & ſaluation by the lawe (whereunto men are naturally enclined) ſhould euer finde quietnes and peace of conſcience: yea they doe nothing elſe but heape lawes vpon lawes, whereby they torment both themſelues and others, and afflict mens conſciences ſo miſerably, that through extreme anguiſh of heart many die before their time. For one lawe alwayes bringeth forth ten moe, and ſo they encreaſe wout number and

Luke.18.13.

A liuely deſcription of al the religious hypocrites in the kingdom of Antichriſt.

The Fable is this, that a dogge ſwimming ouer the vvater vvith a pece of fleſh in his mouth, let the fleſh goe, and ſnatched at the ſhadovve vvhich appeared in the vvater.

without

without ende.

Now, who would haue thought that the Galathians, which had learned so sound and so pure a doctrine of such an excellent Apostle and teacher, could be so suddenly leade away from the same, and vtterly peruerted by the false Apostles? It is not wout cause that I repete this so often: that to fall away from the truth of the Gospel is an easie matter. The reason is, because men doe not sufficiently consider, no not the very faithfull, what an excellent and a precious treasure the true knowledge of Christ is. Therefore they doe not labour so diligently & so carefully as they should doe, to obtaine & to retaine the same. Moreouer, the greater part of those that heare the word, are exercised with no crosse or affliction: they wrastle not against sinne, death & the Deuill, but liue in securitie without any conflict. Such men, because they are not proued and tried with tentations, and therefore are not armed with ỳ word of God against the subtilties of the Deuill, neuer feele the vse and power of the word. Indede whilest they are among faithfull ministers and preachers, they cã folow their words & say as they say, perswading themselues that they perfectly vnderstand the matter of iustification. But whẽ they are gone, & wolues in sheepes clothing are come in their place, it hapneth vnto them as it did to the Galathians: that is to say, they are suddenly seduced & easily turned backe to weake and beggerly rudiments.

Falling avvay from the Gospell is very easie.

They that are not tried vvith afflictions and tentations, neuer feele the power of the vvord of god.

Math.7.15.

Paule hath here his peculier maner of speech, which the other Apostles did not vse. For there was none of them besides Paule that gaue such names to the lawe: to witte, that it is a weake and a beggerly rudiment: that is to say, vtterly vnprofitable to righteousnes. And surely I durst not haue geuen such termes vnto the lawe, but should haue thought it great blasphemy against God, if Paule had not so done before. But of this I haue entreated more largely before, where I shewed when the lawe is weake and beggerly, and when it is most strong and rich. &c. Now, if the law of God be weake and vnprofitable to Iustification, much more are the lawes and decrees of the Pope, weake and vnprofitable to Iustification. Therefore we geue sentence against the ordinaunces, lawes and decrees of the Pope with such boldnes & assurance as Paule did against the law of God, that they are not onely weake and beggerly rudiments, and vtterly vnprofitable to righteousnes, but also execrable, accursed, deuilish & dãnable: for they blaspheme grace, they ouerthrow the Gospel, abolish faith, take away Christ. &c.

Paules maner of speech.

If the lavve of God be vveak and not able to obtaine righteousnes, much more the Popes traditions.

For as much then as the Pope requireth that we should kepe his

lawes as necessary to saluation, he is very Antichrist and the Vicar of Sathã. And as many as cleaue vnto him, & cõfirme his abhominatiõs & blasphemies, or kepe them to this ende, that therby they may merite the forgeuenes of their sinnes, are the seruaunts of Antichrist & of the Deuil. Now, such hath the doctrine of the Papisticall church ben of a lõg time, ỹ these lawes ought to be kept as necessary to saluatiõ. Thus the Pope sitteth in the temple of God, vaunting him selfe to be God: he setteth him selfe against God, and exalteth himselfe aboue all that is called God or worshipped &c: And mens consciences more feared & reuerenced the lawes and ordinaunces of the Pope, then the word of God & his ordinaũces. By this meanes he was made the Lord of heauen, of earth, and of hell, and bare a triple crowne vpon his head. The Cardinals also & Bishops his creatures, were made Kings & Princes of ỹ world: And therfore if he did not burden mens consciences w his lawes, he could not long maintaine his terrible power, his dignitie and his riches: but his whole kingdom would quickly fall.

2. Thes. 2. 4.

The Popes triple crovvn.

This place which Paule here handleth, is weightie and of great importance, and therefore the more diligently to be marked: to witte, that they which fall from grace to the law, doe vtterly lose the knowledge of the truth: they see not their owne sinnes: they neither know God nor the Deuill, nor them selues: and moreouer they vnderstand not the force and vse of the lawe, although they bragge neuer so much that they keepe and obserue the same. For without the knowledge of grace, that is to say, without the Gospell of Christ, it is impossible for a man to geue this definition of the lawe, that it is a weake and a beggerly rudiment, and vnprofitable to righteousnes. But he rather iudgeth quite contrary of the law: to witte, that it is not onely necessary to saluation, but also that it strengtheneth such as are weake, and enricheth such as are poore and beggerly: that is to say, that such as obey and obserue the same, shall be able to merite righteousnes and euerlasting saluation. If this opinion remaine, the promise of God is denied, Christe is taken away, lying, impietie and idolatrie is established. Now, the Pope with all his Bishops, his Schooles, and whole Sinagoge, taught that his lawes are necessary to saluation: Therfore he was a teacher of weake and beggerly elements, wherwith he made the Church of Christ thorow out the whole world, most weake & beggerly: that is to say, he burdened and miserably tormented the Church with his wicked lawes, defacing Christ and burying his Gospell.

To fall from the grace of God.

VVhat iudgemẽt they geue of the lavve, that knovv not Christe.

The thundrings of Luther against the Pope and his lavves.

Verse. 9. VVhervnto ye vvill be in bondage againe.

This he addeth, to declare that he speaketh of proud and presumpteous hypocrites, which seeke to be iustified by the law, as I haue shewed before. For otherwise he calleth the law holy and good. As 1. Timot. 1. VVe knovv that the lavv is good, if it be rightly vsed: to witte, ciuily to bridle euill doers, and spiritually to encrease transgressions. But, whosoeuer obserueth the lawe to obtaine righteousnes before God, maketh the lawe which is good, dammable and hurtfull vnto him selfe. He reproueth the Galathians therefore, because they would be in bondage to the lawe againe, which doth not take away sinne, but encreaseth sinne. For whilest a sinner, being weake and poore of himself, seeketh to be iustified by the lawe, he findeth nothing in it but weakenes and pouertie it selfe. And here two sicke and feeble beggers meete together, of whom the one is not able to helpe and heale the other, but rather molesteth and troubleth the other.

1. Timot. 1. 8.

Galath. 3. 19.

1. Timot. 1. 9.

We, as being strong in Christe, will gladly serue the lawe: not the weake and beggerly, but the mightie and rich lawe: that is to say, so farre forth as it hath power and dominion ouer the body. For then we serue the lawe but onely in our body and outward members, and not in our conscience. But the Pope requireth that we should obey his lawes with this perswasion, that if we doe this or that, we are righteteous: if we doe it not we are damned. Here the lawe is more then a weake and beggerly element. For whiles this bondage of the conscience continueth vnder the lawe, there can be nothing but meere weaknes and pouertie. Wherefore all the weight of the matter lieth in this word, To serue. The meaning therfore of Paule is this, that he would not haue the conscience to serue vnder the lawe as a captiue, but to be free and to haue dominion ouer the lawe. For the conscience is dead to the law through Christ, and the law againe vnto the cõscience: Whereof we haue more largely entreated afore in the second Chapter.

Verse. 10. Ye obserue dayes and monethes, times and yeares,

By these words he plainly declareth what ỳ false apostles taught, namely ỳ obseruation of dayes, moneths, times & yeares. The Iewes were commaunded to kepe holy the Saboth daye, the new Moones, the first and the seuenth moneth, the three appoynted times or feastes, namely, the pascall or passeouer, the feast of weekes, of ỳ tabernacles, and the yere of *Iubilie*. These ceremonies the Galathians were also constrained by the false apostles to kepe as necessary to righteousnes. Therfore he sayth that they, losing ỳ grace & liberty which they had in

The doctrine of the false apostles.

The holy dayes of the Ievves.

Chriſte, were turned backe to the ſeruing of weake and beggerly elements. For they were perſwaded by ỳ falſe apoſtles, that theſe lawes muſt nedes be kept, and by keping of them they ſhould obteine righteouſnes: but if they kept them not they ſhould be damned. Contrariwiſe Paule can in no wiſe ſuffer that mens conſciences ſhould be bound to the law of Moſes, but alwayes deliuereth them from the law. Behold I Paule (ſayeth he a litle after in the .5. chap.) do vvrite vnto you, that if ye be circũciſed, Chriſte ſhall profit you nothing. And Coloſſ. 2. Let no mã iudge you in meat or drink, or in a peece of an holy day, or of a nevv Moone, or Saboth day. &c. So ſayth our Sauiour Chriſte: The kingdõ of God cõmeth not vvith obſeruation of the lavv. Much leſſe then are mens conſciences, to be burdened & ſnared wt mens traditiõs.

Galath. 5. 3.

Coloſſ. 2. 16.

Luke 17. 20.

Verſe. 11. I am in feare of you, leſt I haue beſtovved on you labour in vaine.

Here Paule ſheweth him ſelfe to be greatly troubled through the fall of the Galathians: whom he would more bitterly reproue, but that he feareth leſt if he ſhould deale with them more ſharply, he ſhould not onely not make them better, but more offend them and ſo vtterly alienate their mindes from him. Therfore in wryting he chaungeth and mitigateth his words, and as though all the harme redoũded vnto him ſelfe, he ſayth: I am in feare of you leſt I haue beſtovved my labour on you in vaine: That is to ſay, it greueth me that I haue preached ỳ goſpell wt ſo great diligence and faithfulnes amongſt you, and ſee no frute to come therof. Notwithſtanding, although he ſhew a very louing & a fatherly affection towards them, yet withall he chideth them ſomwhat ſharply, but yet couertly. For when he ſayeth, that he had laboured in vaine, that is to ſay, that he had preached the Goſpell among them wout any frute, he ſheweth couertly that either they were obſtinate vnbeleuers, or elſe were falne from ỳ doctrine of faith. Now, both theſe, as wel vnbeleuers as backſliders from ỳ doctrine of faith, are ſinners, wicked, vnrighteous & dãned. Such therfore do obey the law in vaine, they obſerue daies, moneths & yeres in vaine. And in theſe words: I am in feare of you, leſt I haue beſtovved on you labour in vaine, is cõtayned a certaine ſecret excõmunication. For ỳ Apoſtle meaneth hereby ỳ the Galathiãs were ſecluded & ſeparate frõ Chriſt, vnleſſe they ſpedely returned to ỳ ſincere & ſound doctrine againe: yet he pronoũced no open ſentence againſt them. For he perceaued that he could do no good with

The fatherly affection of Paul tovvards the Galathiãs.

VVhat this vvord, *to labour in vaine*, importeth.

with ouer sharpe dealing: wherefore he chaungeth his stile, and speaketh them very faire, saying:

Verse.12. Be ye as I: for I am euen as you.

Hetherto Paule hath ben occupied wholy in teaching, and being moued with this great enormitie and wicked reuolting of the Galathians, he was behemētly incensed against them, and chid them bitterly, calling them fooles, bewitched, not beleuing the truth, crucifiers of Christ, &c. Now, the greater part of his Epistle being finished, he beginneth to perceiue that he had handled them too sharply. Therefore being carefull lest he should doe more hurt then good through his seueritie, he sheweth that this his sharpe chiding proceded of a fatherly affection and a true Apostolical heart: And so he amplifieth the matter with sweete and gentle wordes, to the ende that if he had offended any (as no dout there were many offended) by these sweete & louing words he might winne them againe.

The Apostle nowv speketh them faire, vvhom before he did sharply chide.

And here by his owne example he admonisheth all Pastours and Ministers, that they ought to beare a fatherly and motherly affection: not towardes rauening wolues, but towardes the poore sheepe, miserably seduced and going astray, patiently bearing with their faultes and infirmities, instructing and restoring them w̄ the spirite of mekenes: For they can not be brought into the right way againe by any other meanes: and by ouer sharpe reproouing and rebuking they are prouoked to anger, or else to desperation, but not to repentaunce. And here is to be noted by the way, that such is the nature and frute of true and sound doctrine, that when it is well taught and well vnderstand, it ioyneth mens hearts together with a singuler concord: but when men reiect godly and sincere doctrine, and embrace errors, this vnitie and concord is soone broken. Therfore as soone as thou seest thy brethern seduced by vaine and fantasticall spirites, to fall from the article of Iustification, thou shalt perceiue that by and by they wil pursue the faithfull with bitter hatred, whom before they most tenderly loued.

Aright patern of a godly pastour.

Galath.6.1.

The frute of soūd doctrine.

The agrement of mindes is broken by vvicked doctrine.

This we find to be true at this day in our false brethern and other Sectaries, who at the beginning of the reformation of the Gospell, were glad to heare vs, and redde our Bookes with great zeale and affection. They acknowledged the grace of the holy Ghost in vs, and reuerenced vs for the same as the ministers of God. Some of them also liued familiarly with vs for a time, and behaued them selues very mo-

They vvhich fall frō sound doctrine, become vvorse thē they vver before.

deslly and soberly. But when they were departed from vs and peruerted by the wicked doctrine of the Sectaries, they shewed them selues more bitter enemies to our doctrine & our name then any other. I doe much and often maruell wherupon they should conceiue such a deadly hatred against vs, whom they before so dearly and so tenderly loued: For we offended them not in any thing, nor gaue them any occasion to hate vs. Yea they are constrained to confesse ỳ we desire nothing more then that the glory of God may be aduaunced, the benefite of Christe truely knowne, and the truth of the Gospel purely taught: which God hath now againe in these later dayes reueiled by vs vnto this vnthankfull world: which thing should rather prouoke them to loue vs then to hate vs. I maruel therfore not without cause, wherof this chaunge cometh. Verely there is no other cause, but that they haue gotten vnto them selues new maisters & harkened to new teachers, whose poyson hath so infected thē, that now of very frends they are become our mortall enemies. And I see the condition of the Apostles & all other faithful ministers to be such, that their disciples and hearers being once infected with the errours of the false Apostles and heretikes, haue & doe set them selues against them, and become their enemies. There were very fewe amongst the Galathians which continued in the sound doctrine of the Apostle: All the rest being seduced by the false apostles, did not acknowledge Paule for their pastour and teacher any more: yea there was nothing more odious vnto them then the name and doctrine of Paule. And I feare me that this Epistle brought very few of them backe againe from their errour.

The conditiō of the Apostles.

If the like case should happen vnto vs: that is to say, if in our absence our Church should be seduced by fantasticall heads, & we should wryte hither, not one or two, but many Epistles: we should preuaile litle or nothing at all. Our men (a few onely excepted of the stronger sort) would vse themselues no otherwise towardes vs, then they doe at this day which are seduced by the Sectaries: who would sooner worship the Pope, then they would obey our admonitions or approue our doctrine. No man shall perswade them that they, reiecting Christ, doe returne againe to weake and beggerly elementes, & to those which by nature are no Gods. They can abide nothing lesse, then to heare that their teachers by whom they are seduced, are ouerthrowers of ỳ Gospell of Christ, and troublers of mens consciences. The Lutherans (say they) are not onely wise, they alone doe not preach Christe, they alone haue not the holy Ghost, the gift of prophesie, and the true vnderstanding

ding of the Scriptures. Our teachers are in nothing inferiour vnto them: yea in many things they excell them, because they folowe the spirite and teach spirituall things. Contrariwise they neuer yet tasted what true Diuinitie ment, but sticke in the letter, and therefore they teach nothing but the Catechisme, Faith, and charity. &c. Wherfore, like as to fall in Faith is an easie matter (as I am wont to say) so is it most perillous: to witte, euen from the high heauen into the deepe pitte of hell. It is not such as properly foloweth the nature of man, as murther, adultery and such like, but deuilish & the proper worke of the deuil. For they which so fal, cā not be easily recouered again, but most cōmonly they continue peruerse & obstinate in their errour. Therfore ỹ later ende of those men is worse then the beginning: As our Sauiour Christ witnesseth when he sayth: The vncleane spirit being cast out of his house, when he returneth he entreth in againe not alone, but taketh vnto him seuen spirits worse then himselfe, and there dwelleth. &c.

The Anabaptists bragge altogether of the spirite, of illuminations & reuelatiōs.

Falling from Faith is easie.

Paule therefore perceauing through the reuelation of the holy Ghost, that it was to be feared lest the mindes of the Galathians, whō of a godly zeale he had called folish and bewitched. &c. should rather by this sharpe chiding be more stirred vppe against him then amended, (especially since he now knew that ỹ false apostles were among them, who would expoūd this sharpe chiding which proceded from a fatherly affection to the worst, and would crie out: Now, Paule which some of you so greatly praise, sheweth what he is, and with what spirit he is led: when he was w̄ you he would seme to be vnto you a father, but his letters shew in his absence that he is a tyranne. &c.) therefore he is so troubled through a godly care & fatherly affection, that he can not well tell how and what to wrpte to them. For it is a dangerous thing for a man to defend his cause with those which are absent and haue now begun to hate him, who also be perswaded by others that his cause is not good. Therfore being in great perplexitie, he sayth a litle after: I am troubled and at my wittes ende for your cause: that is, I know not what to doe, or how to deale with you. *Galath. 4. 20.*

Verse. 12. Be ye as I am, for I am as ye are.

These wordes are to be vnderstand, not of doctrine, but of affections. Therefore the meaning is not: Be ye as I am: that is to say, thinke of doctrine as I doe: but beare such an affection towardes me as I doe towardes you. As though he would say: Perhappes I haue too sharply chidden you, but pardon this my sharpnes, and iudge not

He mitigateth his former sharpe chiding.

my heart by my wordes, but my wordes by the affection of my heart. My wordes seme rough and my chastisement sharpe, but my heart is louing and fatherly. Therfore (O my Galathians) take this my chiding with such a minde as I beare towards you: For the matter required that I should shew my selfe so sharpe and seuere towardes you.

Euen so may we also say of our selues. Our correction is seuere, and our maner of wryt ng sharpe and vehement: but certainly there is no bitternes in our heart, no enuie, no desire of reuenge against our aduersaries: but there is in vs a godly carefulnes and sorrow of spirit. We doe not so hate ỳ Pope and other erroneous spirites, that we wish any euil vnto them, or desire their destruction: but rather we desire that they may returne againe to the right way, and be saued together with vs. The Scholemaster chastiseth his scholer, not to hurt him, but to reforme him. The rodde is sharpe, but correction is necessary for the childe, and the heart of him that correcteth, louing and frendly. So the father chastiseth his sonne, not to destroy him, but to reforme & amend him. Stripes are sharpe and greuous to ỳ childe, but the fathers heart is louing and kinde: And vnlesse he loued his childe, he would not chastise him, but cast him of, despaire of his welfare, and suffer him to perish. This correction therfore which he geueth to his childe, is a token of a fatherly affection, and is profitable for the childe. Euen so, O my Galathians, thinke ye likewise of my dealing towards you: then will ye not iudge my chiding to be sharpe and bitter, but profitable for you. Chastisement for the present time seemeth not to be ioyous, but greuous: but afterwards it bringeth the quiet frute of righteousnes vnto them vvhich are exercised thereby. Let the same affection therfore be in you towardes me, which I haue towardes you. I beare a louing heart towardes you: the same I desire againe of you.

The Master.

The Father.

Chastisement necessary and profitable.

Heb.12.11.

Thus he speaketh them faire, and with this faire speech he still continueth, that he might pacifie their mindes which were stirred vp against him by his sharpe chiding. Notwithstanding he reuoketh not his seuere wordes. In deede he confesseth that they were sharpe and bitter: but necessitie (sayth he) compelled me to reprehend you somewhat sharply & seuerely: but that which I did, proceded of a sincere & louing heart towards you. The Phisitian geueth a bitter potion to his patient, not to hurt him, but to cure him. If then the bitternes of the medicine which is geuen to the sicke body is not to be imputed to the Phisitian, but to the medicine and the maladie: iudge ye also in like maner of my seuere and sharpe reprehension.

The Phisitian.

Verse.12. Brethern, I beseech you: ye haue not hurt me at all.

Is this to beseech the Galathians, when he calleth them bewitched, disobedient to the truth, and crucifiers of Christe? It seemeth rather to be a great rebuke. But contrariwise Paule sayeth, that it is no rebuke but an earnest beseeching: and in deede so is it. And it is as much as if he sayd: I confesse that I haue chidden you somewhat bitterly, but take it in good part, and then shall ye finde this my chiding, to be no chiding, but a praying and a beseeching. If a father likewise doe sharply correct his sonne, it is as much as if he sayde: My sonne I pray thee be a good childe. &c. It seemeth in deede to be a correction, but if ye respect the fathers heart, it is a gentle & an earnest beseeching.

The stripes of a friend, are better then the kisses of an enemie.

Verse.12. Ye haue not hurt me at all.

As if he sayd: Why should I be angrie with you, or of a malicious minde speake euill of you, seing ye haue nothing offended me? Why then sayest thou that we are peruerted, that we haue forsaken thy doctrine, that we are foolish, bewitched? &c. These things do witnesse that we haue offended thee. He ãswereth: Ye haue not offended me, but your selues: and therefore I am thus troubled, not for mine owne cause, but for the loue I beare vnto you. Thinke not therfore that my chiding did procede of malice, or any euill affection. For I take God to witnes, ye haue done me no wrong, but contrariwise ye haue bestowed great benefites vpon me.

An obiection.

Thus speaking them faire, he prepareth their mindes to suffer his fatherly chastisements w̃ a childely affection. And this is to tẽper wormewode or a bitter potion with honie and suger, to make it sweete againe. So parentes speake their children faire when they haue well beaten them, geuing them apples, peares and other like things, whereby the children know that their parentes loue them and seeke to doe them good, how sharpe so euer their correction doth appeare.

Verse.13. And ye knovv hovv through infirmitie of the flesh, I preached the Gospell vnto you at the first. And the triall of me vvhich vvas in my flesh, ye despised not, neither abhorred, but ye receaued me as an angell of God, yea, as Christ Iesus.

Now he declareth what pleasures he had receiued of the Galathians.

He praiseth the Galathiãs because they were not offended with his weaknes.

The first benefite (sayth he) which I esteeme greatest of all, was this. When I began first to preach the Gospel amõgst you, & that through infirmitie of the flesh and great tentatiõs, my crosse did nothing at all offend you. But ye shewed your selues so louing, so kinde and so frendly towardes me, that not onely ye were not offended with this my infirmitie of the flesh, with my tentations and perils wherewith I was almost ouerwhelmed: but also ye loued me dearly, and receaued me as an angell of God, yea rather as Iesus Christ himselfe. This is in dede a great commendation of the Galathians, that they receaued the Gospell of a man so contemptible and afflicted on euery side as Paule was. For where he preached the Gospell amongest them, both the Iewes & and Gentiles murmured and raged against him. For all the mightie, wise, religious and learned mẽ, hated, persecuted, & blasphemed Paule. With all this the Galathiãs were no whit offended, but turning their eyes from the beholding of this infirmitie, these tentations & dangers, they did not onely heare that poore, despised, wretched & afflicted Paule and acknowledged them selues to be his disciples, but also they receiued and heard him as an angell of God, yea as Iesus Christ himselfe. This is a worthy commendation and a singuler vertue of the Galathians: and in dede it is such a commendation as he geueth to none of all those to whom he wrote, besides these Galathians.

The commendation of the Galathians.

What the infirmitie of the flesh is after Ieromes opinion.

Ierome and certaine other of the auncient fathers expound this infirmitie of the flesh in Paule, to be some disease of the body, or some tentation of lust. These men liued when the Church was outwardly in a peaceable and prosperous estate without any crosse or persecution. For then the Bishops began to encrease in riches, estimation & glory in the world. And many also exercised tyrannie ouer the people which were cõmitted to their charge, as ẏ Ecclesiastical hystorie witnesseth. Few did their duetie, and they that would seme to doe it, forsaking the doctrine of the Gospel, set forth their owne decrees to ẏ people. Now, when the Pastours and Bishops are not exercised in the word of God, but neglect the pure and sincere preaching therof: they must nedes fall into securitie: For they are not exercised with tentatiõs, with ẏ crosse and persecutions, which are wont alwayes vndoutedly to folow ẏ pure preaching of the word: Therefore it was impossible that they should vnderstand Paule. But we by the grace of God, haue sound and sincere doctrine, which also we preach and teach freely, and therfore are compelled to beare the bitter hatred, afflictions and persecutions of ẏ Deuill and the world. And if we were not exercised outwardly by tyrãnes

The iudgemẽt of the fathers when the church was in prosperitie.

Marke that when the church began to growe in honour and wealth of the world, it decreased in vertue, knowledge, and other spirituall giftes which before it possessed.

and

and Sectaries wᵗ force and subtiltie, and inwardly with terrours and the fierie dartes of ẏ Deuil, Paule should be as obscure and vnknowne vnto vs as he was in times past to the whole world, and is yet to the Papists, the Anabaptists and other our aduersaries. Therfore ẏ gift of knowledge and interpretation of the Scriptures, and our diligẽce, with our inward and outward tentations, open vnto vs the meaning of Paule, and the sense of all the holy Scriptures.

VVho they are that best vnderstãd the Scriptures.

Paule therfore calleth the infirmitie of the flesh, no disease of ẏ body or tentation of lust, but his suffring and affliction which he sustained in his body: so that he setteth the same againste the vertue & power of the spirit. But lest we should seme to wrest and peruert Paules wordes, let vs heare himselfe speaking in the. 2. Corin. 12. Very gladly vvil I reioyce rather in miue infirmities, that the povver of Christ may dvvell in me. Therfore I take pleasure in infirmities, in reproches, in necessities, in persecutiõs, in anguish for Christes sake: for vvhẽ I am vveake then am I strong. And in the. 11. chap. In labours more aboundant: in stripes aboue measure: in prisons more plenteous: in death ofte. Of the Ievves fiue times receiued I fortie stripes saue one: I vvas thrise beaten vvith roddes: I vvas once stoned: I suffred thrise shipvvracke. &c. These afflictions which he suffred in his body he calleth the infirmitie of the flesh, & not any corporall disease. As though he would say: When I preached the Gospel amõgst you, I was oppressed with sondry tentations & afflictions. I was alwayes in daunger both of the Iewes, of the Gentiles & also of false brethern. I suffred hunger, and wãted all things. I was as the very filth and offscouring of the world. He maketh mẽtion of this his infirmitie in many places, as in ẏ. 1. Cor. 4. 2. Cor. 4. 6. 11. 12. and in many other.

VVhat the vveaknes of the flesh is, vvhich Paule speaketh of.

2. Corin. 12. 9. 10

2. Cor. 11. 23. 24. 25.

We see then that Paule calleth afflictiõs the infirmities of the flesh which he suffred in ẏ flesh, like as ẏ other Apostles, the Prophets, & al godly men did: notwithstanding he was mighty in spirit. For ẏ power of Christ was in him, which alwaies raigned & triumphed through him. Which thing he testifieth in ẏ. 2. Cor. 12. wᵗ these wordes: For vvhen I am vveake, then am I strõg. Also: I vvil gladly reioyce in my infirmities, that the povver of Christ may dvvel in me. And in the. 2. chapter. Thanks be to God vvhich alvvayes maketh vs to triumph in Christe. As though he would say: Indede the Deuil, the Iewes & the Gentiles rage cruelly against vs: notwithstãding we continue constant & inuincible against all their assaults, & wil they nil they our doctrine preuaileth & triumpheth. This was the strength & power of ẏ spirit in Paule, against the which he setteth here the infirmitie and bõdage of the flesh.

2. Cor. 2. 9. 10.

2. Cor. 2. 14.

The povver of the spirite in Paule.

Now, this infirmitie of the flesh in the Godly doth wonderfully offend reason. Therfore Paule so highly commendeth the Galathians, for that they were not offended with this great infirmitie, and wt this vile and contemptible forme of the crosse which they saw in him: but receaued him as an angell, yea as Christ him selfe. And Christ also armeth the Faithfull against this base and contemptible forme of the crosse in which he appeared, when he sayeth: Blessed is he that is not offended in me. And surely it is a great matter that they which beleue in him doe acknowledge him to be the Lord of all, and Sauiour of the world: whom notwithstanding they heare to haue bene the most miserable of all others, the last of men, yea a very scorne of men, and a contempt of the world: briefly, despised and hated of all men, and condemned to the death of the crosse, and euen of his owne people, and especially of those that were esteemed the best, the wisest, and holiest of all other. This is a great matter (I say), not to be moued with these great offences, and to be able, not onely to contemne them, but also to esteme this poore Christ so spitefully scorned, spitte vpon, whipped and crucified, more then the riches of all the richest, the strength of all the strongest, the wisedom of all ỹ wisest, the holines of all the holiest mẽ, with all the crownes & scepters of all the Kings and Princes of the whole world. They therfore are worthily called blessed of Christ, which are not offended in him.

Matth.11.6.

Psal.21.7.

The spirituall tentations of Paule.

Now, Paule had not onely outward tentations (wherof I haue spoken alredy) but also inward and spirituall tentations, as Christ had in the garden: Such as that was wherof he complaineth in the 2. Corrin. 12. that he felt the pricke or sting of the flesh, and the angell of Satan vvhich buffetted him. This I say by the way, because the Papists expounded this to be a motion of fleshly lust: but it was a spirituall tentation. And herein is no repugnance that he addeth this word Flesh, saying: A pricke vvas geuen me in my Flesh. Yea he calleth it of purpose a pricke in the flesh. For the Galathians and others which were conuersant wt Paule, had seene him oftentimes in great anguish, terrour and heauines of spirite. Wherfore the Apostles had not onely bodily, but also spirituall tentations, which also he confesseth in the. 2. Cor. 7. with these words: Fightings vvithout, and terrours vvithin. And Luke sayeth in the last of the Actes, that Paule when he had long striued in the tempestes of the sea, euen vnto heauines of his spirite, was againe refreshed, and waxed bolde when he sawe the brethern that came from *Rome* to meete him at the market of Appius and three

2.Cor.12.7.

2.Cor.7.5.

The sorovv of spirite in the Apostles.

Ta-

Tauernes. Also, in the. 2. Phil. he confesseth, that God had mercy vpon him, in that he restored Epaphroditus so weake and neare to death, vnto health againe, lest he should haue sorrow vpon sorrow. Therefore besides outward tentations, the Apostles also suffered great anguish, heauines and terrours. *Philip. 2. 27.*

But why sayth Paule, that he was not despised of the Galathians? It seemeth that they despised him, when they fell away from his Gospell. Paule expounded himselfe. When I first preached to you the Gospell (sayth he) ye did not as other people for the most parte haue done, who being greatly offended through this my infirmitie and tentation of the flesh, haue despised and reiected me. For mans reason is soone offended with this vile and contemptible forme of the crosse, and iudgeth those that are so afflicted to be starke madde which will goe about to cõfort, helpe and succour others: Also, those that boast of their great riches, that is to say, of righteoulnes, strẽgth, victory ouer sinne, death and all euils: of ioy, saluation, and euerlasting life, and yet notwithstanding they themselues are needie, weake, heauy hearted and despised, euill intreated, and slaine, as very noysome poysons of common weales and of Religion, and they that kill them thinke they doe high seruice vnto God. Therfore, when they promise vnto others eternall treasures, and they themselues perish so wretchedly before the world, they are laughed to scorne and cõpelled to heare: Phisitian cure thy selfe. And hereof come these complaints which are euery where in the Psalmes: I am a worme and no man. &c. Againe: Depart not frõ me, for tribulation is at hand, and there is none to helpe. &c. *Iohn. 16. 2.* *Luke. 4. 23.* *Psal. 22. 6. 11.*

This is therfore a great commendation of the Galathians, that they were not offended with this infirmitie and tentation of Paule, but receaued him as an Angell of God, yea as Christ Iesus. It is in dede a great vertue and worthy of great praise to heare the Apostle. But it is a greater, and a true Christian vertue, to geue eare vnto one so miserable, weake and contemptible as Paule was among the Galathians (as here he witnesseth of himselfe) and to receaue him as an angel from heauen, and to geue him such honour as if he had bene Christ Iesus himselfe: and not to be offended with his afflictions being so great and so many. Wherefore, by these wordes he highly commendeth the vertue of the Galathians, which he sayeth, he will kepe in perpetuall remembraunce, and so much esteemeth the same, that he desireth it may be knowne vnto all men. Notwithstanding in setting forth so highly their benefites and praises, he sheweth couertly how entirely they lo- The praise of the Galathians.

ued him before the comming of the false apostles, and therwithall he moueth them to continue as they began, and to embrace hym with no lesse loue and reuerence then they did before. And hereby it may also appeare, that the false apostles had greater auctoritie amõg the Galathians then Paule himselfe. For the Galathians being moued with their authoritie, preferred them farre aboue Paule, whom before they so dearly loued and receaued as an angell of God. &c.

Verse. 15. VVhat vvas then your felicitie?

As if he would say: How happie were ye counted: how much were ye then praised and commended? The like maner of speech we haue in the song of the virgin Marie: All generations shall call me blessed: And these words: VVhat vvas then your felicitie? containe in them a certeine vehemẽcie. As if he would say: ye were not only blessed, but in all things most blessed & highly cõmẽded. Thus he goeth about to qualifie & mitigate his bitter potion, that is to say, his sharpe chiding, fearing lest the Galathians should be offended therwith: especially knowing that ỹ false apostles would sclaũder him and most spitefully interprete his wordes. For this is the qualitie and nature of these Vipers, that they will sclaunder & maliciously peruert those words which procede from a simple and sincere heart, and wrest them cleane contrary to the true sense and meaning thereof. They are maruelous cunning workemen in this matter, farre passing all the witte and eloquence of all the Rhetoricians in the world. For they are ledde with a wicked spirite, which so bewitcheth them, that they being enflamed with a diuelish rage against the Faithfull, can no otherwise doe, but maliciously interprete and wickedly peruert their wordes and writings. Therefore they are like vnto the spider, which sucketh venome out of sweete and pleasant flowers: and this procedeth not of the flowers, but of their owne venemous nature, which turneth that into poyson which of it selfe is good and holesome. Paule therefore by these milde and sweet wordes goeth about to preuent the false apostles, to the ende they should haue no occasion to sclaunder and peruert his wordes after this maner: Paule handleth you very vngently, he calleth you foolish, bewitched, and disobecient to the truth: which is a sure token that he seeketh not your saluation, but accounteth you as damned and reiected from Christe.

Luke. 1. 48.

Heretikes vvrest things that are spoken vvell to an euill meaning.

Verse. 15.

Ver. 15. For I beare you record, that if it had bene possible, ye vvould haue plucked out your ovvne eyes, and haue geuen them to me.

He praiseth the Galathians aboue measure. Ye did not onely entreat me (sayth he) most curteously and with all reuerence, receauing me as an angell of God &c: but also if necessitie had required, ye would haue plucked out your owne eyes and geuen them to me: yea, ye would haue bestowed your liues for me. And in dede the Galathians bestowed their liues for him: For in that they receaued and mainteined Paule (whom the world accounted, most execrable and accursed) they turned vpon their owne heades as receauers & mainteiners of Paule, the cruell hatred and indignation of all the Iewes and Gentiles.

So also at this day the name of Luther is most odious to ỳ world. He that praiseth me, sinneth worse then any idolater, blasphemer, periurer, whoremonger, adulterer, murtherer or theefe. It must needes be therfore that the Galathians were wel established in the doctrine & faith of Christ, seeing that they ẅ so great daũger of their liues, receaued & maintained Paule which was hated throughout all ỳ world: For else they would neuer haue sustained ỳ cruel hatred of the whole world. The name of Luther odious.

Vers. 16. Am I therfore becõe your enemy, because I tel you the truth?

Here he sheweth the reason, why he speaketh the Galathians so faire. For he suspecteth that they take him for their enemie, because he had reproued them so sharply. I pray you (sayth he) set apart these rebukes, and separate them from doctrine, and ye shal finde that my purpose was not to rebuke you, but to teach you the truth. In deede I confesse that my Epistle is sharpe and seuere: but by this seueritie I goe about to call youbacke againe to the truth of the Gospel, from ỳ which ye are falne, and to kepe you in the same: therfore applie this sharpnes & this bitter potiõ, not to your persons, but to your disease: And iudge me not to be your enemy in rebuking you so sharply, but rather thinke that I am your father. For vnlesse I loued you dearly as my children, and knew also that I am beloued of you, I would not haue reproued you so sharply.

It is the part of a frend, freely to admonish his frend if he doe amisse: and when he is so admonished, if he be wise he is not angry with the other which hath so frendly admonished him and tolde him the truth, but geueth him thanks. It is commonly seene in the world that

Truth procureth hatred.

truth bringeth hatred, and that he is accounted an enemie which speaketh the truth. But amongst frendes it is not so: much lesse amongst Christians. Seing therefore I haue reprehended you of mere loue, to the ende ye might abide in the truth, ye ought not to be offended with me, nor lose the truth or thinke me your enemie because of my fatherly reprehension. All these things are spoken of Paule, to confirme that which he sayd before: Be ye as I am: Ye haue not hurt me. &c.

Verse. 17. They are ielous ouer you amisse. &c.

He reproueth here the flattery of the false apostles. For Satan is wont by his ministers, through wonderfull subtiltie & craftie sleightes to begile the simple: As Paule sayth Rom. 16. VVith faire speech and flattering they deceaue the hearts of the simple. For first of all they make great protestations that they seeke nothing else but the aduaūcement of Gods glory: and moreouer that they are moued by the spirite (because the miserable people are neglected, or else because the truth is not purely taught of others) to teach the infallible truth, that by this meanes the elect may be deliuered from errour, and may come to the true light & knowledge of the truth. Moreouer, they promise vndouted saluation to those that receaue their doctrine. If vigilant and faithfull pastors doe not withstand these rauening wolues, they will doe great harme to ỳ church vnder this pretēce of godlines & vnder this sheepes clothing. For ỳ Galathiās might say: Why dost thou inuey so bitterly against our teachers, for that they be ielous ouer vs? For that which they doe, they doe of zeale & mere loue: this ought not to offend thee, &c. In dede (sayeth he) they are ielous ouer you, but their ielousie is not good.

Rom. 16. 18.

1. Timot. 2. 4.

Math. 7. 15.

Paule answereth here to an obiection that might be made against him.

Here note that zeale or ielousie, properly signifieth an angrie loue, or, as ye would say, a godly emuie. Elias sayth: I haue bene very ielous for the Lord of hostes. After this maner the husband is ielous towardes his wife, the father towardes his sonne, the brother towards his brother: that is to say, they loue them entierly: yet so that they hate their vices and goe about to amend them. Such a zeale the false Apostles pretended to beare towardes the Galathians. Paule in dede confesseth that they were very zelous towardes the Galathians, but their zeale (sayth he) was not good. Now, by this colour and subtil pretēce the simple are deceaued, when these seducers doe make them to beleue that they beare a great zeale and affection towardes them, and that they

Zeale.

2. Reg. 19. 14.

The simple are deceaued by the pretence and fained zeale of heretikes.

they beare a great zeale and affection towardes them, and that they are very carefull for them. Paule therfore warneth vs here to put a difference betwixt a good zeale and an euill zeale. In deede a good zeale is to be cõmended, but not an euil zeale. I am as zelous ouer you (saith Paule) as they. Now iudge ye which of our zeales is better, mine or theirs: which is good and godly, which is euill and carnall. Therfore let not their zeale so easily seduce you. For,

A good zeale & an euill zeale.

Ver. 17. They vvould exclude you, that you shuld altogether loue thē.

As if he sayd: True it is, that they are very zealous towards you, but by this meanes they seeke that ye againe should be zelous towards them, and reiect me. If their zeale were sincere and godly, then surely they would be content that I also should be beloued of you as well as they. But they hate our doctrine, and therfore their desire is to haue it vtterly ouerthrowne, & their owne preached amongst you. Now, to ỹ ende they might bring this to passe, they goe about by this iealousie to plucke your hearts from me, & to make me odious vnto you: to ỹ ende that when ye haue conceiued an hatred against me & my doctrine, and turned your affection & zeale towards them, ye should loue them onely, & receiue no other doctrine but theirs. Thus he bringeth the false apostles into suspition among the Galathians, shewing that by this goodly pretence they goe about to deceiue them. So our Sauiour Christe also warneth vs, saying: Take heede of false prophets, vvhich come to you in sheepes clothing.

The zeale of the false apostles.

Math. 7. 15.

Paule suffred ỹ same tentation which we suffer at this day. He was maruelously troubled wt this enormitie, that after the preaching of his doctrine which was diuine & holy, he saw so many sects, commotiõs, dissipations of common weales, chaūges of kingdoms and such other like things to ensue, which were the cause of infinite euils & offences. He was accused of ỹ Iewes to be a pernicious felow, a mouer of seditiõ in his whole nation, and to be an author of the secte of the Nazarites. As if they had sayd: This is a seditious and a blasphemous felow: for he preacheth such things wherby he not onely ouerthroweth ỹ Iewish common wealth excellently well ordred and stablished by the lawes of God: but also abolisheth euen the ten commaundements, the religion and seruice of God, and our priesthoode and publisheth thorow out the world the Gospell (as he calleth it): whereof are sprong infinite euilles, seditions, offences, and sectes. He is compelled to

Many euils folovved Paules doctrine, notvvithstanding that it vvas godly and holy.

Actes. 24. 5.

Acts.16.20.21. heare of ẏ Gentiles also which cried out against him in Philippi, that he was a troubler of their Citie, and preached ordinaũces which were not lawfull for them to receaue. &c.

Such troubles of common weales and other calamities, as famine, warres, dissensions and Sects, ẏ Iewes and Gentiles imputed to the doctrine of Paule and of the other Apostles: and therefore they persecuted them as cõmõ plages, & enemies of ẏ publike peace & religion. The Apostles notwithstanding all this did not cease to doe their office, but most constantly preached & confessed Christ. For they knew ẏ they should rather obey God then men: and that it was better that the whole world should be troubled & in an vprore, then that Christ should not be preached, or that one soule should be neglected and perish.

The Iewes imputed all euils to the doctrine of the Apostles.

Acts.5.29.

In the meane time it was (no dout) a heauy crosse to the Apostles to see these offences: for they were not made of iron. It was a wonderfull greefe vnto them that that people for whose sakes Paule wished to be separate from Christ, should perish with all their ornaments. They saw that great tumultes & chaunges of kingdoms should follow theyr doctrine. And (which was more bitter vnto them then death it self, but specially to Paule) they sawe that euen amongs them there sprang vp many Sectes. It was heauy newes to Paule, when he heard that the Corinthians denied the resurrection of the dead: when he heard that the churches which were planted by his ministery were troubled, that the Gospell was ouerthrowne by the false apostles, and that all Asia was reuolted from his doctrine, and certaine great personages.

Rom.9.3.

The Apostles vvere the beholders of great euils, not vvithout their great griefe.

But he knew that his doctrine was not ẏ cause of these offences and Sects, and therfore he was not discouraged: he forsoke not his vocation, but went forward, knowing that ẏ Gospel which he preached was ẏ power of God to saluation to all that beleue, howsoeuer it seemed to ẏ Iewes & Gẽtiles to be a folish & offensiue doctrine. He knew that they are blessed which are not offended by this word of the crosse, whether they be teachers or hearers, as Christ himself sayth: Blessed is he vvhich is not offended in me. Contrariwise he knew that they were condemned, which iudged this doctrine to be foolish & hereticall. Therfore he sayth as Christe said of the Iewes and Gentiles which were offended wᵗ this doctrine: Let thẽ alone, they are blind, & leaders of the blind.

The consolation of Paule.

Rom.1.16.

1.Cor.1.23.

Math.11.6.

Math.15.14.

All the troubles vvhich are at this day the vvorld layeth vnto Luthers charge.

We also are constrained at this day to heare the same spoken of vs, which was sayd of Paule & the other Apostles: to witte, that ẏ doctrine of the Gospel which we professe, is the cause of many & great enormities, as of seditions, warres, sects and innumerable offences. Yea they impute

impute vnto vs al the troubles which are at this day. Surely we teach no heresies or wicked doctrine, but we preach ỳ glad tidings cõcernig Christ, that he is our high Priest & our Redemer. Moreouer, our aduersaries are constrained (if they will confesse the truth) to graunt vs this, that we haue geuen no occasion through our doctrine, of seditiõs, warres, or tumults: but alwayes haue taught that honour & reuerence must be geuen to the Magistrate, because God hath so commaunded. Neither are we ỳ authors of offences: but in that the wicked are offended, the fault is in thẽselues and not in vs. God hath cõmaunded vs to preach the doctrine of the Gospell without any respect of offence. But because this doctrine condemneth the wicked doctrine and idolatrie of our aduersaries, they being prouoked thereby, breede offences of thẽselues, which the Schoolemen called offences taken, which they sayd ought not to be auoided, nor can be auoided. Offence takẽ.

Christ taught the Gospell, hauing no regard to the offence of the Iewes. Suffer thẽ (sayth he): they are blinde, & leaders of the blinde. *Math.15.14.* The more the priests forbad ỳ Apostles to preach in ỳ name of Christ, the more the Apostles gaue witnesse that the same Iesus whom they had crucified, is both Lord and Christe: and yvhosoeuer should call vpon him, should be saued: and that there vvas none other name geuen vnto men vnder heauẽ through vvhich they could be saued. &c. *Actes.4.31. Actes.2.21.36. Actes.2.36. Actes.4.12.*

Euen so we preach Christ at this day, not regarding the clamours of the wicked Papists and all our aduersaries: which crie out that our doctrine is seditious and full of blasphemie, that it troubleth common weales, ouerthroweth religion, and teacheth heresies, and briefly that it is the cause of all euils. When Christe and his Apostles preached, the same was sayde likewise of them. Not long after, the Romanes came, and according to their owne prophesie, destroyed both the place and ỳ nation. Wherfore let the enemies of the Gospel at this day take heede that they be not ouerwhelmed with these euils, which they prophesie vnto themselues. The cõplaints of the aduersaries against the doctrine of the gospell. *Iohn.11.48.*

These they make greeuous and hainous offences, that Monks and priests doe marry wiues, that we eate flesh vpon the fridayes, and such like. But this is no offence to them at al, that by their wicked doctrine they seduce & daily destroy innumerable soules, ỳ by their euill examples they offend the weake, that they blaspheme & condemne ỳ gospell of the glory of the mighty God, and that they persecute and kil those ỳ loue the sinceritie of doctrine & the word of life: this (I say) is to them no offence, but an obedience, a seruice and an acceptable sacrifice vnto The Papistes iustifie their owne horrible sinnes, and condemne our good deedes.

Math.15.14. Apoc.22.11. God. Let vs [illegible]er them therfore: For they are blinde, and leaders of the blinde. He that hurteth, let him hurt still, and he that is filthie, let him be more filthie. But we, because we beleue, will speake and sette forth the wonderful works of the Lord so long as we haue breath, and wil endure ẏ persecutiõs of our aduersaries vntill the time that Christ our high Bishop and King shall come from heauen, who we hope will *1.Thes.1.8.* come shortly as a iust iudge to take vengeaunce of all those that obey not his Gospell. So be it.

With these offences which the wicked alledge, the godly are nothing moued: For they know that the Deuill hateth nothing more then the pure doctrine of the Gospel, & therefore he goeth about to deface it wt̃ innumerable offences, that by this meanes he might roote it out of mens hearces for euer. Before, when nothing else was taught in the church but mans traditions, the Deuil did not so rage. For whilest the strong man kept the house, all that he possessed was in peace: *Luke.11.21.22.* but now when a stronger cometh which vanquisheth and bindeth that strong one and spoileth his house, then he beginneth to rage in deede. And this is an infallible token, that the doctrine which we professe is *Iob.40.16.* of God. For else (as it is sayd in ẏ 40. of Iob) that Behemoth would lie hid vnder the trees in the couert of the reede and fennes. But now, *1.Pet.5.8.* that he rangeth about like a roring Lion & stirreth vp such hurly burleis, it is a manifest token that he feeleth ẏ power of our preaching.

When Paule sayth: They are ielous ouer you, but amisse, he sheweth by the way who are the authors of sectes: to witte, those ielous spirits which in all times ouerthrow the true doctrine, and trouble the publike peace. For these being stirred vp wt̃ a peruerse zeale, imagine that they haue a certaine singuler holines, modestie, patience and doctrine aboue others, & therfore they thinke that they are able to prouide for ẏ saluation of all men, ẏ they can teach more profound & profitable things, ordaine better seruice & ceremonies then all other teachers besides: whom they despise as nothing in cõparison of themselues, and abase their authority, and corrupt those things which they haue purely taught. The false apostles had such a wicked & peruerse zeale, stirring vp sects, not onely in Galatia, but also in all ẏ places whersoeuer Paul & the other Apostles had preached: after the which sectes folowed innumerable offences & maruelous troubles. For the Deuil (as Christ sayth) *Iohn.8.44.* is a lier and a murtherer, and therefore he is wont, not onely to trouble mens consciences by false doctrine, but also to stirre vppe tumultes, seditions and warres.

The Deuil defaceth the gospell vvith infinite offences.

Zelous spirits vvithous knovvledge, are the authors of Sectes.

There

There are very many in Germanie at this day which are possessed with this kinde of iealousie: which pretend great religion, modestie, doctrine & patience, and yet in very deede they are rauening wolues: who with their hypocrisie seeke nothing else but to discredite vs, that the people might esteme, loue, and reuerence them onely, and receaue no other doctrine but theirs. Now, because these men haue a great opinion of them selues & despise other, it can not be but that there must needes folow horrible dissentions, sectes, diuisions and seditions. But what should we doe? We can not remedy this matter: as Paule could not doe in his time. Notwithstanding he gained some which obeyed his admonitions. So I hope also that we haue called some backe from the errours of the Sectaries. *Matth. 7. 15.*

Verse. 18. But it is a good thing to loue earnestly alvvayes in a good thing, and not onely vvhen I am present vvith you.

As if he should say: I commend you for this, that ye loued me so entirely when I preached the Gospel amongst you in the infirmitie of ẏ flesh. Ye ought to haue borne ẏ same affection towards me now whē I am absent, euē as if I had neuer departed from you. For although I be absent in body, yet haue ye my doctrine, which ye ought to retain & maintain, seeing ye receiued ẏ holy ghost through it: thinking w̄ your selues that Paule is alwaies present w̄ you as long as ye haue his doctrine. I do not therfore reprehend your zeale, but I praise it, & so farre forth I praise it, as it is the zeale of God or of the spirite, and not of the flesh. Now, the zeale of the spirite is alwayes good: for it is an earnest affection and motion of the heart to a good thing, and so is not ẏ zeale of the flesh. He commendeth therfore the zeale of the Galathians, that therby he may pacifie their mindes, and that they may patiently suffer his correction. As if he would say: Take my correction in good parte: for it proceedeth not of an angrie but of a sorrowfull heart and careful for your saluation. This is a liuely example to teach all ministers how to be careful for their sheepe, and to assay euery way, that by chiding, faire speaking or entreating, they may reteine them in sound doctrine, and turne them from subtill seducers and false teachers.

The zeale of the spirit, and the zeale of the flesh.

A liuely picture of a faithfull pastor.

Verse. 19. My litle children, of vvhom I trauaile in birth againe, vntill Christ be formed in you.

All his wordes are waighty and fitly framed to the purpose, that

they may moue the hearts of the Galathians, and winne theyr fauour and good will againe. And these are sweete and louing wordes, when he calleth them his children. When he sayeth: of vvhom I trauaile in birth, it is an allegorie. For the Apostles are in the stede of parentes: as Scholemasters also are in their place and calling. For as the parents beget the bodely forme, euen so the other beget the forme of the minde. Now, the forme of a Christian minde is Faith, or the confidence of the heart which layeth hold vppon Christe and cleaueth to him alone and to nothing else. The heart being furnished with this confidence or assurance, to witte, that for Christes sake we are righteous, hath the true forme of Christe. Now, this forme is geuen by the ministerie of the word, as it is sayd. 1. Corinthians. 4: I haue begotten you through the Gospell, that is to say, in spirit, that ye might know Christe and beleue in him. Also. 2. Corinthians. 3. Ye are the Epistle of Christe, ministred by vs and vvritten, not vvith incke, but vvith the spirite of the liuing God. For the word commeth from the mouth of the Apostle or of the minister, and entreth into the heart of him that heareth it: There the holy Ghost is present, and empzinteth the word in the heart, so that it consenteth vnto it. Thus euery godly teacher is a father, which engendreth and formeth the true shape of a Christian heart, and that by the ministerie of the word.

The Apostles are parents.

The forme of a Christian minde, and how it is gotten.

1. Cor. 4. 15.

2. Cor. 3. 3.

Moreouer, by these wordes: of vvhom I trauaile in birth, he toucheth the false apostles. As though he would say: I did beget you rightly through the Gospell, but these corrupters haue formed a new shape in your heart, not of Christe, but of Moses: so that now your affiance is not grounded any more vpon Christe, but vpon the workes of the lawe. This is not the true forme of Christe, but it is an other forme, and altogether deuilish. And he sayth not: of whom I trauaile in birth vntill my forme be fashioned in you, but vntill Christe be formed in you: that is to say, I trauaile that ye may receaue againe the forme and similitude of Christe, and not of Paule. In which wordes he againe reproueth the false apostles: For they had abolished the forme of Christe in the heartes of the beleuers, and had deuised an other forme, that is to say, their owne: As he sayeth. Chap. 6. They vvould haue you circumcised, that they might reioyce in your flesh.

The forme of Christe.

Galath. 6. 13.

Of this forme of Christe he speaketh also in the third to the Colossians: Put ye on the newe man vvhich is renevved in knovvledge

after

after the image of him that created him. Paule therefore goeth about to repaire the forme of Christe in the Galathians that was disfigured and corrupted by the false apostles: which is, that they should thinke, speake and will, as God doth, whose thought and will is, that we should obtaine remission of our sinnes and euerlasting life by Iesus Christ his onely Sonne, whom he sent into the world to the ende he might be the propiciation for our sinnes, and that we should know that through this his sonne he is appeased and become our louing father. They that beleue this are like vnto God: that is to say, all their thoughtes are of God, as the affection of their heart is: they haue the same forme in their minde which God or Iesus Christe hath. This is to be renewed in the spirite of our minde, and to put on the new man which after God is created in righteousnes and true holines, as Paule sayth, Ephes. 4.

Coloss. 3. 10.

VVho be like to God.

Ephes. 4. 24.

He sayeth then, that he trauelleth againe of the Galathians in birth: notwithstanding in such sort, that the forme of the childzen be not the forme of the Apostle: so that the childzen should not resemble the forme of Paule, or of Cephas, &c. but of an other Father, that is to say, Christ. I will fashion him (sayeth he) in you, to the ende ye may be like minded in all things vnto Christe himselfe. To be briefe: I trauell of you in birth: that is to say, I labour carefully to call you backe againe to your former Faith the which ye haue lost (being deceaued by the craft and subtelties of the false apostles) and are returned to the lawe and workes. Therefore I must now againe carefully trauell to bring you backe from the lawe to the Faith of Christ. This he calleth to trauell in birth. &c.

Philip. 3. 15.

Verse. 20. And I vvould I vvere vvith you novv, that I might chaūge my voice. &c.

These are the true cares of an Apostle. It is a common saying, that a letter is a dead messenger: for it can geue no more then it hath. And no Epistle or letter is wrytten so exactly wherein there is not somewhat lacking. For the circumstances are diuers: there is a diuersitie of times, places, persons, manners and affections: all which no Epistle can expresse: Therefore it moueth the reader diuersly, making him now sadde, now merry, as he him selfe is disposed. But if any thing be spoken sharpely or out of time, ỹ liuely voyce of a man

An Epistle or letter is a dead messenger.

may expound, mitigate, or correct the same. Therfore the Apostle wisheth that he were with them, to the end he might temper and chaunge his voyce, as he should see it needefull by the qualities of their affections. As, if he should see any of them very much troubled he might so temper his wordes, that they should not be oppressed therby, with more meanes: Contrariwise if he should see others high minded, he might sharply reprehend them, lest they should be too secure and careles, and so at length become contemners of God.

Wherefore he could not devise how he bring absent, should deale with them by letters. As if he should say: If my Epistle be to sharpe, I feare I shall more offend then amende some of you. Againe: if it be too gentle, it will not profite those which are peruerse and obstinate: For dead letters and wordes geue no more then they haue. Contrariwise the liuely voyce of a man compared to an Epistle, is a Queene: For it can adde & diminish, it can chaunge it selfe in to all maner of affections, times, places & persons. To be briefe, I would gladly conuert you by letters, that is to say, call you backe from the law to the Faith of Iesus Christe: but I feare that I shall not so doe by my dead letters. But if I were with you, I could chaunge my voice, I could reproue them bitterly that are obstinate, and comfort the weake with sweete & louing wordes, as occasion should require.

Verse. 20. For I am troubled for you.

That is to say: I am so troubled in my spirite, that I know not how by letters to behaue my selfe towardes you. Here is a liuely description of the true affections of an Apostle. He omitteth nothing: he chideth the Galathians: he entreateth them: he speaketh them faire: he highly commendeth their Faith, labouring by all meanes to bring them backe againe to the truth of the Gospell, and to deliuer them out of the snares of the false apostles. These are vehement words, proceding from a heart stirred vppe and enflamed with a hot burning zeale, and therfore ought diligently to be considered.

The true affections of an Apostle.

Verse. 21. Tell me, ye that will be vnder the lawe, doe ye not heare the lawe?

Here would Paule haue closed vp his Epistle: for he desired not to wryte any more, but rather to be present with the Galathians, and

to

to speake vnto them him selfe. But he being in great perplexitie and very carefull for this matter, taketh by the way this allegorie, which then came into his minde. For the people are greatly delighted with allegories and similitudes, and therfore Christe himselfe oftentimes useth them. For they are as it were certaine pictures which set forth things as if they were painted before the eyes of the simple, and therefore they moue and perswade very much, especially the simple and ignorant. First therfore he stirreth vp the Galathians with words and wrytings: Secondly he painteth out the matter it selfe before theyr eyes with this goodly allegorie.

The vse of allegories and similitudes.

Now, Paule was a maruelous cunning workman in handling of allegories: For he is wont to applie them to the doctrine of Faith, to grace and to Christ, and not to the law and the workes therof, as Origen and Hierom doe, who are worthely reprehended for that they turned the plaine sentences of the Scripture, where allegories haue no place, into vnfitte and foolish allegories. Therfore to vse allegories it is oftentimes a very daungerous thing. For vnlesse a man haue the perfect knowledge of Christian doctrine, he can not vse allegories rightly and as he should doe.

Howv Paule handleth allegories.

Origen and Hierom.

But why doth Paule call the booke of Genesis, out of the which he aleageth the hystorie of Ismael and of Isaack, the lawe, seeing that booke containeth nothing at all concerning the law: and specially that place which he aledgeth speaketh not of any law, but onely containeth a plaine hystorie of Abrahams two children. Paule is wont to call the first booke of Moses the lawe after the maner of the Iewes, which although it cõtaine no law besides the law of circumcision, but the principall doctrine therof is concerning Faith, and that the Patriarkes pleased God because of their Faith, yet the Iewes notwithstanding, onely because of the law of circumcision which is there contained, called the booke of Genesis the lawe, as well as the other bookes of Moses. So did Paule him selfe also being a Iewe. And Christ vnder the title of the lawe, comprehendeth not onely the bookes of Moses, but also ỏ Psalmes. Iohn 15. But it is, that the vvord might be fulfilled vvhich is vvrytten in their lavve: They hated me vvithout a cause.

VVhy Paule calleth the booke of Genesis the lavv.

Iohn.15.25.
Psal.35.19.

Vers.22.23. For it is vvrytten, that Abraham had twvo sonnes, one by a seruaunt, and one by a free vvoman. But he vvhich vvas of the seruaunt vvas borne after the flesh: and he vvhich vvas of the free vvoman, vvas borne after the spirite.

As if he sayd: Ye forsake grace, Faith and Christe, and turne backe againe to the lawe: ye will be vnder the lawe, and become wise through it. Therefore I will talke with you of the lawe. I pray you then, consider the lawe diligently. Ye shall finde that Abraham had two sonnes, Ismael by Agar, and Isaack by Sara. They were both the true sonnes of Abraham. Ismael was as well the true sonne of Abraham as Isaack was, for both came of one father, of one flesh, and of one Seede. What was then the difference? This maketh not the difference (sayeth Paule) that the mother of one was free, and the other bond (albeit it pertaineth to the allegorie): but that Ismael which was borne of the bondwoman, was borne after the flesh, that is to say, without the promise and the word of God. But Isaack was not onely borne of the freewoman, but also according to the promise. What then? Yet was Isaack notwithstanding as well borne of the seede of Abraham as Ismael was. I graunt that they were both the children of one father, and yet notwithstanding there is a difference. For although Isaack were borne of the flesh, yet the promise went before. None obserued this difference but onely Paule, which he gathered out of the text of Genesis after this maner.

Abrahams two sonnes.

Ismael was a sonne after the flesh, and Isaack after the promise.

An obiection.

The answer.

Both Isaack & Ismael were the children of one father.

Genes. 16.2.

In that Agar conceaued and brought forth Ismael, there was no word of God that foreshewed that thys should come to passe: but by the permission of Sara, Abraham went in to his seruaunt Agar, whom Sara being barren had geuen to wife to Abraham, as is sayd in the booke of Genesis. For Sara had heard that Abraham by the promise of God, should haue seede of his body, and she hoped that she should be the mother of this seede. But when she had waited now for the promise many yeares with great anguish of spirite, and sawe that the matter was so long differred, she was out of hope. This holy woman therefore geueth place for the honour of her husband, and resigneth her right to an other, that is to say, to her maide. Notwithstanding she suffreth not her husband to marrie an other wife out of his house, but she geueth vnto him in mariage her seruaunt, to the ende that she might be builded by her: For so sayeth the hystorie, Genes. 16. Now Sara Abrahams wife bare him no children, and she had a maid an Egyptian, Agar by name. And Sara said vnto Abraham: Behold now the Lord hath restrained me frō childe bearing. I pray thee goe in to my maide: it may be that I shall be builded by her. This was a great humilitie of Sara, who so abased

Sara had hard the promise of God as cōcerning the sede, but she waiteth not gods appoynted time.

Sara resigneth vp her right.

Gen. 16.1.3. &c.

The humilitie of Sara.

sed her self, & tooke in good part this tentation & trial of her faith. For thus she thought. God is no lier: that which he hath promised to my husband he will surely performe. But peraduenture God will not that I shall be the mother of that Seede. It shall not greeue me that Agar should haue this honour, vnto whom let my Lord enter: for I may peraduenture be builded by her.

Ismael therefore is borne without the word and promise at the onely request of Sara. For there is no word of God which commaunded Abraham thus to doe, or promised vnto him a sonne, but al this is done at * aduenture: which the wordes doe also declare: It may be (sayeth she) that I shall be builded by her. Seeing therfore there was no word of God spoken to Abraham before, as there was when Sara should bring forth Isaack, but onely the word of Sara: it is euident enough that Ismael was the sonne of Abraham after the flesh onely, without the word of God: therefore he was borne at aduenture, and vnlooked for as an other childe is. This Paule obserued and diligently considered.

Ismael the sonne of Abraham accordig to the flesh.

*That is sayd to be done at aduenture or by chaunce, vvhereof man knovveth not the cause: although vnto God it be foreknovvne and appoynted. Rom. 9.

In the. 9. Chapt. to the Romaines he prosecuteth the same argument which here he repeteth and setteth forth in an allegorie, and concludeth strōgly, that all the sonnes of Abraham are not the sonnes of God. Abraham (saith he) hath two sorts of childrē. Some are borne of his flesh & bloud, but the word and promise of God goeth before, as Isaack. Other are borne wout the promise, as Ismael. Therefore the children of the flesh (sayth he) are not the children of God, but the children of the promise, &c. And by this argument he mightely stoppeth ỳ mouthes of the proud Iewes, which gloried that they were the seede & children of Abraham: As also Christ doth in the. 3. of Math. and in the 8. of Iohn. As if he said: It foloweth not: I am the carnal sede of Abraham, therfore I am ỳ childe of God. Esau is ỳ naturall sonne, therfore the heire. Nay rather (sayth he) they that will be the children of Abraham, besides their carnall byrth, must be also the sonnes of the promise, and must beleue. And they are the true children of Abraham, and consequently of God, who haue the promise and beleue.

Abraham hath tvvo sortes of children.

VVho be the true sonnes of Abraham.

But Ismael, because he was not promised of God to Abraham, is a sonne after the flesh only, and not after the promise, and therfore he was borne at aduēture as other children be. For no mother knoweth whether she shall haue a childe or no, or if she perceaue her selfe to be wt childe, yet she can not tel whether it shalbe a sonne or a daughter.

Note this cōcerning the mother.

Genes.17.19. But Isaac was expresly named, Genesis.17. Sara thy vvife (sayth the angell to Abraham) shall beare thee a sonne, and thou shalt call his name Isaac. Here the sonne and the mother are expresly named. Thus, for this humilitie of Sara, because she gaue vp her right and suffred the cõtempt of Agar, Genesis.16. God requited her with this honor, that she should be the mother of the promised sonne. &c.

The mother & the sonne are expresly named.

Verse.24. The vvhich things are spoken by allegories.

An allegorie is that vvherby one thing is spoken, and an other thig is meant.

Allegories doe not strongly proue and perswade in Diuinitie, but as certaine pictures they beutifie and sette out the matter. For if Paule had not proued the righteousnes of Faith against the righteousnes of workes by strong and pithie arguments, he should haue litle preuailed by this allegorie. But because he had fortified his cause before with inuincible arguments taken of experience, of the example of Abraham, the testimonies of the Scripture, and similitudes: now, in the ende of his disputation he addeth an allegorie, to geue a beautie to all the rest. For it is a seemely thing sometime to adde an allegorie when the foundation is well laide and the matter thoroughly proued. For as painting is an ornament to set forth and garnish an house already builded: so is an allegorie the light of a matter which is already otherwise proued and confirmed.

VVhat accoũt is to be made of allegories.

*They are called tvvo couenaunts, one of the olde, another of the nevv testamẽt although in very deede they are not tvvo, but are so called in respect of the times.

Verse.24.25. For these mothers are the tvvo *Testamentes: the one vvhich is Agar of mount Syna, vvhich engendreth vnto bondage. (For Agar or Syna is a mountaine in Arabia.

Abraham is a figure of God.

Tvvo sortes of people.

Tvvo testaments.

Sina.

Agar.

Abraham is a figure of God, which hath two sonnes, that is to say, two sortes of people are represented by Ismael and Isaac. These two are borne vnto him by Agar and Sara, the which signifie the two Testaments, the olde and the new. The olde is of mount Syna, begetting vnto bondage, which is Agar. For the Arabians in their lãguage call Agar the same mountaine which the Iewes call Sina (which semeth to haue that name of brambles and thornes): which also Ptolomæus and the Greeke commentaries doe witnesse. After the same maner diuers names are geuen to many mountaines, according to the diuersitie of nations. So the mounte which Moses calleth Hermon, of the Sidonians is called *Sirion*, and of the Amorites *Senir*.

Hermon.

Now, this serueth very well to the purpose, that mount Sina in the

ỳ Arabians language ſignifieth as much as an handmaid: and I thinke the likenes of this name gaue Paule light and occaſion to ſeeke out this allegorie. Likewiſe then as Agar the bondmaid brought forth to Abraham a ſonne, and yet not an heire but a ſeruaunt, ſo Sina the allegoricall Agar, brought forth to God a ſonne, that is to ſay, a carnall people. Againe, as Iſmael was the true ſonne of Abraham, ſo the people of Iſrael had the true God to be their father, which gaue them his law, his oracles, religion and true ſeruice, and the temple: as it is ſaid in the Pſalme. 147: He ſhevveth his vvord vnto Iacob, his ſtatutes and his iudgements vnto Iſrael. Notwithſtanding this onely was the difference: Iſmael was borne of a bondmaid after the fleſh, that is to ſay, without the promiſe, and could not therfore be the heire. So the miſticall Agar, that is to ſay, mount Sina where the lawe was geuen and the old Teſtament ordained, brought forth to God, who is ỳ great Abraham, a people, but without the promiſe, that is to ſay, a carnall and a ſeruile people, and not the heire of God. For the promiſes as touching Chriſt the geuer of all Bleſſing, and as touching the deliuerance from the curſe of the law, from ſinne and death: alſo as touching the free remiſſion of our ſinnes, of righteouſnes and euerlaſting life, are not added to the lawe, but the lawe ſayth: He that ſhall doe theſe things ſhall liue in them.

Agar brought forth a ſonne, not an heire but a ſeruaũt.

Sina brought vnto God a ſonne, but a carnal people.

Pſal.147.19.

The people of the lavve.

Rom.10.5.

Therefore the promiſes of the lawe are conditionall, promiſing life, not freely, but to ſuch as fulfill the law, and therefore they leaue mens conſciences in doubt: for no man fulfilleth the law. But the promiſes of the new Teſtament haue no ſuch condition ioyned vnto them, nor require any thing of vs, nor depend vppon any condition of our worthines, but bring and geue vnto vs freely forgeuenes of ſinnes, grace, righteouſnes and life euerlaſting for Chriſtes ſake, as I haue ſayd more largely in an other place.

The promiſes of the lavve & the goſpell.

Therfore the law or the old Teſtament containeth onely conditionall promiſes: for it hath alwayes ſuch conditions as theſe are, ioyned to it: If ye harken to my voice: If ye kepe my ſtatutes: if ye vvalke in my vvayes, ye ſhall be my people. &c. The Iewes not conſidering this, layd hold of thoſe conditionall promiſes as if they had bene abſolute and vvoute all condition: which they ſuppoſed that God could neuer reuoke, but muſt needes kepe them. Herevpon, when they heard the Prophets foreſhew the deſtruction of the citie of Ieruſalem, of the temple, of the kingdom and prieſthoode (which could well diſcerne betwixt the corporall promiſes of the lawe, and the ſpirituall promi-

The promiſes of God in the lavv are conditionall.

Deut.28.1.&c.

Hovv the Ievves toke the promiſes of God.

The Ievves persecuted the Prophets.

ses concerning Christe and his kingdom): they persecuted and killed them as heretikes and blasphemers of God: For they sawe not the condition that was annexed: If ye kepe my commaundementes, it shall goe vvell vvith you. &c.

The lavv bringeth forth bondmen, or bondseruaũts

Therfore Agar the bondmaid bringeth forth but a bond seruaunt. Ismael then is not the heire, although he be the naturall sonne of Abraham, but remaineth a bondman. What is here lacking? The promise and Blessing of the word. So the lawe geuen in mount Sina, which the Arabians call Agar, begetteth none but seruauntes. For the promise made as concerning Christ, was not annexed to the lawe. Wherfore (O ye Galathians) if ye, forsaking the promise and faith, fall backe to the law and workes, ye shall alwayes continue seruaunts: that is, ye shall neuer be deliuered from sinne and death, but ye shall alwayes abide vnder the curse of the lawe. For Agar gendreth not the seede of the promise and heires, that is to say, the lawe iustifieth not: it bringeth not the adoption & inheritance, but rather it hindreth the inheritance, and worketh wrath.

The lavv maketh not heires, neither doth it iustify.

Verse. 25. And it answereth to Ierusalem vvhich novv is, and she is in bondage vvith her children.

This is a wonderfull allegorie. As Paule a litle before made Agar of Sina, so now of Ierusalem he would gladly make Sara: but he dareth not, neither can he so doe: but is compelled to ioyne Ierusalem with mount Sina. For he sayth: The same belongeth to Agar, seeing mount Agar reacheth euen to Ierusalem. And it is true that there be continuall mountaines reaching from *Arabia Petrea*, vnto *Cades Bernea* of *Iurie*. He sayth then that this Ierusalem which now is, that is to say, this earthly and temporall Ierusalem is not Sara: but pertaineth to Agar: for there Agar raigneth. For in it is the law begetting vnto bondage: in it is the worship and ceremonies, the temple, the kingdome, the Priesthoode: and whatsoeuer was ordained in Sina by the mother which is the lawe, the same is done in Ierusalem. Therfore I ioyne her with Sina, and I cõprehend both in one word, to witte, Sina or Agar.

The earthly Ierusalem perteineth to Agar.

That vvhich vvas ordained in Sina, vvas kept in Ierusalem.

I durst not haue bene so bolde to handle this allegorie after this maner, but would rather haue called Ierusalem Sara or the new Testament, especially seeing the preaching of the Gospell began in it, the holy Ghost was there geuen, and the people of the new Testament were

were there borne: and I would haue thought that I had found out a very fitte allegory. Wherfore it is not for euery man to vse allegories at his pleasure: for a goodly outward shew may soone deceaue a man and cause him to erre. Who would not thinke it a very fitte thing to call Sina Agar, and Ierusalem Sara? In deede Paule maketh Ierusalem Sara, but not this corporall Ierusalem, which he simplie ioyneth vnto Agar: but that spirituall and heauenly Ierusalem in which the law raigneth not nor the carnall people, as in that Ierusalē which is in bondage with her children, but wherein the promise raigneth, wherin is also a spirituall and a free people.

It is not for euery man to dally vvith allegories.

Tvvo Ierusalems, an heauenly and an earthly.

Sara the heauenly Ierusalem.

And to the ende that the lawe should be quite abolished, and that whole kingdom which was established in Agar: the earthly Ierusalē was horribly destroyed, w all her ornamēts, ỳ tēple, ỳ ceremonies. &c. Now, although ỳ new testament began in it, & so was spread through out the whole world, notwithstanding it appertaineth to Agar: that is to say, it is the citie of the law, of ỳ ceremonies & of ỳ priesthoode instituted by Moses. Briefly it is gendred of Agar the bondwoman, and therfore is in bondage with her children, that is to say: it walketh in the works of the lawe, and neuer attaineth to the libertie of the spirite, but abideth continually vnder the lawe, sinne, an euil conscience, the wrath and iudgement of God, and vnder the gilt of death and hell. In deede it hath the libertie of the flesh, it hath a corporall kingdom, it hath magistrates, riches, and possessions, and such like things: but we speake of the libertie of the spirit, wherby we are dead to the law, to sinne and death, and we liue and raigne in grace, forgeuenes of sinnes, righteousnes and euerlasting life. This can not the earthly Ierusalem performe, and therefore it abideth with Agar.

The earthly Ierusalem destroyed.

The citie of the lavv.

The earthly Ierusalem in bondage.

Ierusalem had a corporall kingdom for a time.

Verse. 26. But Ierusalem vvhich is aboue, is free: vvhich is the mother of vs all.

That earthly Ierusalem (sayth he) which is beneath, hauing the policie and ordinances of the law is Agar, and is in bondage with her children: that is to say, she is not deliuered from the lawe, sinne and death. But Ierusalem, which is aboue, that is to say, the spirituall Ierusalem, is Sara (albeit Paule addeth not the proper name of Sara, but geueth her an other name, calling her the free woman), that is to say, that true Ladie and freewoman, which is the mother of vs all, begetting vs vnto libertie, and not vnto bondage as Agar doth.

VVho are the citizens of the church.

Now, this heauenly Ieruſalem which is aboue, is the Church, that is to ſay, the Faithful diſperſed thorow out the whole worlde: which haue one and the ſame Goſpell, one and the ſame Faith in Chriſte, the ſame holy Ghoſt, and the ſame Sacraments.

Aboue.

The church triumphant & militant.

Philip. 3. 20.

Therfore vnderſtand not this word [Aboue] of the triumphant Church (as the Schoolemen do) which is heauen: but of the militant church in earth, as they call it. For the godly are ſayd to haue their conuerſation in heauen, Philip. 3. Our conuerſation is in heauen, not locally: but in that a Chriſtian beleueth, in that he layeth holde of thoſe inestimable, heauenly and eternal gifts he is in heauen, Epheſians. 1.

Epheſ. 1. 3.

VVhich hath bleſſed vs vvith all ſpiritual bleſſing in heauenly things in Chriſt. We muſt therfore diſtinguiſh ỹ heauẽly & ſpiritual Bleſſing from the earthly. For the earthly Bleſſing is to haue a good ciuill gouernment both in common weales & families: to haue children, peace, riches, frutes of the earth, and other corporall commodities. But the heauenly Bleſſing is to be deliuered from the law, ſinne, and death: to be iuſtified and quickened to life: to haue peace with God: to haue a faithfull heart, a ioyfull conſcience, and ſpirituall conſolation: to haue the knowledge of Ieſus Chriſte: to haue the gift of Prophesie and the reuelation of the Scriptures: to haue the giftes of the holy Ghoſt, and to reioyce in God. Theſe are the heauenly bleſſings which Chriſt geueth to his Church.

The earthly and heauenly bleſſing.

The heauenly bleſſing.

Wherfore Ieruſalem which is aboue, that is to ſay, the heauenly Ieruſalem is the church which is now in the world: and not the citie of the life to come, or the Church triumphant, as the idle and vnlearned Monks and the Schooledoctors dreamed, which taught that the Scripture hath foure ſenſes: the literall ſenſe, the figuratiue ſenſe, the allegoricall ſenſe, and the morall ſenſe, and according to theſe ſenſes they haue fooliſhly interpreted almoſt all the wordes of the Scriptures. As this word Ieruſalem literally ſignified that citie which was ſo named: figuratiuely a pure conſcience: allegorically ỹ church militãt: morally the celeſtiall Citie or the church triumphant. With theſe triſeling and fooliſh fables, they rent the Scriptures into ſo many and diuers ſenſes, that ſeely poore conſciences could receaue no certaine doctrine of any thing. But Paule ſayeth here that the olde and earthly Ieruſalem belongeth vnto Agar, and that it is in bondage with her children, and is vtterly aboliſhed. But the new and heauenly Ieruſalem, which is a Queene and a freewomã, is appoynted of god in earth and not in heauen, to be the mother of vs all, of whom we haue bene

The interpretation of the Monkes.

The foure ſenſes of the ſcripture, according to the Papiſtes.

The heauenly Ieruſalem vvhich is yet vpon earth.

en-

gendred, and yet daily are gendred. Therefore it is necessary that this our mother should be in earth among men, as also her generation is. Notwithstanding she gendreth by the holy Ghost, by the ministery of the word and sacraments, and not in the flesh.

This I say to the ende that in this matter we should not be caried away with our cogitations into heauen, but that we should know that Paule setteth the Ierusalem which is aboue, against the earthly Ierusalem, not locally but spiritually. For there is a distinction betwene those things which are spirituall, and those which are corporall or earthly. The spirituall things are aboue, the earthly are beneath: So Ierusalem which is aboue, is distingnished from the carnall and temporall Ierusalem which is beneath, not locally (as I haue sayd) but spiritually. For this spirituall Ierusalem which tooke her beginning in the corporall Ierusalem, hath not any certaine place as hath the other in Iudea: but it is disperses thorow out the whole world, and may be in *Babylon*, in *Turkie*, in *Tartarie*, in *Scythia*, in *Iudea*, in *Italie*, in *Germanie*, in the Isles of the sea, in the mountaines and valleis, and in all places of the world where men dwel which haue the Gospel and beleue in Iesus Christ.

The heauenly Ierusalem is set against the earthly, not locally but spiritually.

The spirituall Ierusalem dispersed thorovv out the vvhole vvorld

Wherfore Sara or Ierusalem our free mother, is the Church it selfe, the spouse of Christe, of whom we all are gendred. This mother gendreth free children without ceasing to the ende of the world, as long as she exerciseth the Ministerie of the word, that is to say, as long as she preacheth and publisheth the Gospell: for this is truely to gender. Now, she teacheth the Gospell after this maner: to witte, that we are deliuered from the Curse of the lawe, from sinne, death and all other euils thorough Iesus Christ, & not by the law, neither by workes. Therefore Ierusalem which is aboue, that is to say, the Church, is not subiect to the law and workes, but she is free and a mother, without the law, sinne and death. Now, such a mother as she is, such children she gendreth.

This allegorie teacheth very aptly that the Church should doe nothing else but preach and teach the Gospell truely and sincerely, and by this meanes should gender children. So, we are all fathers and children one to an other: For we are begotten one of an other. I being begotten by other thorough the Gospell, doe now beget other, which shall also beget other hereafter: and so this begetting shall endure to the ende of the world. Now, I speake of the generation, not of Agar the bondmaid, which gendreth her bondseruauntes by

The Church begetteth children by teaching.

the lawe, but of Sara the freewoman, who gendreth heires without the law, and without mans workes or endeuours. For in that Isaac is heire and not Ismael (albeit notwithstãding that both of them were the naturall sonnes of Abraham) Isaac had the inheritaunce by the word of promise, namely: Sara thy vvife shall bring thee a sonne, and thou shalt call his name Isaac. This did Sara well vnderstand, and therefore she sayeth: Cast out the bondvvoman and her sonne: And Paule also aledgeth these words afterwards. Wherfore as Isaac hath ỹ inheritance of his father onely by the promise and by his birth, wout the law and without workes: euen so we are borne through the Gospel of that freewomã Sara, true heires of the promise. She, that is to say, the church enstructeth vs, nourisheth vs, and carieth vs in her wombe, in her lappe, and in her armes: she formeth and fashioneth vs to the image of Christe, vntill we grow vppe to a perfect man, &c. So all things are done by the ministerie of the word. Wherefore the office of the freewoman is to gender children to God her husband without ceasing and without end: that is to say, such children as know that they are iustified by Faith and not by the lawe.

Isaac is heir through the promise. *Genes.17.19.*

Ephes.4.13.

Esay.54.1. *Verse.27.* For it is vvritten: Reioyce thou barren that beares not children: breake forth and crie thou that trauailest not: for the desolate haue many moe children then she vvhich hath an husband.

Esay.54.

Paule aledgeth this place out of Esay the Prophet, which is altogether allegorically. It is wrytten (sayeth he) that the mother of many children, and she which hath an husband must be sicke and die and contrariwise, that the barren & she which hath no children, must haue aboundance of children. After the same maner Hanna singeth in her song, out of ỹ which Esay ỹ Prophet tooke his Prophesie, 1. Sam. 2.

The song of Anna. *1.Sam.2.4.5.*

The bovve and the mightie men are broken, and the vveake haue girded themselues vvith strength. They that vvere full are hired forth for bread, and the hungrie are no more hired, so that the barren hath borne seuen: and she that had many children is feeble. A maruellous matter (sayth he): she that was frutefull shalbe made barren, and she that was barren frutefull. Moreouer, such as before were strong, full, rich, glorious, righteous and blessed, shall become feeble, hungrie, poore, ignominious, sinners, subiecte to death and damnation: And contrariwise the feeble and hungrie, &c. shalbe strong

and

and satisfied, &c.

The Apostle sheweth by this allegorie of the Prophet Esay, the difference which is betwixt Agar and Sara, that is to say, betwixt the synagoge and the church, or betwixt the lawe and the Gospell. The lawe being the husband of the frutefull woman, that is to say, of the synagoge, begetteth very many children. For men of all ages, not onely idiotes, but also the wisest and best (that is to say, all mankinde except the children of the freewoman) doe neither see nor know any other righteousnes then the righteousnes of the law: much lesse doe they know any which is more excellent: Wherefore they thinke them selues righteous if they folow the lawe and outwardly performe the workes thereof. The difference betvvixt the synagoge and the church.

Now, although these be frutefull, haue many disciples, and shine in the righteousnes and glorious workes of the lawe: yet notwithstanding they be not free but bondseruauntes: For they are the children of Agar, which gendreth to bondage. Nowe, if they be seruauntes, they can not be pertakers of the inheritance, but shall be cast out of the house: for seruauntes remaine not in the house for euer: Yea, they are already cast out of the kingdom of grace and liberty. For he that beleueth not, is iudged alreadie. They remaine therefore vnder the malediction of the lawe, vnder sinne and death, vnder the power of the Deuill, and vnder the wrath and iudgement of God. Iohn. 8 35. Iohn. 3. 18.

Now, if the Morall lawe it selfe or the ten commaundementes of God, can doe nothing else but gender seruauntes, that is to say, can not iustifie, but onely terrifie, accuse, condemne, and driue mens consciences to desperation: how then (I pray you) shall the lawes of men, or the lawes of the Pope iustifie, which are the doctrines of Deuils? They therefore that teach and sette forth either the traditions of men, or the lawe of God as necessary to obtaine righteousnes before God: doe nothing else but gender seruauntes. Notwithstanding such teachers are counted the best men: they obtaine the fauoure of the world, and are most frutefull mothers: for they haue an infinite number of disciples. For mans reason vnderstandeth not what Faith and true godlines is, and therefore it neglecteth and despiseth it, and is naturally addicted to superstition and hypocrisie, that is to say, to the righteousnes of workes. Nowe, because this righteousnes shineth and flourisheth euery where, therefore 1. Timot. 4. 1. The teachers of the lavve gender bondseruaunts. Reason is taken vvith hypocrisie.

it is as a mighty Empereſſe of the whole worlde. They therfore which teach the righteouſnes of workes by the lawe, beget many children which outwardly ſeeme to be free, and haue a glorious ſhew of excellēt vertues, but in conſcience they are ſeruauntes and bondſlaues of ſinne: therfore they are to be caſt out of the houſe and condemned.

The church ſeemeth to be barren. *1.Cor.1.28.*

Contrariwiſe Sara the freewoman, that is to ſay, the true church ſeemeth to be barren. For the Goſpell which is the worde of the croſſe and affliction, which the Church preacheth, ſhineth not ſo brightly as the doctrine of the law and workes, and therfore ſhe hath not ſo many diſciples to cleaue vnto her. Moreouer, ſhe beareth this title, that ſhe forbiddeth good workes, maketh men ſecure, idle, and negligent, raiſeth vp hereſies and ſeditions, and is the cauſe of all miſcheefe: and therefore ſhe ſeemeth to bring no ſucceſſe or proſperitie, but all things ſeeme to be full of barennes, deſolation and deſperation. Therefore the wicked are certenly perſwaded, that the church with her doctrine can not long endure. The Iewes aſſured themſelues that the church which was plāted by the Apoſtles, ſhould ſhortly be ouerthrowne: the which by an odious name they called a Sect. For thus they ſpeake to Paule in the. 28. Chapter of ỳ Acts. As concerning this Sect, vve knovv that euery vvhere it is ſpoken againſt. In like maner how often (I pray you) haue our aduerſaries ben deceaued, which ſomewhiles appoynted one time, & ſomewhiles an other, when we ſhould be certainly deſtroyed? Chriſt and his Apoſtles were oppreſſed: but after their death the doctrine of the Goſpell was further ſpred abrode then it was during their life. In like maner our aduerſaries may oppreſſe vs at this day, but the worde of God ſhall abide for euer. How much ſo euer then the church ſeeme to be barren and forſaken, weake and deſpiſed, and outwardly to ſuffer perſecution: and moreouer be compelled to heare this reproch, that her doctrine is heretical and ſeditious: notwithſtanding ſhe alone is frutefull before God: ſhe gendreth by the miniſterie of the worde an infinite number of children, heires of righteouſnes and euerlaſting life: And although outwardly they ſuffer perſecution, yet in ſpirite they are moſt free: who not onely are iudges ouer all doctrines & workes, but alſo are moſt victorious conquerours againſt the gates of hell.

The Goſpell hath but fevv diſciples.

Acts.28.22. Hovv many yeares, dayes & times haue our Papiſtes appoynted vvhen the goſpel ſhould be ouerthrovne, and they receaue their idolatrous Maſſe & other abhominations againe?

The Prophet therefore confeſſeth, that the church is in heauines, for elſe he would not exhort her to reioyce. He graunteth that ſhe is barren before the worlde: For elſe he would not call her barren

The church in heauines.

and

and forsaken, hauing no children: but before God he sayth she is frutefull, and therfore he biddeth her reioyce. As though he would say: Thou art in deede forsaken and barren, and hast not the law for thy husband, and therefore thou hast no children. But reioyce: for although thou hast not the lawe for thy husband, but art forsaken as a virgine that is ready to marry (for he will not call her widowe) which should haue an husband if she were not forsakē of him, or if he were not slaine: thou (I say) which art solitarie & forsaken of thy husband the law, and not subiect to the mariage of the lawe, shalt be a mother of innumerable children. Wherefore the people or the Church of the new Testament is altogether without the lawe as touching the conscience, and therefore she semeth to be forsaken in the sight of the world. But although she seeme to be neuer so barren without the law and without workes, yet notwithstanding she is most frutefull before God, & bringeth forth an infinite nombre of children, not in bondage but in freedome. By what meanes? Not by the lawe, but by the word and spirite of Iesus Christ which is geuen by the Gospell, through which she conceaueth, bringeth forth and nourisheth her children.

The church barren before the vvorld.

The people of grace.

Paule therefore plainly sheweth by this allegory the difference betwixt the law and the Gospell: First when he calleth Agar the olde Testament, and Sara the newe: Againe, when he calleth the one a bondmaid, the other a freewoman: Moreouer, when he sayeth that the maried & frutefull is become barren and cast out of the house with her children. Contrariwise the barren and forsaken is become frutefull, & bringeth forth an infinite nōber of children, & those also inheritours. By these differences are resembled the two sortes of people, of Faith & of the law I meane. The people of Faith haue not the lawe for their husband, they serue not in bondage, they are not borne of that mother Ierusalem which now is: but they haue the promise, they are free, and are borne of free Sara.

The difference betvvixt the lavv and the gospell.

He separateth therefore the spirituall people of the new Testament from the other people of the lawe, when he sayeth that the spirituall people are not the children of Agar the bondmaid, but of Sara the freewoman, which knoweth nothing of ẏ law. And by this meanes he placeth the people of faith farre aboue and without the law. Now, if they be aboue and wout the law, then are they iustified by the spirituall birth onely, which is nothing else but Faith: and not by the lawe or by the workes thereof. Now, as the people of grace, neither haue, nor can haue the lawe: so the people of the lawe neither haue nor can

The people of grace vvithout the lavve, and the people of the lavv vvithout grace.

haue grace: for it is impossible that the lawe and grace should stand together. Therfore we must be iustified by faith, & lose the righteousnes of the law: or else be iustified by the law, and lose the righteousnes of Faith. But this is a fowle and a lamētable losse, to lose grace and to returne to the lawe. Contrariwise it is an happie and blessed losse, to lose the lawe, and lay hold of grace.

We therefore (folowing the example and diligence of Paule) doe endeuour as much as is possible, to set forth plainly the difference betwixt the lawe and the Gospell: which is very easie as touching the wordes. For who seeth not that Agar is not Sara, and that Sara is not Agar? Also, that Ismael is not Isaac, and that he hath not that which Isaac hath? A mā may easily discerne these things: but in great terrours and in the agonie of death, when the conscience wrastleth with the iudgement of God, it is the hardest thing of all others to say with a sure and a stedfast hope: I am not þ sonne of Agar, but of Sara: that is to say, the law belōgeth nothing vnto me: For Sara is my mother, who bringeth forth free children and heirs, and not seruaunts.

Paule then by this testimonie of Esay hath proued that Sara, that is to say, the church is the true mother which bringeth forth free children & heires: Contrariwise that Agar, that is to say, the Synagoge gendreth many children in deede: but they are seruauntes and must be cast out. Moreouer, because this place speaketh also of the abolishing of the lawe and of Christian libertie, it ought to be diligently considered. For as it is the most principall and speciall article of Christian doctrine, to know that we are iustified and saued by Christe, so is it also very necessary to knowe and vnderstand well the doctrine concerning the abolishment of the lawe. For it helpeth very much to confirme our doctrine as touching Faith, and to attaine sound and certaine consolation of conscience, when we are assured that the lawe is abolished, and specially in great terrours and serious conflicts.

The lavve is abolished to all christians.

I haue often sayd before, and now I say againe (for it can not be too often repeted), that a Christian laying holde of the benefit of Christe through Faith, hath no lawe, but all the lawe is to him abolished with all his terrours and tormentes. This place of Esay teacheth the same thing, and therefore it is very notable and full of comfort, stirring vp the barren and forsaken to reioyce, which was counted worthy to be mocked or pitied according to the lawe. For such as were barren were accursed according to the lawe: but the holy Ghost turneth this sentence, and pronounceth the barren worthy of praise and Blessing: and

contra-

contrariwise the frutefull, and such as bring forth children, accursed, when he sayth: Reioyce thou barren, which beareſt not: Breake forth into ioy and reioyce thou that trauaileſt not: For the deſolate hath many moe children then the maried wife. Howſoeuer then Sara, that is to say, the Church ſeeme to be forſaken and barren before the world, not hauing the righteouſnes and works of the law: yet notwithſtanding ſhe is a moſt frutefull mother, hauing an infinite number of children before God, as the Prophet witneſſeth. Contrariwiſe, although Agar ſeeme neuer ſo frutefull, and to bring forth neuer ſo many children, yet notwithſtanding ſhe hath no iſſue remaining: for the children of the bondwoman are caſt out of the houſe together wt their mother and receaue not the inheritaunce with the children of the freewoman, as Paule ſayth afterwardes.

Eſay 54.1. The church is barren and forſaken before the world.

The children of the bondwomā with their mother, are caſt out of the houſe.

Becauſe therefore we are the children of the freewoman, the lawe our olde huſband is abolished, Romaines. 7: who as long as he had dominion ouer vs, it was impoſſible for vs to bring forth children free in ſpirite, or knowing grace: but we remained with the other in bondage. True it is, that as long as the lawe raigneth, men are not idle, but they labour ſore, they beare the burden and the heate of the day, they bring forth and gender many children: but as well the fathers as the children are baſtardes, and doe not belong to the freemother: Therefore they are at length caſt out of the houſe and inheritaunce with Iſmael they die & are damned. It is impoſſible therfore that men ſhould attaine to the inheritance, that is to say, that they ſhould be iuſtified and ſaued by the lawe, although they trauell neuer ſo much, & be neuer ſo frutefull therein. Accurſed therefore be that doctrine, life and religion, which endeuoreth to gette righteouſnes before God by the lawe or the workes thereof. But let vs proſecute our purpoſe as touching the abolishment of the law.

Rom.7.4.5.6.

Math.20.12. The people of the lavv laborious and painfull.

The Scholedoctors ſpeaking of ẏ abolishment of the law, ſay that ẏ Iudiciall & the ceremonial lawes are pernicious ſince the comming of Chriſt and therfore are abolished: but not the morall law. Theſe blind Doctors knew not what they ſaid. But if thou wilt ſpeake of ẏ abolishment of the law, talke of it as it is in his owne proper vſe & office, & as it is ſpiritually taken, & comprehend withall the whole lawe, making no diſtinction at all betwixt the Iudiciall, Ceremoniall and Morall law. For when Paule ſayth, that we are deliuered from the curſe of the law by Chriſt, he ſpeaketh of the whole lawe, and principally of the Moral law, which only accuſeth, curſeth & condemneth the cõſcience:

The vvhole lavv is abolished.

which the other two doe not. Wherefore we say that the Morall lawe, or the lawe of the ten commaundements hath no power to accuse and terrifie the conscience, in which Iesus Christe raigneth by his grace: for he hath abolished the power therof.

A godly man feeleth the terrours of the lavve, but by faith in Christ he is comforted. *Rom.8.1. Iohn.8.36.*

Not that the conscience doth not at all feele the terrours of the law (For in deede it feeleth them): but that they can not condemne it nor bring it to desperation. For there is no condemnation to them that are in Christ Iesus. *Rom.8.* Also: If the sonne shall make you free, ye shall be free in deede. *Iohn.8.* Howsoeuer then a Christian man be terrified through the lawe, shewing vnto him his sinne, notwithstanding he therefore despaireth not: For he beleueth in Iesus Christ and being baptised in him and clensed by his bloud, he hath remission of all his sinnes. Now, when our sinne is pardoned through Christe, who is the Lord of the lawe (and yet so pardoned that he gaue himselfe for it) the law being a seruaunt hath no more power to accuse and condemne vs for sinne, seeing it is forgeuen vs and we are now made free forasmuch as the sonne hath deliuered vs from bondage: Wherfore the law is wholy abolished to them that beleue in Christe.

The lavve hath no povver ouer anose that beleue.

But thou wilt say: I doe nothing. True it is that thou canst doe nothing whereby thou maist be deliuered from the tyrannie of the lawe. But heare this ioyfull tidings which the holy Ghost bringeth vnto thee out of the wordes of the Prophet: Reioyce thou that arte barren. &c As if he would say: Why art thou so heauie, since there is no cause why thou shouldest so mourne? But I am barren and forsaken. &c. Well: although thou be neuer so barren and forsaken. &c, not hauing the righteousnes of the law, notwithstāding Christ is thy righteousnes: he was made a curse for thee to deliuer thee from the curse of the lawe. If thou beleue in him the law is dead vnto thee. And so much as Christe is greater then the lawe, so much hast thou a more excellent righteousnes then the righteousnes of the lawe. Moreouer, thou art frutefull and not barren: for thou hast many moe children then she which hath an husband.

1.Cor.1.30. Galath.3.13.

The outvvard abolishment of the lavve.

The gospell doth not release vs from all lavves.

There is also an other abolishment of the law which is outward: to witte, that the politike lawes of Moises doe nothing belong vnto vs at all. Wherfore we ought not to call them backe againe, nor superstitiously binde our selues vnto them: as some went about to doe in times past, being ignorant of this libertie. Now although the Gospell make vs not subiect to the Iudiciall lawes of Moises, yet notwithstanding it doth not exempt vs from the obedience of all ciuill lawes, but maketh

vs

vs subiect in this corporall life to the lawes of that gouernment wherin we liue, that is to say: it commaundeth euery one to obey his Magistrate and lawes, not onely because of vvrath, but also for * conscience sake. *1.Pe.2.Rom.13.* And the Emperour, or any other Prince should not offend if he vsed some of the Judiciall lawes of Moises: yea he might vse them freely and without offence. Therefore the Popish Schoolemen are deceaued, which dreame that the Judiciall lawes of Moses are pernicious and deadly since the comming of Christe.

*He speaketh of such gouernment as God hath appoynted, vvhich no priuate man may conténe vvith out the brech of conscience. *1 Pet.2.13.14. Rom.13.5.*

Likewise we are not bound to the Ceremonies of Moses, much lesse to the ceremonies of the Pope. But because this bodely life can not be altogether without ceremonies and rites (for there must needes be some introduction) therefore the Gospell suffereth ordinaunces to be made in the church as touching dayes, times, places. &c. that the people may know vpō what day, in what houre, and in what place to assemble together to heare the word of God. It permitteth also that lessons and readings should be appoynted, as in the Schooles, especially for the instruction of children and such as are ignorant. These things it permitteth, to the ende that all may be done comely and orderly in the church. 1.Cor.14. not that they which kepe such ordinā-ces, doe thereby merite remission of sinnes. Moreouer they may be chaunged or omitted without sinne, so that it be done without offence of the weake.

The ceremonies of Moses lavv doe not bind vs, much lesse the ceremonies of the Pope.

1.Cor.14.40.

Tvvo things to be taken hede of in the keping or cōmaunding of ceremonies: the offence of the vveake, & the pernicious opinion of merite.

Nowe Paule speaketh here especially of the abolishment of the morall lawe: which is diligently to be considered. For he speaketh against the righteousnes of the lawe, that he might establish the righteousnes of Faith, concluding thus: If onely grace or Faith in Christe iustifie, then is the whole law abolished, without any exception. And this he confirmeth by the testimonie of Esay, wherby he exhorteth the barren and forsaken to reioyce: for it seemeth that she hath no childe, nor hope euer to haue any, that is to say, she hath no disciples, no fauour nor countenance of the world, because she preacheth the word of the crosse of Christ crucified, against all the wisedom of the flesh. But thou that art barren (sayeth the Prophet) let not this any whit trouble thee: yea rather lift vp thy voyce and reioyce, for she that is forsaken hath moe children then she that hath an husband: that is to say she that is maried & hath a great number of children shall be made weake, and she that is forsaken shall haue many children.

He calleth the church barren because her children are not begotten by the lawe, by workes, by any industrie or endeuour of man: but

The church is barren.

by the word of Faith in the ſpirite of God. Here is nothing elſe but birth: no working at all. Contrariwiſe, they that are frutefull, labour and exerciſe themſelues with great trauell in bearing and bringing forth. Here is altogether working, and * no birth. But becauſe they indeuour to gette the right of children and heires by the righteouſnes of the lawe or by their owne righteouſnes, they are ſeruauntes and neuer receaue the inheritance, no though they tire themſelues to death with continuall trauell. For they goe about to obtaine that by their owne workes againſt the will of God, which God of his meer grace will geue to all beleuers for Chriſtes ſake. The faithfull worke well alſo: but they are not thereby made ſonnes and heires (for this their *birth bringeth vnto them): but this they doe to the end that they being now made children and heirs, might glorifie God by their good works, and helpe their neighbors.

*No ſpirituall birth, which is vvrought by the vvord and ſpirite of God.

*That is, their regeneration in Chriſte by Faith and the holy Ghoſt.

Verſe.28. Therefore brethern, vve are after the maner of Iſaac, children of the promiſe.

That is to ſay, we are not children of the fleſh, as Iſmael, or as all the fleſhly Iſraell, which gloried that they were the ſeede of Abraham and the people of God. But Chriſt anſwered them, Iohn.8: If ye vvere the ſonnes of Abraham, ye vvould not ſeeke to kill me vvhich ſpeake the truth vnto you. Alſo: If God vvere your Father, then vvould ye loue me and receaue my vvord. As if he would ſay: Brethern borne and brought vp together in one houſe, know one an others voyce: But ye be of your father the Deuill. &c. We are not ſuch children (ſayeth he) as they are: which remaine ſeruauntes, and at length ſhall be caſt out of the houſe. But we are children of the promiſe as Iſaac was: that is to ſay, of grace and of Faith, borne onely of the promiſe. Concerning this I haue ſpoken ſufficiently before in the third chapter entreating vpon this place: In thy ſeede ſhall all the nations of the earth be bleſſed. Therefore we are pronoũced righteous: not by the lawe, by workes, or our owne righteouſnes, but by the mere mercy and grace of God. Paule repeteth very often, and diligently ſetteth forth the promiſe which is receaued by Faith alone: for he knew that it was very neceſſary ſo to doe.

Iohn.8.37.40.42.

Of children, ſome be as Iſmael, & ſome as Iſaac.

The children of the promiſe.

Hitherto as touching the allegorie out of Geneſis: to the which Paule annexeth the place of Eſay as an interpretatiõ. Now he applifieth the hyſtorie of Iſmael and Iſaac, for our example and conſolation.

Verſe.19.

Verse. 19. But as then he that vvas borne after the flesh, persecuted him that vvas borne after the spirite, euen so is it novv.

This place containeth a singuler consolation. Whosoeuer are borne and liue in Christe, and reioyce in this birth and inheritance of God, haue Ismael for their enemie and their persecutour. This we learne at this day by experience: For we see that all the world is full of tumultes, persecutions, sectes and offences. Wherefore, if we did not arme our selues with this consolation of Paule and such like, and well vnderstand this article of Justification, we should neuer be able to withstand the violence & subtill sleightes of Satan. For who should not be troubled with these cruell persecutions of our aduersaries, and with these sectes and infinite offences, which a sort of busie and fantasticall spirits stirre vp at this day? Verely it is no smal greefe vnto vs, when we are constrained to heare that all things were in peace & tranquilitie before the Gospel came abrode: but since the preaching & publishing therof, al things are vnquiet & the whole world is in an vprore, so that euery one armeth himselfe against an other. When a man that is not endued with the spirit of God heareth this, by and by he is offended, and iudgeth that the disobedience of subiectes against their magistrates, that seditions, warres, plages & famine, that the ouerthrowing of common weales, kingdoms and countreis, that sectes, offences and such other infinite euils doe procede altogether of the doctrine of the Gospell.

The iudgemẽt of the vvorld concerning the gospell.

Against this great offence we must comfort & arme our selues wᵗ this sweete cõsolation, that the faithfull must beare this name and this title in the world, that they are seditious and schismatikes, and the authors of innumerable euils. And hereof it commeth that our aduersaries thinke they haue a iust cause, yea that they doe God high seruice when they hate, persecute, and kill vs. It can not be then but that Ismael must persecute Isaac: But Isaac againe persecuteth not Ismael. Who so wil not suffer the persecution of Ismael, let him not professe himselfe to be a Christian.

VVhat the faithful must be content to be called in this vvorld. *Iohn. 16. 2.*

But let our aduersaries (which so vehemently amplifie & exaggerate these euils at this day) tel vs what good thigs ensued ỳ preaching of the Gospel of Christ and his Apostles. Did not the destruction of ỳ kingdom of the Iewes follow? was not the Romaine Empire ouerthrowne? was not ỳ whole world in an vprore. And yet ỳ Gospell was

VVhat folovved the preaching of the Gospell.

not the cause hereof, which Christe and his Apostles preached for the profite and saluation of men, and not for their destruction. But these things folowed through the fault of ỳ people, the nations, the Kings & Princes, who being possessed of ỳ Deuill, would not hearkē to ỳ word of grace, life, and eternall saluation: but detested and condemned it as a doctrine most pernicious and hurtfull to religion & common weales. And that this should so come to passe, the holy Ghost foretold by Dauid when he sayeth, Psal. 2. VVhy doe the heathen rage, and the people murmure in vaine. &c.

Psal. 2. 2. 3.

Psal. 2. 2. 3.

Such tumultes and hurly burlies we heare and see at this day The aduersaries lay the fault in our doctrine. But ỳ doctrine of grace and peace stirreth not vp these troubles: but ỳ people, nations, kings, and Princes of the earth (as the Psalme sayeth) rage, murmure, conspire and take counsell, not against vs (as they thinke) nor against our doctrine, which they blaspheme as false and seditious: but against the Lord and his annoynted. Therfore all their counsels and practises are and shall be disappoynted and brought to naught: He that dvvelleth in the heauen shall laugh: the Lord shall haue them in derision. Let thē cry out therfore as long as they list, that we raise vp these tumults and seditions: notwithstanding this Psalme comforteth vs, and saith, that they themselues are the authors of these troubles. They can not beleue this, & much lesse can they beleue that it is they which murmure, rise vp, & take counsell against the Lord & his anoynted: nay rather they thinke that they maintaine ỳ Lords cause, that they defend his glory, & do him acceptable seruice in persecuting vs: but ỳ Psalme lieth not, and that shall the ende declare. Here we doe nothing, but onely suffer, as our conscience beareth vs witnesse in the holy Ghost. Moreouer, the doctrine for the which they raise vp such tumultes and offences, is not ours, but it is the doctrine of Christe. This doctrine we can not deny, nor forsake the defence thereof, seeing Christ sayth: VVhosoeuer shall be ashamed of me and of my vvordes in this adulterous and sinnefull nation, of him shal the sonne of man be ashamed vvhen he shall come in his glory, and in the glory of the father and of the holy angels.

Psal. 2. 4.

The blindnes of the aduersaries.

Iohn. 16. 2.

Rom. 9. 1.

Luke. 9. 26.

He therfore that will preach Christ truely, and confesse him to be our righteousnes, must be content to heare that he is a pernicious fellow, and that he troubleth all things. They which haue troubled the world (sayd the Iewes of Paul and Silas. Acts. 17.) are also come vnto vs, and haue done contrary to the decrees of Cæsar. And in the. 24. of the

Paule a pestiferous felovv. Actes. 17. 6. 7.

the Actes. We haue found this pestilent fellow stirring vp sedition among all the Iewes thorow out the whole world, and the authour of the Sect of the Nazarites, &c. In like maner also the Gentiles complaine in the. 16. of the Actes: These men trouble our Citie. So at this day they accuse Luther to be a troubler of the Papacie and of the Romaine Empire. If I would kepe silence, then all things should be in peace which the strong man possesseth, and the Pope would not persecute me any more. But by this meanes the Gospell of Iesus Christe should be blemished & defaced. If I speake, the Pope is troubled and cruelly rageth. Either we must lose the Pope an earthly and mortall man, or else the immortall God, Christ Iesus, life and eternall saluation. Let the Pope perish then, & let God be exalted, let Christ raigne and triumph for euer.

Actes.24.5.

Actes.16.20.

Luke.21.21.22.

Christe himselfe when he foresaw in spirite the great troubles which should folow his preaching, cōforted himselfe after this maner: I came (sayth he) to send fire vpon the earth, and vvhat vvil I but that it be kindled? In like maner we see at this day that great troubles folowe the preaching of the Gospell thorough the persecution & blasphemie of our aduersaries and the ingratitude of the world. This matter so greueth vs that oftentimes after the flesh and after the iudgement of reason, we thinke it had bene better that the doctrine of the Gospell had not bene published, then that after ỳ preaching therof the publike peace should be so troubled? But according to the spirite we say boldly with Christe: I came to send fire vpon the earth, and what will I but that it should now be kindled? Now, after that this fire is kindled, ther folow forthwith great commotions. For it is not a King or an Emperour that is thus prouoked: but the God of this world, which is a most mighty spirite, and the Lord of the whole world. This weake worde preaching Christ crucified, setteth vpon this mightie and terrible aduersarie. *Behemoth* feeling the diuine power of this word, stirreth vp all his members, shaketh his taile, and maketh the depth of the sea to boile like a potte. Iob. 41. Hereof come all these tumultes, all these furious and cruell rages of the world.

Luke.12.49.

Hovv Christ comforteth him selfe against the euils that shuld folovv his preaching.

2.Cor.4.4.

*He meaneth the Deuill.

Iob.41.14.22.

Wherefore let it not trouble vs that our aduersaries are offended and cry out that there cometh no good by the preaching of the Gospel. They are infidels, they are blinde and obstinate, and therfore it is impossible that they should see any frute of the Gospell. But contrariwise we which beleue, doe see the inestimable profites and frutes therof: although outwardly for a time we be oppressed with infinite euils,

The faithfull see infinite profites by the Gospell.

despised, spoiled, accused, cõdemned as the outcasts and filthy dunge of the whole world, and put to death: and inwardly afflicted wt the feeling of our sinne, and vexed with Deuils. For we liue in Christe, in whom and by whom we are made Kings and Lordes ouer sinne, death, the flesh, the world, hel, and all euils: In whom and by whom also we tread vnder our feete that Dragon and Basilisk which is the King of sinne & death. How is this done? In Faith. For ỳ blessednes which we hope for, is not yet reuealed, which inỳ meane time we wait for in patience, and yet notwithstanding doe now assuredly possesse the same by faith.

Psal. 91. 13.

The article of iustification comforteth vs against al sclãders and tentations.

We ought therfore diligently to learne the article of iustification: for that onely is able to support vs against these infinite sclaunders & offences, & to cõfort vs in all our tentatiõs and persecutiõs. For we see that it cã not otherwise be, but that ỳ world wil be offended wt the pure doctrine of the Gospel, & continually cry out that no good cometh of it: For the natural man vnderstandeth not those things vvhich are of the spirit of God: for they are folishnes to him. 1. Cor. 2. He onely beholdeth the outward euils, troubles, rebellions, murthers, sects, and such other like things. With these sights he is offended and blinded, and finally falleth into the contempt & blaspheming of God and his word.

1. Cor. 2. 12.

The vvorld cã not but be offended at the preaching of the Gospel.

On ỳ contrary part we ought to stay & cõfort our selues in this, that our aduersaries do not accuse & condemne vs for any manifest wickednes which we haue committed, as adulterie, murther, theft & such like, but for our doctrine. And what doe we teach? That Christ the sonne of God by ỳ death of ỳ crosse hath redemed vs frõ our sinnes & from euerlasting death. Therfore they do not impugne our life, but our doctrine: yea ỳ doctrine of Christ, & not ours. Therfore if ther be any offence, it is Christes offence & not ours, & so ỳ fault wherfore they persecute vs, Christ hath committed and not we. Now, whether they wil condemne Christ, & plucke him out of heauẽ as an heretike & seditious person for this fault that he is our onely iustifier and Sauiour, let them looke to that. As for vs, we commending this his owne cause vnto himself, are quiet beholders whether of them shal haue the victory, Christ or they.

VVhy our aduersaries doe condemne vs.

Greese after the flesh, and glory after the spirite. *Rom. 5. 3.*

In dede after the flesh it greueth vs that these Ismaelites hate & persecute vs so furiously: notwtstanding according to the spirite we glory in these afflictions: both because we know that we suffer them not for our sinnes, but for Christes cause, whose benefite and whose glory we set forth: and also because Paule geueth vs warning afore hand, that Ismael must mocke Isaac and persecute him.

The Iewes expound this place, which Paule alleageth out of the

21. of

21. of Geneſis, of Iſmael mocking & perſecuting Iſaac after this maner: that Iſmael conſtrained Iſaac to commit Idolatrie. If he did ſo, yet I beleue not ẏ it was any ſuch groſſe idolatry as ẏ Iewes dreame of: to witte, that Iſmael made images of clay after the maner of the Gentiles, which he compelled Iſaac to worſhip: For this Abraham would in no wiſe haue ſuffred. But I thinke that Iſmael was in outward ſhew a holy mã, as Caine was, who alſo perſecuted his brother, and at length killed him: not for any corporall thing, but becauſe he ſaw that God eſtemed him aboue the other. In like maner Iſmael was outwardly a louer of religion: he ſacrificed & exerciſed himſelfe in well doing. Therefore he mocked his brother Iſaac, & would be eſtemed a better man then he, for two cauſes: Firſt for his religion and ſeruice of God: Secõdly for his ciuill gouernment & inheritance. And theſe two things he ſeemed iuſtly to chalenge to himſelfe. For he thought that the kingdom and Prieſthode pertained to him by ẏ right of Gods law as the firſt borne: and therfore he perſecuted Iſaac ſpiritually becauſe of religion, and corporally becauſe of his inheritance.

Gene. 21. 9.

The expoſitiõ of the Iewes.

VVhat maner of man Iſmael vvas.

Iſmael vvould be preferred before Iſaac for tvvo cauſes.

This perſecution alwayes remaineth in the Church, eſpecially when the doctrine of the Goſpell flouriſheth: to witte, that the children of the fleſh mocke the children of the promiſe and perſecute them. The Papiſts perſecute vs at this day, and for none other cauſe, but for that we teach that righteouſnes cometh by the promiſe. For it vexeth the Papiſtes, that we will not worſhip their Idols, that is to ſay, that we ſet not forth their righteouſnes, their workes and worſhippings deuiſed and ordained by men, as auaileable to obtaine grace and forgeuenes of ſinnes. And for this cauſe they goe about to caſt vs out of the houſe, that is to ſay, they vaunt that they are the Church, the children and people of God, and that the inheritance belongeth vnto them. &c. Contrariwiſe they excommunicate and baniſh vs as heretikes and ſeditious perſons, and if they can, they kill vs alſo: and in ſo doing they thinke they doe God good ſeruice. So, as much as in them lieth, they caſt vs out of this life, and of the life to come. The Anabaptiſtes and ſuch other do hate vs deadly becauſe we impugne & deteſt their errors & hereſies which they ſpread abrode & daily renue in ẏ church: and for this cauſe they iudge vs to be far worſe then ẏ Papiſts, & therfore they haue cõceiued a more cruel hatred againſt vs, then againſt ẏ Papiſts.

Iſmael alvvayes perſecuteth Iſaac.

The ſpirituall perſecution.

As ſoone therfore as the word of God is brought to light, the Deuil is angry, & vſeth all his force & ſubtil ſleightes to perſecute it, & vtterly to aboliſh it: Therfore he cã no otherwiſe do, but raiſe vp infinite ſects, horrible offences, cruel perſecutions & abhominable murthers.

The Deuil perſecuteth the church by violence & ſubteltie.

For he is the father of lying and a murtherer. He spreadeth his lies throwout the world by false teachers, & he killeth men by tyrannes. By these meanes he possesseth both the spirituall and the corporall kingdom: the spirituall by the lying of false teachers (stirring vppe also without ceasing euery one of vs particularly by his fierie dartes to heresies and wicked opinions): the corporall kingdom by ỹ swoꝛd of tyrannes. Thus this father of lying and of murther, stirreth vp persecution on euery side, both spirituall and corporall against the childrē of the freewoman. The spirituall persecution which we are at this day constrained to suffer of heretikes, is to vs most greeuous & intolerable because of the infinite offences and sclaunders wherewith the Deuill goeth about to deface our doctrine. For we are enforced to heare that the heresies and errours of the Anabaptistes and other heretikes, and all other enormities, doe proceede from our doctrine. The corporall persecution, by which tyrannes lie in wait for our goodes and liues, is more tolerable: For they persecute vs not for our sinnes, but for the testimonie of the word of God. Let vs learne therefore euen by the title which Christ geueth to the Deuill: to witte, that he is the father of lying and murther, John. 8. that when the Gospel flourisheth and Christ raigneth, then sectes of perdition must needes spring vppe, and murtherers, persecuting the Gospell, must rage euery where. And Paule sayeth: That there must be heresies. He that is ignorant of this, is soone offended, and falling away from the true God and true Faith, he retourneth to his olde God and olde false faith.

Ephes. 6. 16.

The spirituall and corporall persecution of the godly.

John. 8. 44.

1. Cor. 11. 19.

Paule therefore in this place armeth the godly beforehand, that they be not offended with those persecutions, sectes and offences, saying: But as then he that vvas borne after the flesh, &c. As if he would say: If we be the children of ỹ promise and borne after the spirite, we must surely loke to be persecuted of our brother which is borne after ỹ flesh: that is to say, not only our enemies which are manifestly wicked, shall persecute vs, but also such as at the first were our deare frendes, with whom we were familiarly conuersant in one house, which receaued from vs the true doctrine of the Gospell, shall become our deadly enemies, and persecute vs extremely. For they are brethren after the flesh, and must persecute their brethern which are borne after the spirite. So Christ in the. 41. Psalme complaineth of Judas: The man of my peace vvhom I trusted, vvhich did eate of my bread, hath lifted vp the hele against me. But this is our consolation, that we haue not geuen any occasion to our Ismaelites to persecute vs. The Papistes persecute

False brethrē at the first are frendes, but afterwardes they become most deadly enemies.

The brethern borne after the flesh, must persecute the brethern that are borne after the spirit. Psal. 41. 9.

persecute vs because we teach ỳ pure and sincere doctrine of ỳ Gospel: which if we would forsake, they would persecute vs no more. Moreouer, if we would approue the pernicious heresies of the Sectaries, they would praise vs. But because we detest and abhorre the impietie both of the one and the other, therefore doe they so spitefully hate and so cruelly persecute vs.

The true doctrine of the gospel is the cause of persecution.

But not onely Paule (as I haue sayd) armeth vs against such persecutions and offences, but Christ himselfe also most sweetely comforteth vs in the. 15. of Iohn, saying: If ye vvere of the vvorld, the vvorld vvould loue you: but because ye are not of the vvorld, but I haue chosen you out of the vvorld, therfore the vvorld hateth you. As if he would say: I am the cause of all these persecutions which ye endure: and if ye be killed it is I for whose sake ye are killed. For if ye did not preach my word and confesse me, the world would not persecute you. But it goeth well with you: For the seruaunt is not greater then his master. If they haue persecuted me, they vvill also persecute you for my names sake.

Christe comforteth his against the hatred and persecutions of the vvorld. *Iohn. 15. 19.*

Math. 10. 24. Iohn. 15. 20.

By these wordes Christe layeth all the fault vpon himselfe, and deliuereth vs from all feare. As if he would say: Ye are not the cause why the world hateth & persecuteth you, but my name which ye preach and confesse, is the cause thereof. But be of good comfort: I haue ouercome the vvorld. This comfort vpholdeth vs, so that we dout nothing but that Christe is strong enough, not onely to beare, but also to banquish all the crueltie of tyrannes, and the subtill sleightes of heretikes. And this he hath declared in shewing forth his power against the Iewes and Romaines, whose tyrannie and persecutions he suffered for a time: He also suffered the subtelties and craftie practises of heretikes, but in time and place he ouerthrew them all, and remained King and conquerour. Let the Papistes then rage as much as they will: let the Sectaries sclaunder and corrupt the Gospell of Christe as much as they can: notwithstanding Christe shall raigne eternally, and his word shall stand for euer, when all his enemies shalbe brought to nought. Moreouer, this is a singular consolation, that the persecution of Ismael against Isaac shall not alwayes continue, but shall endure for a litle while, and when that is ended, the sentence shall be pronounced, as foloweth.

The name of Christe is the cause vvhie the vvorld rageth against the godly. *Iohn. 16. 33.*

Christ remaineth king and conquerour, though the gates of hell fight against him.

Verse. 30. But vvhat sayeth the Scripture? Cast out the seruaunt and her sonne: For the sonne of the seruaunt shall not be heire vvith *Gen. 21. 10.*

the ſonne of the freevvoman.

This woꝛd of Sara was very greeuous to Abraham: and, no doubt, when he heard this ſentence, his fatherly bowels were moued wꝺ compaſſion towards his ſonne Iſmael: foꝛ he was boꝛne of his fleſh. And this the Scripture plainly witneſſeth, Geneſ. 21. when it ſayeth:

Gen. 21. 11. And this thing vvas very greeuous in Abrahams ſight, becauſe of his ſonne. But God confirmed the ſentence which Sara pꝛonounced, ſaying to Abꝛaham: Let it not be greeuous in thy ſight for the childe and for thy bondvvoman: In all that Sara ſhall ſay vnto thee heare her voice: For in Iſaac ſhall thy Seede be called.

God cõfirmed the ſentence of Sara. *Gen. 21. 12.*

The Iſmaelites heare in this place the ſentence pꝛonounced againſt them, wꝺich ouerthꝛoweth the Iewes, Grecians, Romanes, and all ſuch other as perſecute the Church of Chꝛiſte. The ſelfe ſame ſentence alſo ſhall ouerthꝛowe the Papiſtes, and as many as truſt in their owne woꝛkes, which at this day boaſt them ſelues to be the people of God and the Church: which alſo truſt that they ſhall ſurely receaue the inheritance, and iudge vs which reſt vppon the pꝛomiſe of God, not onely to be barren and foꝛſaken, but alſo heretikes caſt out of the Church, and that it is impoſſible that we ſhould be ſonnes and heyꝛes. But God ouerthꝛoweth theyꝛ iudgement and pꝛonounceth this ſentence againſt them, that becauſe they are the childꝛen of the bondwoman, and perſecute the childꝛen of the freewoman: theꝛefoꝛe they ſhall be caſt out of the houſe, and ſhall haue no inheritaunce with the childꝛen of pꝛomiſe: to whom onely the inheritaunce belongeth becauſe they are the childꝛen of the freewoman. This ſentence is ratified, and can neuer be reuoked: wheꝛefoꝛe it ſhall aſſuredly come to paſſe that our Iſmaelites ſhall not onely loſe the Eccleſiaſticall and politike gouernment which now they haue, but alſo euerlaſting life. Foꝛ the Scripture hath foꝛetold that the childꝛen of the bondwoman ſhall be caſt out of the houſe, that is to ſay, out of the kingdom of grace: foꝛ they can not be heires together with the childꝛen of the freewoman.

The ſentence pronounced againſt the Iſmalites, is effectuall. &c.

The vaine hope of hypocrites in condemning oꝛhers.

The children of the bondvvoman haue no inheritãce vvith the childꝛen of the freevvoman. *Iohn. 10. 35.* The vineyard ſhalbe let out to other huſbandmen.

Now, here is to be noted that the holy Ghoſt calleth the people of the lawe and woꝛkes, as it were in contempt, the childe of the bondwoman. As if he ſayd: Why doe ye vaunt of the righteouſnes of the lawe and woꝛkes, and why doe ye gloꝛy that ye are the people and childꝛen of God foꝛ the ſame? If ye know not of whom ye are boꝛne, I will tell you. Ye are boꝛne bondſeruauntes of a bondwoman.

woman. And what ſeruauntes? The bondſeruauntes of the lawe and conſequently of ſinne of death, and of euerlaſting damnation. Now, a ſeruaunt is no inheritour, but is caſt out of the houſe. Wherfore the Pope with all his kingdom, and all other Iuſticiaries (what outward appearance of holines ſo euer they haue) which hope to obtaine grace and ſaluation by the lawe, are ſeruauntes of that bondwoman, and haue no inheritaunce with the children of the freewoman. I ſpeake now, not of the Popes, Cardinals, Biſhops & Monks that were manifeſtly wicked, who haue made their bellies their God, and haue committed ſuch horrible ſinnes as I will not willingly name: but of the beſt of them, ſuch I meane as liued holily, and went about through great labour and trauaile by keeping of their Monkiſh order, to pacifie the wrath of God, and to merite remiſſion of their ſinnes and euerlaſting life. Theſe heare their ſentence here pronounced, that the ſonnes of the bondwoman muſt be caſt out of the houſe with their mother the bondwoman.

They that are borne of the bondvvoman are borne ſeruaunts of the lavve.

The Pope and all that ſeeke righteouſnes by vvorkes, are children of the bondvvoman. *Philip. 3. 19.*

Such ſentences diligently conſidered, make vs certaine of our doctrine, and confirme vs in the righteouſnes of Faith, againſt the doctrine and righteouſnes of workes, which the world embraceth and magnifieth, condemning and deſpiſing the other. And this troubleth and offendeth weake conſciences: which albeit they plainly ſee the impietie, the execrable wickednes, and horrible abhominations of the Papiſtes, yet notwithſtanding, they are not eaſily perſwaded, that all the multitude which beareth the name and title of the church doe erre, and that there are but fewe of them which haue a ſounde and a right opinion of the doctrine of Faith. And if the Papacie had the ſame holines and auſteritie of life which it had in the time of the auncient fathers, Hierome, Ambroſe, Auguſtine and others, when the Cleargie had not yet ſo euill a name for their Simonie, exceſſe, abundance of riches, diſſolute liuing, voluptuouſnes, whoredome, ſodomitrie and ſuch other infinite abhominations, but liued after the rules and decrees of the fathers religiouſly and holily in outward ſhew, and vnmaried, what could we doe now againſt the Papacie?

The vvorld embraceththe righteouſnes of vvorks, and condemneth the righteouſnes of Faith.

A compariſon of the old Papacie, and of the Papacie at this day.

The ſingle life which the Cleargye kept very ſtraitly in the time of the fathers, was a goodly thing, and made of men very Angelles in in the ſight of the world: and therefore Paule in the ſecond Chapiter to the Coloſſians calleth it the religion of Angelles. And the Papiſtes ſing thus of their virgines: He ledde an angelicall life

The Iuſticiaries make ſuch a ſhevv of holines, as if they vvere angels and no men. *Coloſſ. 2. 18.*

whilest he liued in the flesh, and yet liued contrary to the flesh. Moreouer, the life which they call the contemplatiue life (whervnto the clergie men were then very much geuen, vtterly neglecting all ciuile and household gouernmēt) had a goodly shew of holines. Wherfore, if that outward shew and appearance of the olde Papacie remained at this day, wē should peraduenture doe but litle against it by our doctrine of Faith, seeing we doe now so litle preuaile when (that olde shew of outward holines and seuere discipline being vtterly abolished) there is nothing to be seene but a very sinke and puddle of all vices and abhominations.

The contemplatiue life of Monkes and such other, vvhich sequestred themselues frō the vvorld and all vvorldly affaires.

But admitte the case that the olde discipline and religion of the Papacie were yet remaining: notwithstanding we ought by the example of Paule (who vehemently pursued the false apostles, which outwardly appeared to be very godly and holy men) to fight against the Meritmongers of the Papisticall kingdom, and to say: Although ye liue a single life tiering and consuming your bodies with cōtinuall trauaile, and walking in the humilitie and religion of Angels, yet are ye seruauntes of the lawe, of sinne and of the Deuill, and must be cast out of the house: for ye seeke righteousnes and saluation by your workes, and not by Christe.

Wherefore we ought not so much to consider the wicked life of the Papists, as their abhominable doctrine and hypocrisie, against the which we specially fight. Let vs suppose then that the religion and discipline of the olde Papacie doth yet still flourish, and that it is now obserued with as much seueritie and straitnes as euer it was: yet must we say notwithstanding: If ye haue nothing but this holines and chastitie of life to sette against the wrath and iudgement of God, ye are in very deede the sonnes of the bondwoman, which must be cast out of the kingdom of heauen and be damned.

The deuotion and discipline of the old Poperie.

No holines of life can be set against Gods iudgement.

And now, they themselues doe not defend their wicked life: nay rather they which are the best and the soundest of them all doe detest it: but they fight for the maintenaunce and defence of the doctrine of Deuils, for hypocrisie, and for the righteousues of workes. Here they alledge the authoritie of Councels and the examples of holy fathers, whom they affirme to haue bene the authors of their holy orders and statutes. Therefore we fight not against the manifest wickednes & abhominations of the Papacie, but against the greatest holines & holiest Saincts therof, which thinke they lead an angelicall life, whilest they dreame that they kepe not only ẏ cōmaundements of God, but also the

The Papistes at this day do not defend their vvicked life, but their doctrine.

counsels

counsels of Christ, and doe workes of superogation, & such as they are not bound to doe. This we say is to labour in vaine, except they take hold of that onely and alone, which Christ saith is onely necessary, and choose the good part with Marie, which shall not be taken from them.

The Papists diuide the Gospell into precepts and cousels. The precepts they are boud to kepe (say they) but not the counsels, and therfore if they kepe them, it is a vvorke of superogation, that is, more then nedeth.

This did Bernard, a man so godly, so holy and so chast, that he is to be commended & preferred aboue them all. He being once greuously sicke, and hauing no hope of life, put not his trust in his single life wherin he had liued most chastly, nor in his good workes and deedes of charitie whereof he had done many: but remoued them farre out of his sight, and receauing the benefite of Christ by Faith, he sayd: *I haue liued wickedly. But thou Lord Jesus Christ, by double right doest possesse the kingdom of heauen: First, because thou art the sonne of God: Secondly, because thou hast purchased it by thy death & passion. The first thou keepest for thy selfe by thy birthright. The second thou geuest to me, not by the right of my workes, but by the right of grace. He set not against the wrath of God his Monkerie nor his angelicall life: but he tooke hold of that one thing which was necessary, and so was saued. I thinke that Hierome, Gregorie, and many other fathers were saued after the same sorte. And it is not to be doubted but that also in the olde Testament many Kings of Israell and other Idolaters were saued in like maner, who at the houre of death, casting away their vaine trust which they had in Idolles, tooke holde of the promisse of God, which was made vnto the Seede of Abraham, that is to say, Christe in whom all nations should be blessed. And if there be any of the Papists which shall be saued, they must simplie leane, not to their owne good deedes and desertes, but to the mercy of God offred vnto vs in Christ, & say with Paule: I haue not mine ovvne righteousnes vvhich is of the lavve, but that vvhich is by Faith in Christe.

Bernards confession.

Phil. 3. 9.

Verse. 31. Then brethern vve are not children of the seruaunt, but of the freevvoman.

Paule here concludeth his allegorie of the barren church, and of the frutefull people of the lawe. We are not (sayth he) the children of the bondwoman: that is to say, we are not vnder the lawe which begetteth vnto bondage, that is, which terrifieth, accuseth and bringeth to desperation: but we are deliuered from it by Christe: Therefore it can not terrifie nor condemne vs. Of this we haue spoken enough be-

The children of the bondvvoman are vnder the lavv.

The children of the bondwoman shall at length be cast out. *Math.25.29.*

fore. Moreouer, although the sonnes of the bondwoman doe persecute vs neuer so much for a time, yet this is our comfort, that they shall be compelled to leaue the enheritance vnto vs, which belongeth vnto vs that are the sonnes of the freewoman, and shall at length be cast into vtter darknes.

Paule therefore by these wordes [bondwoman and freewoman] tooke occasion (as we haue heard) to reiect the righteousnes of the lawe, and to confirme the doctrine of Iustification. And of purpose he taketh hold of this word [freewoman] vehemently vrging and amplifying the same, especially in the beginning of the chapter folowing. Whervpon he taketh occasion to reason of Christian libertie: ẏ knowledge whereof is very necessary. For the Pope hath in a maner quite ouerthrowne it, and made the Church subiect to mans traditions and ceremonies, and to a most miserable and filthie bondage. That libertie which is purchased by Christ, is vnto vs at this day a most strong fort and munition wherby we defend our selues against the tyrannie of the Pope. Wherfore we must diligently consider this doctrine of Christian libertie, as well to confirme the doctrine of iustification, as also to raise vppe and comfort weake consciences against so many troubles & offences, which our aduersaries doe impute vnto the Gospell. Now, Christian libertie is a very spirituall thing, which the carnall man doth not vnderstand. Yea they which haue the first frutes of the spirite, and can talke well therof, doe very hardly retaine it in their heart. It seemeth to reason that it is a matter of small importance. Therefore if ẏ holy Ghost do not magnifie it, & adde a waight vnto it, it is cõtẽned.

Christian libertie. *Rom.9.33.*

The fifth Chapter.

PAVLE now drawing towardes the ende of his Epistle, disputeth very vehemẽtly in defence of the doctrine of Faith and Christian libertie, against the false apostles, the enemies and destroyers of the same: against whom he casteth out very thundring wordes, to beate them downe and vtterly to vanquish them. And therewithall he exhorteth the Galathians to flie their pernicious doctrine as a dangerous poyson. In his exhortation he intermingleth threatnings and promises, trying euery way that he may kepe them in that libertie which

Paule trieth euery way to kepe the Galathians in the liberty of the Gospell.

Christ

Chriſt had purchaſed for them, ſaying:

Verſe. 1. Stand faſt therefore in that libertie wherein Chriſte hath made vs free.

That is to ſay: Be ye ſtedfaſt. So Peter ſayeth: Be ſober and watch, for your aduerſarie the Deuill as a roaring Lion walketh about, ſeeking whom he may deuoure, whom reſiſt, being ſtedfaſt in the Faith. Be ye not careleſſe (ſayth he) but ſtedfaſt and conſtant. Lie not downe and ſleepe, but ſtand vp. As if he would ſay: It ſtandeth you in hand to be watchfull and conſtant, that ye may keepe and hold faſt that libertie wherin Chriſte hath made you free. They that are ſecure and negligent can not kepe this libertie. For Satan moſt deadly hateth the light of the Goſpell, that is to ſay, the doctrine of grace, libertie, conſolation and life. Therfore when he ſeeth that it beginneth once to appeare, forthwith he fighteth againſt it with all might and maine, ſtirring vppe ſtormes and tempeſts to hinder the courſe therof, and vterly to ouerthrow it. Wherefore Paule warneth the Faithfull not to ſleepe, not to be negligent: but conſtantly and valiantly to reſiſt Satan, that he ſpoile them not of that libertie which Chriſte hath purchaſed for them. *1. Pet. 5. 8, 9.*

The godly muſt ſtād faſt that they loſe not their liber tie in Chriſte.

Satan deadly hateth the light of the Goſpell.

Euery word hath here a certaine vehemencie. Stand, ſayth he. As if he ſhould ſay: Here haue ye neede of great diligence & vigilancie. In that libertie. In what libertie? Not in that wherwith the Emperour hath made vs free, but in that wherwith Chriſt hath made vs free. The Emperour hath geuen, or rather was compelled to geue to the Biſhop of Rome a free citie and other landes: alſo immunities, priuileges and prerogatiues. &c. This is alſo a libertie, but it is a ciuill libertie, whereby the Pope with all his cleargie is exempt from all publicke charges. Moreouer there is a fleſhly or rather a deuiliſh libertie, wherby the Deuill chiefly raigneth thorow out ỹ whole world. For they that inioy this libertie obey neither God nor lawes, but doe what they liſt. This libertie the people ſeeke and embrace at this day: and ſo doe the Sectaries which will be at libertie in their opinions and in all their doings, to the ende they may teach and doe whatſoeuer they dreame to be good and ſound, without reprehenſion. Theſe ſtand in that libertie wherein the Deuill hath made them free. But we ſpeake not here of this libertie: albeit the whole world ſeeketh no other libertie. Neither doe we ſpeake of the ciuill libertie: but of a farre other maner of libertie which the Deuill hateth and reſiſteth

The freedome of the Papiſts.

The fleſhly libertie.

The Anabaptiſts and Libertines will be free to doe what they liſt.

with all his power.

This is that libertie whereby Chriſte hath made vs free: not from an earthly bondage, or from the Babylonicall captiuitie, or from the tyrannie of ẏ Turkes, but frō Gods euerlaſting wrath. And where is this done? In the conſcience. There reſteth our libertie, and goeth no farther. For Chriſte hath made vs free, not ciuily nor carnally, but diuinely, that is to ſay, we are made free in ſuch ſort, that our cōſcience is now free and quiet, not fearing the wrath of God to come. This is that true and ineſtimable libertie, to the excellēcie & maieſtie wherof if we compare ẏ other, they are but as one droppe of water in reſpect of ẏ whole ſea. For who is able to expreſſe what a thing it is when a man is aſſured in his heart, that God neither is nor will be angry with him, but will be for euer a mercifull and a louing father vnto him for Chriſtes ſake? This is in deede a maruelous and an incomprehenſible libertie, to haue the moſt high and ſoueraigne Maieſtie ſo fauourable vnto vs, that he doth not onely defend, maintaine and ſuccour vs in this life, but alſo as touching our bodies will ſo deliuer vs, that our bodies which are ſowen in corruption, in diſhonor and infirmitie, ſhall riſe againe in incorruption, in glory and power. Wherfore this is an ineſtimable libertie, that we are made free from the wrath of God for euer: and is greater then heauen and earth and all other creatures.

Freedom from the vvrath of God to come.

To haue God fauourable vnto vs for Chriſtes ſake, is an incomprehenſible freedome.

1. Cor. 15. 42. 43. 44

Freedom from the lavv, ſinne and death. &c

Of this libertie there foloweth an other, whereby through Chriſte we are made free from the lawe, ſinne, death, the power of the Deuill, hell, &c. For as the wrath of God can not terrifie vs for that Chriſte hath deliuered vs from the ſame: ſo the lawe, ſinne and death, can not accuſe and condemne vs. And although the law accuſe vs and ſinne terrifie vs, yet they can not driue vs to deſperation. For Faith, which ouercometh the world, by and by ſayeth: Theſe things belong not vnto me: for Chriſte hath made me free, and deliuered me from them all. Likewiſe death which is the moſt mighty and moſt dreadful thing in all the world, is vtterly vanquiſhed in the conſcience by this libertie of the ſpirite. Wherfore the maieſtie of this Chriſtian libertie is highly to be eſteemed, and diligently conſidered. It is an eaſie matter for a mā to ſpeake theſe words [freedome from the wrath of God, ſinne, and death] but in the time of tentation, experiēce and practiſe to applie them to him ſelfe, and to feele the excellencie of this libertie and the frute thereof, it is a harder matter then can be expreſſed.

The fruites of Chriſtian liberty are not eaſily felt and laid hold of in tentations.

Therfore our conſcience muſt be inſtructed and prepared before hand, that when we feele the accuſation of the lawe, the terrours of ſinne,

sinne, the horrour of death and the wrath of God, we may remoue these beauie sightes and fearfull fantasies out of our mindes, and set in the place thereof ẏ freedome purchased by Christ, ẏ forgeuenes of sinnes, righteousnes, life and ẏ euerlasting mercy of god. And albeit ẏ feeling of the contrary be very strong, yet let vs assure our selues that it shall not long endure: according to that saying of the Prophet: For a moment in mine anger I hidde my face from thee for a litle season: but vvith euerlasting mercy I haue compassion on thee. But this is very hard to doe. Wherefore that libertie which Christ hath purchased for vs, is not so soone beleued as it is named. If it could be apprehended with a sure and a stedfast Faith, then no rage or terrour of the word, of the law, sinne, death or ẏ Deuill could be so great, but by & by it should be swalowed vp as a litle drop of water is swallowed of the maine sea. And certainly this Christian libertie swalloweth vp at once & taketh quite away the whole heape of euils, ẏ law, sinne, death, Gods wrath, and briefly the serpent him selfe, with his head and whole power, and in the stead therof it placeth righteousnes, peace & euerlasting life, &c. But blessed is he that vnderstandeth and beleueth.

A remedy against the terrours of the minde in tentations.

Esay.54.8.

Luke.11.28. Iohn.13.17.

Let vs learne therefore to magnifie this our libertie purchased by Iesus Christe the sonne of God, by whom all things were created both in heauen and earth. Which libertie he hath purchased with no other price then with his owne bloud, to deliuer vs, not from any bodely or temporall seruitude, but from a spirituall and euerlasting bondage vnder mighty and inuincible tyrannes, to witte, the lawe, sinne, death and the Deuil, and so to reconcile vs vnto God his father. Now, since these enemies are ouercome, and we reconciled vnto God by the death of his sonne, it is certaine that we are righteous before God, and that what so euer we doe, pleaseth him. And although there be certaine remnantes of sinne yet still in vs, they are not laid to our charge, but pardoned for Christes sake.

Christian libertie.

Paule vseth wordes of great force and vehemencie. Stand (sayth he) in that libertie vvherin Christe hath made you free. This libertie then is not geuen vnto vs by ẏ law or for our righteousnes, but freely for Christes sake: Which thing Paule here witnesseth, and plainly declareth thorow out his whole Epistle. Christe also in the. 8. of Iohn sayth: If the sonne shall make you free, there shall ye be free in deede. He onely is sette betwixt vs and the euils which trouble and afflict vs: he hath ouercome them and taken them away, so that they cā no more oppresse vs nor condemne vs. In the sted of sinne and death he geueth

Liberty is freely geuen vnto vs for Christes sake.

Iohn.8.36.

vnto vs righteousnes and euerlasting life: and by this meanes he chaſ-
geth the bondage and terrours of the law, into the liberty of cõscience
and consolation of the Gospel, which sayeth: Be of good comfort my
Math. 9.2. *Iohn. 5.14.* sonne, thy sinnes are forgeuen thee. Whosoeuer then beleueth in
Christ the sonne of God, he hath this libertie.

Reason can not perceaue the excellencie of this matter: which
when a man considereth in spirite he shall see that it is inestimable.
For who is able to conceaue in his minde how great and vnspeakable
a gift it is to haue the forgeuenes of sinnes, righteousnes & euerlasting
life, in the sted of the law, sinne, death and the wrath of God, & to haue
God him selfe fauourable and merciful for euer? The Papists and the
Hypocrites bragge of God. hypocrites that seeke the righteousnes of the lawe or their owne righ-
teousnes, doe glorye that they likewise haue remission of sinnes, righ-
teousnes, life, and the grace of God. For they vaunt that they also haue
this libertie, and they promise the same vnto others: but in very deede
they are the seruauntes of corruption, and in the time of tentation all
their vaine confidence vanisheth away euen in a moment. For they
trust vnto the workes and satisfactions of men, and not to the word of
God nor vnto Christe. Wherefore it is impossible for the Iusticiaries
which seeke to winne heauen, life and saluation by workes and me-
rites, to know what the libertie and deliuerance from sinne is.

Contrariwise our libertie hath for her foundation Christe him
selfe, who is our euerlasting high Bishop, sitting at the right hand of
God & making intercessiõ for vs. Wherfore the forgeuenes of sinnes,
righteousnes, life & libertie which we haue through him, is sure, cer-
taine & perpetual, so that we beleue this. Wherefore if we cleaue vnto
Christ with a stedfast Faith, and stand fast in that libertie wherein he
hath made vs free, we shall obtaine those inestimable gifts: but if we be
careleſſe and negligent we shall lose them. It is not without cause that
Paule biddeth vs watch and stand fast: for he knew that the Deuil see-
keth nothing more then to spoile vs of this libertie which cost Christe
so great a price, and to entãgle vs againe by his ministers in the yoke
of bondage, as foloweth.

Verse. 1. And be not entangled againe vvith the yoke of bondage.

Paule hath spoken most effectually and profoundly as concerning
grace and Christian libertie, and with high and mighty wordes hath
exhorted the Galathians to continue in the same: for it is easily lost.

securitie

Therefore he biddeth them stand fast, lest that through negligence or securitie they fall backe againe from grace and Faith, to the law and workes. Now, because reason iudgeth that there can be no daunger in preferring the righteousnes of ỳ law before the righteousnes of Faith: therefore with a certaine indignation he enueyeth against the lawe, and with great contempt he calleth it a yoke, yea a yoke of bondage. *Actes.15.10.* So Peter calleth it also. *Actes.10.43.* Acts. 15: Why tempt ye God to lay a yoke on the disciples neckes, which neither our fathers nor we were able to beare? And thus he turneth all things to the contrary. For the false Apostles did abase the promise, and magnified the law and the workes thereof in this wise: If ye will be made free (say they) from sinne and death and obtaine righteousnes and life, fulfil the law, be circumcised, obserue dayes, moneths, times and yeres, offer sacrifices, and doe such other like things: then shall this obedience of the law iustifie and saue you. But Paule sayth the contrary. They (sayth he) that teach the law after this sort, do not set mens consciences at libertie, but snare and entangle them with a yoke, yea and that with a yoke of bondage.

The lawe is a yoke of bondage. *Galat.4.10.*

He speaketh therfore of the law very basely and contemptuously, and calleth it an hard bondage and a seruile yoke. And this he doth not without great cause. For this pernicious opinion of the lawe, that it iustifieth and maketh men righteous before God, is deepely rooted in mans reason, and all mankinde is so wrapped in it, that it can hardly get out. And Paul seemeth here to compare those that seeke righteousnes by the lawe, vnto oxen that be tied to the yoke, to the end he might take from it the glory of iustifying & of righteousnes. For like as oxen that draw in the yoke with great toile, receaue nothing therby but forrage or pasture, & when they be able to draw the yoke no more, are appointed to the slaughter: euen so they that seeke righteousnes by the lawe are captiues and oppressed with the yoke of bondage, that is to say, with the lawe: and when they haue tired themselues a long time in the workes of the lawe with great and greeuous toyls, in the ende this is their reward, that they are miserable and perpetuall seruaunts. And whereof? euen of sinne, death, Gods wrath, and of the Deuill. Wherefore there is no greater or harder bondage, then the bondage of the lawe. It is not without cause then, that Paule calleth it the yoke of bondage. For as we haue often sayd before, the law doth but reueale, encrease & aggrauate sinne, accuse, terrify, condemne, & gender wrath, and finally it driueth poore consciences into desperation, which is the most miserable and most greeuous bondage that can be. Rom. 3.4.5.

Thei that seke righteousnes by the lawe, are compared to oxen tied to the yoke.

No greater bondage then the bondage of the lawe.

He vseth therefore very vehement wordes. For he would gladly perswade them that they should not suffer this importable burden to be layd vpon their shoulders by the false apostles, or be entangled againe with the yoke of bondage. As if he should say: We stād not here vpon a matter of small importance, but either of euerlasting libertie, or euerlasting bondage. For like as freedome from Gods wrath and all euils is not temporall or carnall, but euerlasting: euen so the bondage of sinne, death, the Deuill and damnation (wherwith all they be oppressed which will be made righteous and saued by the law) is not corporall and such as continueth but for a time, but euerlasting. For such workers of the lawe as goe about to performe and accomplish all things precisely and exactly (for of such Paule speaketh) can neuer finde quietnes and peace of conscience in this life. They alwayes dout of the good will of God towardes them: they are alwayes in feare of death, of the wrath and iudgement of God: and after this life they shalbe punished for their vnbeleefe with euerlasting damnation.

VVho be the Deuils Martyrs.

Therefore the doers of the lawe, and such as stand altogether vpon the righteousnes and workes thereof, are rightly called the Deuils martyrs. They take more paines and punish them selues more in purchasing hell (according to the prouerbe) then the Martyrs of Christe doe in obtaining heauen. For they are tormented two maner of wayes. First, they miserably afflict themselues whilest they liue here by doing of many hard and great workes, and all in vaine: and afterwardes when they die, they reape for a recompence euerlasting damnation. Thus are they most miserable Martyrs, both in this life and in the life to come, and their bondage is euerlasting. Cōtrariwise, the godly haue troubles in this world, but in Christe they haue peace, because they beleue that he hath ouercome the world. Wherefore we must stand fast in that freedome which Christ hath purchased for vs by his death, & we must take good heede that we be not entangled againe with the yoke of bondage: As it happeth at this day to the fantasticall spirites, who falling away from Faith and from this freedom, haue procured vnto them selues here a temporal bondage, and in the world to come shall be oppressed with an euerlasting bondage. As for the Papistes, the most part of them are become at this day plaine Epicures: Therefore whiles they may, they vse the libertie of the flesh, singing this carelesse song: *Ede, bibe, lude, post mortem nulla voluptas:* That is, Eate, drinke, & make good cheare, for after this life there is no pleasure. But they are the very bondslaues of the Deuill, by whom they

Iohn. 16. 33.

The corporall libertie of the Papistes.

This may truely be said also of our Libertines and carnal gospellers at this day.

they are holden captiues at his will and pleasure, therefore they shall feele this euerlasting bōdage in hel. Hetherto Paules exhortation hath bene vehement and earnest, but that which followeth doth farre passe it.

Verse.2. Behold I Paule say vnto you, that if ye be circumcised, Christe shall profite you nothing.

Paule here wonderfully stirred vppe with zeale and feruencie of spirite, thundreth against the law & circumcision: and these thundring wordes proceding of great zeale and indignation, the holy Ghost wresteth frō him in saying: Behold, I Paule, &c. I (I say), who know that I haue not receaued the Gospel by man, but by the reuelation of Iesus Christe, and haue commission and authoritie from aboue to teach and define, &c. doe tel you, that if ye be circumcised, Christ shall profite you nothing at all. This is a very hard sentence: wherby Paule declareth, that, to be circumcised, is as much as to make Christe vtterly vnprofitable: not in respect of himselfe, but of the Galathians, who being beceaued by the subtelties of the false apostles, beleued that, besides faith in Christe, it was needefull for the faithfull to be circumcised, without the which they could not obtaine saluation. *Galath.1.1.*

This place is as it were a touchstone, wherby we may most certainely and freely iudge of all doctrines, workes, religions and ceremonies of all men. Whosoeuer teach that there is any thing necessary to saluation (whether they be Papists, Turks, Iewes or Sectaries) besides Faith in Christe, or shall deuise any worke or religion, or obserue any Rule, tradition or ceremonie whatsoeuer, with this opinion that by such things they shall obtaine forgeuenes of sinnes, righteousnes and euerlasting life: they heare in this place the sentence of the holy Ghost pronounced against them by the Apostle, that Christe profiteth them nothing. Seing Paule durst geue this sentence against the lawe and circumcision, which were ordained of God himselfe, what durst he not doe against the chaffe and the drosse of mens traditions? The iudgemēt of the godly touching all doctrines, religions and ceremonies.

Wherefore this place is a terrible thunderbolt against all the kingdom of the Pope. For all the Priestes, Monkes, and Heremites that liue in their cloisters (I speake of the best of them) reposed all their trust and confidence in their owne workes, righteousnes, vowes and merits, and not in Christ, whom they most wickedly and blasphemously imagined to be an angrie iudge, an accuser and cōdemner: And therefore here they heare their iudgement, that Christ profiteth them nothing. VVho they be to vvhom Christ is vnprofitable.

nothing. For if they can put away sinnes and deserue forgeuenes of sinnes and euerlasting life through their owne righteousnes and straitnes of life: then to what purpose was Christe borne? What profite haue they by his death and bloudshedding, by his resurrection, victorie ouer sinne, death and the Deuill, seeing they are able to ouercome these monsters by their owne strength? And what tonge can expresse, or what heart can conceaue how horrible a thing it is to make Christ vnprofitable? Therefore the Apostle casteth out these wordes with great displeasure and indignation: If ye be circumcised, Christ shall profite you nothing: that is to say, no profite shall redound vnto you of all his benefites: but he hath bestowed them all vppon you in vaine.

Nothing is more hurtfull then the doctrine of mens traditions & vvorkes. *Coloss.2.3.* *Coloss.2.9.*

Hereby it appeareth sufficiently that nothing vnder the sonne is more hurtfull then the doctrine of mens traditions and workes: for they vtterly abolish and ouerthrow at once the truth of the Gospell, Faith, the true worshipping of God and Christe him selfe, in whom the father hath ordained all things, Colossians.2. In Christe are hid all the treasures of vvisedom and knovvledge: In him dvvelleth the fulnes of the Godhead bodely. Wherefore all they that are either authors or maintainers of the doctrine of workes, are oppressours of the Gospell, they make the death and victorie of Christ vnprofitable, they blemish and deface his Sacramentes and vtterly take away the true vse thereof, and briefly they are blasphemers, enemies, and deniers of God and of all his promises and benefites. Who so is not moued with these wordes of Paule (which calleth the lawe a yoke of bondage, and sayth that they which affirme the keeping of circumcision to be necessary to saluation, make Christ vnprofitable): and can not be driuen from the lawe and circumcision, nor yet from the confidence which he hath in his owne righteousnes and workes, nor be stirred vp to seeke that libertie which is in Christe, his heart is harder then stone and iron.

The lavve of God the yoke of bondage.

This is therfore a most certaine and cleare sentence, that Christ is vnprofitable, that is to say, he is borne, crucified and risen againe in vaine to him that is circumcised, that is, which putteth his trust in circumcision. For (as I haue sayd before) Paule speaketh not here of the worke of circumcision (which hurteth not him that hath no affiance or opinion of righteousnes in it): but of the vse of the worke, that is to say of the confidence and righteousnes that is annexed to the worke: For we must vnderstand Paule according to ỳ matter wherof he intreateth, or according to the argument which he hath in hand: which is, that mẽ

Good vvorks are not condemned, but confidence in good vvorks is cõdemned.

be

be not iuſtified by the lawe, by woꝛkes, by circumciſion oꝛ ſuch like. He ſayth not that woꝛkes of them ſelues are nothing, but the confidence & righteouſnes of woꝛkes are nothing: foꝛ that maketh Chꝛiſte vnpꝛofitable. Theꝛfoꝛe who ſo receaueth circumciſion with this opinion that it is neceſſary to iuſtification, to him Chꝛiſt auaileth nothing.

Let vs beare this well in minde in our pꝛiuate tentations when the Deuill accuſeth and teꝛꝛifieth our conſcience to dꝛiue it to deſpeꝛation. Foꝛ he is the father of lying and the enemie of Chꝛiſtian libeꝛtie: theꝛfoꝛe he toꝛmenteth vs euery moment with falſe feaꝛes, that when our conſcience hath loſt this Chꝛiſtian libeꝛtie, it ſhould feele the ꝛemoꝛſe of ſinne and condemnation, and alwayes remaine in anguiſh and teꝛꝛoꝛ. When that gꝛeat dꝛagon (I ſay) that old ſeꝛpent the Deuill (who deceaueth the whole woꝛld and accuſeth our bꝛethern in the pꝛeſence of God day and night. Apoc. 12.) commeth and layeth vnto thy charge that thou haſt not onely done no good, but haſt alſo tranſgreſſed the law of God, ſay vnto him: Thou troubleſt me with the remembꝛance of my ſinnes paſt: Thou puteſt me alſo in minde þ I haue done no good. But this is nothing to me: foꝛ if either I tꝛuſted in mine own good dedes, oꝛ diſtꝛuſted becauſe I haue done none, Chꝛiſt ſhould both waies pꝛofite me nothing at all. Theꝛfoꝛe whether thou lay my ſinnes befoꝛe me, oꝛ my good woꝛkes, I paſſe not, but remouing both faꝛre out of my ſight, I onely reſt in that libeꝛtie wheꝛein Chꝛiſt hath made me free. I know him to be pꝛofitable vnto me: theꝛfoꝛe I wil not make him vnpꝛofitable: which I ſhould doe, if either I ſhould pꝛeſume to puꝛchaſe my ſelfe fauour and euerlaſting life by my good deedes, oꝛ ſhould deſpaire of my ſaluation becauſe of my ſinnes.

Theꝛefoꝛe let vs learne with all diligence to ſeparate Chꝛiſte faꝛre from all woꝛkes, as well good as euil: from all lawes both of God and man, and from all troubled conſciences: foꝛ with all theſe Chꝛiſte hath nothing to doe. He hath to doe, I graunt, with afflicted conſciences: howbeit not to afflict them moꝛe, but to raiſe them vp, and in their affliction to comfoꝛt them. Theꝛfoꝛe if Chꝛiſte appeare in the likenes of an angry iudge, oꝛ of a lawmaker that requireth a ſtꝛait accompt of our life paſt: then let vs aſſure our ſelues that it is not Chꝛiſt but a ꝛaging feende. Foꝛ the Scꝛipture paynteth out Chꝛiſt to be our ꝛeconciliation, our aduocate and our comfoꝛter. Such a one he is and euer ſhal be: he can not be vnlike himſelfe.

Theꝛfoꝛe whenſoeuer the Deuil tꝛanſfoꝛming himſelf into þ likenes Chꝛiſt, diſputeth with vs after this maneꝛ: This thou oughteſt being

Reuel. 12. 10.

VVhat we muſt anſwer the Deuill, when he accuſeth and tempteth vs.

The true picture of Chriſt

admonished by my woꝛd to haue done, and hast not done it: and this thou oughtest not to haue done, and hast done it: know thou therefoꝛe that I will take vengeance on thee, &c. Iette this nothing at all moue vs, but by and by let vs thus thinke with our selues: Chꝛist speaketh not to poꝛe afflicted and despairing consciences after this maner: he addeth not affliction to the afflicted: he breaketh not the bꝛused reede, neither quencheth he the smoking flaxe. In deede to the hard hearted he speaketh sharply: but such as are terrified and afflicted, he most louingly and comfoꝛtably allureth vnto him, saying: Come vnto me all ye that trauell and be heauie laden, and I will refresh you. I came not to call the righteous, but sinners to repentance. Be of good cõfort my sonne, thy sinnes are forgeuen thee. Be not afraide, haue ouercome the world. The sonne of man came to seeke out and saue that which was lost. We must take good heede therefoꝛe lest that we, being deceaued by the wonderfull sleights & infinite subtelties of Satan, doe receaue an accuser and condemner in the sted of a comfoꝛter and Sauiour, and so vnder the vizour of a false Chꝛist, that is to say, of the Deuill, we lose the true Chꝛiste and make him vnpꝛofitable vnto vs. This much haue we sayd as touching pꝛiuate and particuler tentations, and how we should vse our selues therin.

Math.18.20. *Esay.42.3.* *Math.11.28.* *Math.9.13.* *Math.9.2.* *Iohn.13.33.* *Luke.19.10.*

Verse.3. For I testifie againe vnto euery man which is circumcised, that he is bound to kepe the whole lawe.

The first inconuenience is in verse very great, where Paule sayth that Chꝛiste pꝛofiteth them nothing which are circumcised: and this that foloweth is nothing lesse, where he sayth that they which are circumcised, are bound to keepe ỹ whole law. He speaketh these woꝛds wt such earnestnes, that he confirmeth them with an oth. I testifie, that is to say, I sweare by ỹ liuing God. But these woꝛdes may be expounded two wayes, negatiuely and affirmatiuely. Negatiuely after this maner. I testifie vnto euery man which is circumcised that he is bound to kepe the whole lawe, that is to say, that he perfoꝛmeth no peece of the law: yea that in the very woꝛke of circumcision he is not circumcised, and euen in the fulfilling of the law he fulfilleth it not, but trãsgresseth it. And this seemeth to me to be the simple and true meaning of Paule in this place. Afterwardes in the .6. Chapter he expoundeth him selfe, saying: They themselues which are circumcised, keepe not the lavv. So he sayth also before in the third Chapter. Whosoeuer are of the

The doers of the lavve doe not the lavve.

Verse.13. *Verse.10.*

vvorkes

vvorkes of the lavve are vnder the curse. As if he sayd: Although ye be circumcised, yet are ye not righteous and free from the lawe, but by this deede ye are rather detters and bondseruauntes of the lawe: And the more ye goe about to satisfie the lawe, and to be sette free from it, the more ye intangle and snare your selues in the yoke thereof, so that it hath more power to accuse and condemne you. This is to goe backward like the crabbe, and to wash away filth with filth.

And this which I say by occasion of Paules words, I haue learned both in my selfe and others. I haue seene many which haue painfully trauailed, and vppon mere conscience haue done as much as was possible for them to doe, in fasting, in prayer, in wearing of heare, in punishing and tormenting their bodies with sundry exercises (whereby at length they must needes haue vtterly consumed them, yea although they had ben made of iron), and all to this end that they might obtaine quietnes and peace of conscience: notwithstanding, the more they trauailed, the more they were stricken down w̄ feare, & specially when the houre of death approched they were so fearfull, that I haue seene many murtherers and other malefactours condemned to death, dying more couragiously then they did: which notwithstanding had liued very holily.

The conscience is not quieted and pacified vvith the obseruation of mans traditions.

Therefore it is most true, that they which doe the lawe, doe it not: For the more they goe about to fulfill the lawe, the more they transgresse it. Euen so we say and iudge of mens traditions. The more a man striueth to pacifie his conscience therby, the more he troubleth and tormenteth it. When I was a Monke, I endeuored as much as was possible, to liue after the streit rule of mine Order. I was wont to shriue my selfe with great deuotion, and to recken vp all my sinnes (yet being alwayes very contrite before): and I returned to confession very often, and throughly performed the penaunce that was enioyned vnto me: Yet for all this my conscience could neuer be fully certified, but was alwayes in doubt, and sayd: This or that thou hast not done rightly: thou wast not contrite and sorrowfull inough: this sinne thou diddest omitte in thy confession, &c. Therefore the more I went about to helpe my weake, wauering and afflicted conscience by mens traditiōs, the more weake and doubtfull, and the more afflicted I was. And thus, the more I obserued mens traditions, the more I transgressed them, and in seeking after righteousnes by mine Order, I could neuer attaine vnto it. For it is impossible (as Paule sayeth) that the conscience should be pacified by the workes of the lawe, and much

lesse by mens traditions, without the promise and glad tidings concerning Christe.

Wherfore they that seeke to be iustified and quickned by the law, are much further of from righteousnes and life, then the Publicanes, sinners and harlots. For they can not trust to their owne workes, seing they be such, for the which they can not hope to obtaine grace and forgeuenes of sinnes. For if righteousnes & workes done according to the lawe doe not iustifie, how can sinnes iustifie which are committed contrary to the lawe? Therefore in this poynt they are in farre better case then the Iusticiaries: for they haue no affiance in theyr owne workes: which greatly hinderyeth true Faith in Christe, if it doe not vtterly take it away. Contrariwise the Iusticiaries which abstaine outwardly from sinnes, and liue holily and without blame in the sight of the world, can not be without the opinion of their owne righteousnes, with the which true Faith in Christe can not stande. And for this cause they be more miserable then Publicanes and harlotes, who offer not their good workes to God in his displeasure, that for the same he may recompence them with euerlasting life (as the Iusticiaries doe) for they haue none to offer: but desire that their sinnes may be pardoned for Christes sake, &c.

Confidence in vvorks vtterly taketh avvay Faith, or at least hinderyeth it in vs.

Iusticiaries & meritmongers vvill be recõpensed for their vvorkes vvith euerlasting life.

The other exposition is affirmatiue: He that is circumcised, is also bound to kepe the whole law. For he that receaueth Moses in one poynt, must of necessitie receaue him in all. And it nothing helpeth to say: that circumcision is necessary, and not the rest of Moises lawes. For by the same reason that thou art bound to keepe circumcision, thou art also bound to kepe the whole lawe. Now, to be bound to kepe the whole lawe, is nothing else but to shew in effecte, that Christe is not yet come. If this be true, then are we bound to kepe all the Iewish ceremonies and lawes touching meates, places and times: and Christe must be looked for as yet to come, that he may abolish the Iewish kingdom and priesthoode, and sette vppe a new kingdom throwout the whole world. But the whole Scripture witnesseth, and the sequele thereof plainely declareth that Christe is already come, that by his death he hath redemed mankinde, that he hath abolished the lawe, and that he hath fulfilled all things which all the Prophetes haue foretolde of him. Therefore the lawe being cleane abolished and quite taken away, he hath geuen vnto vs grace and truth. It is not then the lawe nor the workes thereof, but it is Faith in Iesus Christe, that maketh a man righteous.

He that receaueth Moises in one poynt, must receaue him in all.

Some

Some would binde vs at thys day to certaine of Moises lawes that like them best, as the false apostles would haue done at that time. But this is in no wise to be suffered. For if we geue Moises leaue to rule ouer vs in any thing, we are bound to obey him in all things. Wherefore we will not be burdened with any law of Moises. We graunt that he is to be redde amongst vs, and to be heard as a Prophet and a witnesse bearer of Christe: and moreouer, that out of him we may take good examples of good lawes and holy maners. But we will not suffer him in any wise to to haue dominion ouer our conscience. In this case lette him be deade and buried, and lette no man know where his graue is. *Deut. 34.*

Christians are free from the policie of Moises, as touching their conscience.

The former exposition: that is to say, the negatiue seemeth to me to be more apte and more spirituall: notwythstanding both are good, and both doe condemne the righteousnes of the lawe. The first is, that we are so farre from obtaining righteousnes of the lawe, that the more we goe about to accomplish the law, the more we transgresse the lawe: The second is: that he which will performe any peece of the lawe, is bound to kepe the whole lawe: To conclude, that Christe profiteth them nothing at all that will be iustified by the lawe.

Hereby it appeareth that Paule meaneth nothing elsse, but that the lawe is a plaine deniall of Christe. Now, it is a wonderfull thing that Paule dare affirme, that the lawe of Moises which was geuen by God to the people of Israell, is a deniall of Christe. Why then did God geue it? Before the comming of Christe, and before his manifestation in the flesh, the lawe was necessary. For the lawe is our Schoolemaster to bring vs vnto Christe. But now that Christe is reuealed, in that we beleue in him, we are no longer vnder the Schoolemaster. Hereof we haue spoken largely enough before in the ende of the third Chapter. Who so teacheth then, that the lawe is necessary to righteousnes, teacheth a plaine deniall of Christe and of all his benefites, he maketh God a lier, yea he maketh the lawe also a lier: For the lawe it selfe beareth witnesse of Christe, and of the promises made as concerning Christe, and hath foretold that he should be a King of grace, and not of the lawe.

They that seke to be iustified by the lawe, deny Christ.

Gal. 3. 24.

Verse. 4. Ye are abolished [or seperated] from Christ: vvhosoeuer are iustified by the lavve, ye are falne from grace. *1. Cor. 1. 22.*

Paule condēneth not circumcisiō, but to trust in circumcision, is that vvhich he condēneth.

Here Paule expoundeth himselfe, and sheweth that he speaketh not simplie of the lawe nor of the worke of circumcision, but of the confidence and opinion that men haue to be iustified thereby. As if he would say: I doe not vtterly condemne the lawe or circumcision (for it is lawfull for me to drinke, to eate, and to kepe companie with the Iewes according to the lawe: it is lawfull for me to circumcise Timothie:) but to seeke to be iustified by the law, as if Christe were not yet come, or being now present, he alone were not able to iustifie: this is it which I condemne, for this is to be seperated from Christ. Therefore, sayeth he, ye are abolished: that is, ye are vtterly voide of Christe, Christe is not in you, he worketh not in you any more: Ye are not partakers of the knowledge, the spirit, the felowship, the fauour, the libertie, the life, or the doings of Christe, but ye are vtterly seperate from him, so that he hath no more to doe with you, nor ye with him.

Christe and the lavve can not dvvell togeither.

These wordes of Paule are diligently to be noted: that to seeke righteousnes by the lawe, is nothing else but to be seperated from Christe, and to make him vtterly vnprofitable. What can be spoken more mightely against the lawe? what can be sette against this thunderbolte. Wherefore it is impossible that Christe and the lawe should dwell together in one heart: for either the lawe or Christe must geue place. But if thou thinke that Christe and the lawe can dwell together, then be thou sure ꝑ Christe dwelleth not in thy heart, but the Deuill in the likenes of Christe, accusing and terrifying thee, and straitly exacting of thee the lawe & ꝑ workes thereof. For the true Christe (as I sayd before) neither calleth thee to a reckening for thy sinnes, nor biddeth thee trust to thine owne good workes. And the true knowledge of Christe or Faith disputeth not whether thou hast done good workes to righteousnes, or euill works to condemnation: but simplie concludeth after this sort: if thou haue done good workes, thou art not therefore iustified, or if thou haue done euill workes, thou art not therefore condemned. I neither take from good workes their praise, nor commend euill works. But in the matter of iustification, I say, we must looke how we may hold Christ, lest if we seeke to be iustified by the lawe, we make him vnprofitable vnto vs. For it is Christe alone that iustifieth me, both against my euill deedes, and without my good deedes. If I haue this perswasion of Christe, I lay hold of the true Christe. But if I thinke that he exacteth the lawe and workes of me to saluation, then he becometh vnprofitable vnto me, and I am vtterly serated from him.

True Faith.

These

These are dreadfull sentences and threatnings against the righteousnes of the law and mans owne righteousnes. Moreouer, they are also most certaine principles which confirme the article of iustification. This is thē a finall conclusion: Either thou must forgoe Christ or the righteousnes of the lawe. If thou retaine Christ, thou art righteous before God: but if thou sticke to the lawe, Christe auaileth thee nothing: thou art bound to kepe the whole law, and thou hast now sentence already pronounced against thee: Cursed is euery one that fulfilleth not all the things that are vvritten in this lavv. As we haue said of the law, so we say also of mens traditions. Either the Pope with his religious rout must reiect all those things wherein hetherto he hath put his trust, or else Christe shall be vnprofitable to them. And hereby we may plainly see how pernicious and pestilent the Popish doctrine hath ben. For it hath led men cleane away from Christ, and made him altogether vnprofitable. God complaineth in the. 23. of Ieremie, that the Prophets prophesied lies and the dreames of their owne heart, to the ende that his people should forget his name. Therefore like as the false Prophets leauing the right interpretation of the lawe, & the true doctrine concerning the Seede of Abraham in whom all the nations of the earth should be blessed, preached their owne dreames, to the end that the people should forget their God: euen so the Papistes hauing darkned and defaced the doctrine of Christ, so that they made it of none effect, taught and sette forth nothing else but the doctrine of workes, whereby they drew the whole world away from Christe. Who so earnestly considereth this matter, it will make his heart to tremble.

VVe must either forgoe Christ or the lavve.

Deut. 27. 26.

The doctrine of the Pope led vs quite avvay from Christ, and made him altogether vnprofitable to vs.

Verse. 4. Ye are fallen from grace.

That is to say: Ye are no longer in the kingdom of grace. For like as he that is in a shippe, on which side so euer he falleth into the sea, is drowned: euen so he which is falne from grace must needes perish. He therefore that will be iustified by the law, is falne into the sea, and hath cast himselfe into daunger of eternall death. Now, if they fall from grace which will be iustified by the morall lawe: whether shall they fall (I pray you) which will be iustified by their owne traditions and vowes? Euen to the bottom of hell. No forsoth: they flie vp into heauen, for so they themselues haue taught vs. Who so euer liue (say they) according to the Rule of S. Fraunces, Dominicke, Benedict or such other, the peace and mercy of God is vpon them. Againe,

VVhat daunger it is to seeke righteousnes by the lavve.

All they that obserue and keepe chastity, obedience, &c. shal haue euerlasting life. But let these popes goe to the Deuill from whom they came, and hearken what Paule teacheth thee here: and what Christe teacheth, saying: He that beleueth in the sonne of God hath euerlasting life: but he that beleueth not in the sonne shall not see life, but the vvrath of God abideth vpon him. Againe, he that beleueth not is iudged alredy.

Iohn.3.36.

Iohn 3.18.

The Popes kingdom is grounded vpon mens traditions.

Now like as all the doctrine of the Papistes (to note this by the way) concerning mens traditions, workes, vowes and merites, was most common in the world: so was it thought to be the best and most certaine of all others: whereby the Deuill hath both sette vppe and stablished his kingdom most mightely. Therefore when we at this day doe impugne and vanquish this doctrine by the power of Gods word, as chaffe is driuen away by the winde, it is no maruell that Satan rageth so cruelly against vs, raiseth vppe sclaunders and offences euery where, and setteth the whole world in our toppes. Then, will some man say: It had bene better to haue held our peace, for then had none of these euils bene raised vppe. But we ought more to esteme the fauour of God, whose glory we sette forth, then to care for ỹ tirranny of ỹ world which persecuteth vs. For what is the Pope & the whole world in comparison of God? In deede we are weake, and beare an heauenly treasure in brickle and earthly vesselles: but although the vesselles be neuer so brickle, yet is the treasure inestimable.

2.Cor.4.7.

These wordes: Ye are falne from grace, must not be coldly or slenderly considered: for they are waighty and of great importance.

VVhat he loseth that falleth from grace.

He that falleth from grace, vtterly loseth the atonement, the forgeuenes of sinnes, the righteousnes, libertie and life that Iesus Christe hath merited for vs by his death and resurrection: and in stede thereof he purchaseth to himselfe the wrath and iudgement of God, sinne, death, the bondage of the Deuill and euerlasting damnation. And this place strongly confirmeth and fortifieth our doctrine concerning Faith or the article of iustification, and marueloully comforteth vs against the cruell rage of the Papists that persecute and condemne vs as heretikes because we teach this article. In deede this place ought to feare ỹ enemies of Faith & grace, that is to say, all that seeke righteousnes by workes, frō persecutīg & blaspheming ỹ word of grace life and euerlasting saluation: But they be so hardhearted and obstinate, that seeing they see not, and hearing they heare not, and when they

they read this dreadfull sentence of the Apostle pronounced against them, they vnderstand it not. Let vs therfore let them alone: They are blinde, and leaders of the blinde. *Matth.15.14.*

Verse.5. For we in spirit wait for the hope of righteousnes through Faith.

Paule here knitteth vppe the matter with a notable conclusion, saying: Ye will be iustified by the lawe, by circumcision and by workes: but we seeke not to be iustified by this meanes, lest Christ should be made vtterly vnprofitable vnto vs: and we become debters to performe the whole lawe, and so finally fall away from grace: but we waite in spirite through Faith for the hope of righteousnes. Euery word is here diligently to be noted, for they are pithie and full of power. He doth not only say, as he is wont: We are iustified by Faith, or in spirite by Faith, but moreouer he addeth: We wait for the hope of righteousnes, including hope also, that he may comprehend the whole matter of Faith.

Hope, after the maner of the Scriptures, is taken two wayes: for the thing that is hoped for, & for the affection of him that hopeth. For the thing which is hoped for, it is taken in ỳ first chapt. to the Colos: For the hopes sake which is layed vppe for you in heauen: that is to say, the thing which ye hope for. For the affection of him that hopeth, it is taken in ỳ 8 chap. to ỳ Romaines: For we are saued by hope. So hope in this place also may be taken two wayes, and so it yeldeth a double sense. The first is: We waite in spirite through Faith for the hope of righteousnes, that is to say, the righteousnes hoped for, which shall be certainely reuealed in such time as it pleaseth the Lord to geue it. The second: We wait in spirite by Faith for righteousnes with hope and desire: that is to say, we are righteous: howbeit our righteousnes is not yet reuealed, but hangeth yet in hope. For, as long as we liue here, sinne remaineth in our flesh: there is also a lawe in our flesh and members rebelling against the lawe of our minde, and leading vs captiues vnto the seruice of sinne. Now when these affections of the flesh doe rage and raigne, and we on the other side through the spirite doe wrastle against the same, then is there a place for hope. In deede we haue begun to be iustified through Faith: whereby also we haue receaued the first frutes of the spirite, and the *Verse.5.* *Verse.14.15.* *Rom.8.24.* *Rom.7.15.16.17* *Rom.7.23.*

the mortification of the flesh is also begun in vs: but we be not yet perfectly righteous. It remaineth then that we be perfectly iustified, and this is it that we hope for. So our righteousnes is not yet in actuall possession but lieth vnder hope.

This is a sweete and a sound consolation, whereby afflicted and troubled consciences feeling their sinne, and terrified with euery fierie dart of the Deuill, may be maruelously comforted. For the feeling of sinne, the wrath of God, death, hell and all other terrours, is wonderfull strong in the conflict of conscience: as I my selfe being taught by experience doe know. Then counsell must be geuen to the poore afflicted in this wise: Brother thou desirest to haue a sensible feeling of thy iustification: that is, thou wouldest haue such a feling of Gods fauour, as thou hast of thine owne sinne: but that will not be. But thy righteousnes ought to surmount all feeling of sinne: that is to say, thy righteousnes or iustification wherevpon thou holdest, standeth not vppon thine owne feeling, but vpon thy hoping that it shall be reuealed when it pleaseth the Lord. Wherefore thou must not iudge according to the feeling of sinne which troubleth and terrifieth thee, but according to the promise and doctrine of Faith, whereby Christe is promised vnto thee, who is thy perfect and euerlasting righteousnes. Thus ỹ hope of the afflicted consisting in the inward affection, is stirred vppe by Faith in the middest of all terrours and feeling of sinne, to hope that he is righteous. Moreouer, if hope be here taken for the thing which is hoped for, it is thus to be vnderstand, that that which a man now seeth not, he hopeth in time shall be made perfect and clearly reueiled.

The righteousnes of the faithfull standeth not in feeling.

Either sense may well stand: but the first touching the inward desire and affection of hoping, bringeth more plentifull consolation. For my righteousnes is not yet perfect, it can not yet be felt: yet I doe not despaire: for Faith sheweth vnto me Christe in whom I trust, and when I haue laid hold of him by Faith, I wrastle against the fierie dartes of the Deuil, and I take a good heart through hope against the feeling of sinne, assuring my selfe that I haue a perfect righteousnes prepared for me in heauen. So both these sayings are true, that I am made righteous alredy by that righteousnes which is begun in me: and also I am raised vppe in the same hope against sinne, and waite for the full consummation of perfect righteousnes in heauen. These things are not rightly vnderstand, but when they be put in practise.

VVhat difference there is betwene Faith and Hope.

Here riseth a question, what difference there is betwene Faith and Hope. The Sophisters and Schoolemē haue laboured very much in this matter, but they could neuer shew any certaintie. Yea to vs which trauell in the holy Scriptures with much diligence, and also with more sulnes and power of spirite (be it spoken without any bragge) it is hard to finde any differēce. For there is so great affinitie betwene Faith and hope, that the one can not be seperate from the other. Notwithstanding there is a difference betwene them, which is gathered of their seuerall offices, diuersitie of working, and of their endes.

Faith & hope differ in respect of their subiect.

First, they differ in respect of their subiect, that is, of the ground wherin they rest: For Faith resteth in the vnderstanding, and hope resteth in the will: but in very deede they can not be seperated, the one hauing respect to the other, as the two Cherubins of the Mercieseat, which could not be deuided. *Exod. 25.20.*

The differēce betvven faith and hope in their office.

Secondly, they differ in respect of their office, that is, of their working. For faith telleth what is to be done, it teacheth, prescribeth, and directeth, and it is a knowledge. Hope is an exhortatiō which stirreth vp the minde that it may be strong, bold, and courageous: that it may suffer and endure aduersitie, and in the middest thereof wait for better things.

The difference as touching the obiect.

Thirdly, they differ as touching their obiect, that is, the speciall matter whervnto they looke. For Faith hath for her obiect the truth, teaching vs to cleaue surely therto, and loketh vpon the word and promise of the thing that is promised. Hope hath for her obiect the goodnes of God, and loketh vpon the thing which is promised in the word, that is, vpon such matters as Faith teacheth vs to be hoped for.

Difference in order. *Rom. 5.3.4.5.*

Fourthly, they differ in order: For Faith is the beginning of life before all tribulation. Heb. 11. But hope cometh afterwardes proceding of tribulations. Rom. 5.

Difference in vvorking.

Fiftly, they differ by the diuersitie of working: For Faith is a teacher and a iudge, fighting against errours and heresies, iudging spirites & doctrines. But hope is as it were the Generall or Captaine of the field, fighting against tribulation, the crosse, impatiencie, heauines of spirite, weaknes, desperation and blasphemie, and it waiteth for good things euen in the middest of all euils.

Therefore, when I am instructed by Faith in the word of God,

and lay holde of Christe, beleuing in him with my whole heart, then am I righteous by this knowledge. When I am so iustified by Faith or by this knowledge, by and by cometh the Deuill the father of lies, and laboureth to extinguish my Faith by wiles and subtilties: that is to say, by lies, errours and heresies. Moreouer, because he is a murtherer, he goeth about also to oppresse it by violence. Here hope wastlinge, layeth holde on the thinge reuealed by Faithe, and ouercometh the Deuill that warreth ag ainst Faith: and after this victorie followeth peace & ioy in the holy Ghost: So that in very deede faith & hope can scarsely be discerned the one from the other, & yet is there a certaine difference betwene them. And that it may be the better perceaued, I will set out the matter by a similitude.

In ciuill gouernment Prudence and Fortitude doe differ, and yet these two vertues are so ioyned together, that they can not easily be seuered. Now, fortitude is a constancie of minde, which is not discouraged in aduersity, but endureth valiantly, & waiteth for better things. But if fortitude be not guided by prudence, it is but temeritie and rashnes. On the other side, if fortitude be not ioyned with prudence, that prudence is but vaine and vnprofitable. Therfore like as in policy prudence is but vaine without fortitude: euen so in Diuinitie Faith wout hope is nothing: For hope endureth aduersity and is constant therin, and in the end ouercometh all euils. And on the other side, like as fortitude without prudence is rashnes, euen so hope without faith is a presumption in spirite, and a tempting of God: for it hath no knowledge of Christ and of the truth which Faith teacheth, and therfore it is but a blind rashnes & arrogancie. Wherfore a godly man afore all things, must haue a right vnderstanding instructed by Faith, according to the which the minde may be guided in afflictiõs, that it may hope for those good things which Faith hath reuealed and taught.

The difference betwen faith and hope in diuinitie, is the same that is betwene fortitude and prudence in policie.

To be short, Faith is conceaued by teaching: for thereby the minde is instructed what the truthe is. Hope is conceaued by exhortation: for by exhortation hope is stirred vppe in afflictions, which cõfirmeth him that is alredy iustified by Faith, that he be not ouercome by aduersities, but that he may be able more strongly to resist them. Notwithstanding if the sparke of Faith should not geue light to ỹ will, it could not be perswaded to lay holde vpon hope. We haue Faith then, wherby we are taught, vnderstand, and know the heauenly wisedom, apprehende Christe and continue in his grace. But as soone as we lay hold vpon Christe by Faith and confesse him, forthwith our enemies,

the

the woꝛld, the flesh and the Deuil riſe vppe againſt vs, hating and perſecuting vs moſt cruelly both in body and ſpirite. Wherefoꝛe we thus beleuing and iuſtified by Faith in ſpirite, doe wait foꝛ the hope of our righteouſnes: And we wait thꝛough patience: foꝛ we ſee & feele the flatte contrary. Foꝛ the woꝛld with his Pꝛince the Deuill, aſſaileth vs mightely both within and without. Moꝛeouer, ſinne yet ſtill remaineth in vs, which dꝛiueth vs into heauines. Notwithſtanding we geue not ouer foꝛ all this, but raiſe vppe our mind ſtrongly thꝛough Faith, which lightneth, teacheth & guideth the ſame. And thus we abide ſtirme and conſtant, and ouercome al aduerſities thꝛough him which hath laued vs, vntil our righteouſnes which we beleue and wait foꝛ, be reuealed. By Faith therefoꝛe we began, by hope we continue, and by reuelation we ſhall obtaine the whole. In the meane time whileſt we liue here, becauſe we beleue, we teach the woꝛd, and publiſh the knowledge of Chꝛiſte vnto others. Thus doing we ſuffer perſecution (accoꝛding to this text: I beleued and therefore did I ſpeake: and I vvas ſore troubled) with patience, being ſtrengthened and encouraged thꝛoughe hope: whereunto the Scripture exhoꝛteth vs with moſt ſweete and comfoꝛtable pꝛomiſes taught and reuealed vnto vs by Faith. And thus doth hope ſpꝛing vp & encreaſe in vs, Rō. 15. That thꝛough patience and comfort of the Scripture vve may haue hope.

As ſoone as vvee begin to lay hold on Chriſt our enemies the flesh, the vvorld & the Deuil riſe vp againſt vs, but hope vvreſtleth againſt them all.

Pſal. 116. 10.

Rom. 15. 4.

Paule therfoꝛe, not without cauſe ioyneth patience in tribulatiōs, and hope together in the. 5. and. 8. to the Romains, and in other places alſo: foꝛ by them hope is ſtirred vppe. But Faith (as alſo I haue ſhewed befoꝛe) goeth befoꝛe hope: foꝛ it is the beginning of life, and beginneth befoꝛe all tribulation: Foꝛ it learneth Chꝛiſte, and appꝛehendeth him without the croſſe. Notwithſtāding the knowledge of Chꝛiſt can not bē long without the croſſe, without troubles and conflictes. In this caſe the minde muſt be ſtirred vppe to a foꝛtitude of ſpirite, (Foꝛ hope is nothing elſe but a ſpirituall foꝛtitude, as Faith is nothing elſe but a ſpirituall pꝛudence) which conſiſteth in ſuffering, accoꝛding to this ſaying: That thꝛough patience, &c. Theſe thꝛee things then dwell together in ỹ faithful: Faith which teacheth ỹ truth, & defendeth from errours: Hope which endureth & ouercōeth al aduerſities, as well bodely as ghoſtly: & Charitie which woꝛketh all good things, as it foloweth in the text. And ſo is a man entire and perfect in this life, as wel within as without, vntill the righteouſnes be reuealed which he waiteth foꝛ: and this ſhal be a perfect & an euerlaſting righteouſnes.

Rom. 5. 2.
Rom. 8. 24.

The true knovvledge of Chriſt is not vvithout the croſſe.

Faith.
Hope.
Charitie or loue.

1. Cor. 13. 13.

Moreouer this place containeth both a singuler doctrine & consolation. As touching the doctrine it sheweth that we are made righteous, not by the workes, sacrifices or ceremonies of Moises lawe, much lesse by the works and traditions of mē, but by Christ alone. What so euer is in vs besides him, is of the flesh and not of the spirite. What so euer then the world counteth to be good and holy without Christe, is nothing else but sinne, errour, and flesh. Wherfore circumcision, and the obseruation of the lawe: also the workes, religions and vowes of the Monkes and of all such as trust in their owne righteousnes, are altogether carnall. But we (sayth Paule) are farre aboue all these things in the spirite and inward man: For we possesse Christe by Faith, and in the middes of our afflictions through hope we wait for that righteousnes which we possesse alredy by Faith.

VVhatsoeuer the vvorld esteemeth to be good and holy vvithout Christe, is sinne.

The comfort is this: that in serious conflicts and terrours, wherin ỳ feeling of sinne, heauines of spirite, desperation & such like, is very stronge (for they enter deepely into the hearte and mightely assaile it) thou must not folow thine owne feeling. For if thou doe, thou wilt say: I feele the horrible terrours of the lawe and the tyrannie of sinne, not onely rebelling against me, but also subduing and leading me captiue, and I feele no comfort or righteousnes at all. Therefore I am a sinner and not righteous. If I be a sinner, then am I giltie of euerlasting death. But against this feeling thou must wrastle, and say: Although I feele my selfe vtterly ouerwhelmed and swalowed vp with sinne, and my heart telleth me that God is offended and angrie with me, yet in very deede it is not true, but that mine owne sense and feeling so iudgeth. The word of God (which in these terrours I ought to folow, and not mine owne sense) teacheth a farre other thing: namely that God is neare vnto them that are of a troubled heart, and saueth them that are of an humble spirite. Also, he despiseth not an humble and a contrite heart. Moreouer, Paul sheweth here, that they that are iustified in spirite by Faith, doe not yet feele the hope of righteousnes, but wait still for it.

A svvete consolation in anguish & trouble of conscience.

Psal. 51.17. Psal. 51.

Wherfore when the lawe accuseth and sinne terrifieth thee, and thou feelest nothing but the wrath and iudgement of God, despaire not for all that, but take vnto thee the armour of God, the shield of Faith, the helmet of hope, and the sword of the spirite, and trie how good and how valiant a warriour thou art. Lay hold of Christe by Faith, who is the Lord of the law and sinne, and of all things else which accompanie them. Beleuing in him thou art iustified: which thing reason and the feeling

feeling of thine owne heart when thou art tempted, doe not tell thee, but the word of God. Moreouer, in the middest of these conflictes and terrours which often returne and exercise thee, waite thou patiently through hope for righteousnes, which thou hast now by Faith, although it be yet but begun and imperfect, vntill it be reuealed & made perfect in the kingdom of heauen.

But thou wilt say: I feele not my selfe to haue any righteousnes, or at least wise I feele it but very litle. Thou must not feele, but beleue that thou hast righteousnes. And except thou beleue that thou art righteous, thou doest great iniurie vnto Christe, who hath cleansed thee by the washing of water through the word, who also died vpon the crosse, condemned sinne and killed death, that through him thou mightest obtaine righteousnes & euerlasting life. These things thou canst not deny (except thou wilt openly shew thy self to be wicked, & blasphemous against God, & vtterly to despise God, all his promises, Iesus Christe with all his benefites): and so consequently thou canst not denie but that thou art righteous. Our righteousnes consisteth not in feeling, but in beleuing. *Ephes. 5. 26. Rom. 5. 8. Rom. 8. 34. Rom. 14. 9. 1. Cor. 15. 3.*

Let vs learne therfore in great and horrible terrours, when our conscience feeleth nothing but sinne, and iudgeth that God is angrie with vs, and that Christ hath turned his face from vs, not to folow the sense & feeling of our owne hart, but to stick to the word of God, which saith þ God is not angry, but looketh to þ afflicted, to such as are troubled in spirite, & tremble at his word: and that Christ turneth not himselfe away from such as labour and are heauie loden, but refresheth and comforteth them. This place therefore teacheth plainly, that the lawe and workes bring vnto vs no righteousnes or comfort at all, but this doth the holy Ghost onely in the Faith of Christe, who raiseth vp hope in terrours and tribulations, which endureth and ouercommeth all aduersities. Very few there be that know how weake and feeble Faith and hope are vnder the crosse, and in the conflict. For it seemeth that they are but a smoking flaxe, which is ready by & by to be put out with a vehement winde. But the faithfull, who beleue in the middest of these assaultes and terrours, hoping against hope: that is to say, fighting through Faith in the promise as touching Christe, against the feeling of sinne and of the wrath of God: doe afterwardes finde by experience, that this sparke of Faith being very little (as it appeareth to naturall reason: for reason can scarsely feele it) is as a mighty fire, and swalloweth vp all our sinnes and all terrours. *Esay. 66. 2. Math. 11. 28. Esay. 42. 3.*

There is nothing more deare or precious in all the world to the

The treasure of the Faithfull.

true children of God, then this doctrine. For they that vnderstand this doctrine, doe know that wherof all the world is ignorant: namely that sinne, death and all other miseries, afflictions and calamities, as well corporall as spirituall, doe turne to the benefite and profit of the elect. Moreouer, they know that God is then most nere vnto them, when he seemeth to be farthest of, and that he is then a most mercifull & louing Sauiour, when he semeth to be most angry, to afflict, & to destroy. Also they know that they haue an euerlasting righteousnes, which they wait for through hope, as a certaine and sure possession laid vp for them in heauen, euen when they feele the horrible terrours of sinne and death: Moreouer that they are then Lordes of all things, when they are most destitute of all things, according to that saying: hauing nothing, and yet possessing all things. This sayeth the Scripture, is to conceaue comfort through hope. But this cunning is not learned without great and often tentations.

2. Cor. 6. 7. 10.

Verse. 6. For in Iesus Christe neither circumcision auaileth any thing, neither vncircumcision, but Faith vvhich vvorketh by loue.

A true and a liuely Faith.

That is to say, Faith which is not fained nor hypocritical, but true and liuely. This is that faith which exerciseth & requireth good works through loue. It is as much to say as: He that will be a true Christian in deede, or one of Christes kingdom, must be a true beleuer. Now, he beleueth not truely if workes of charitie folow not his Faith. So on both hands, as well on ẏ right hand as on ẏ left, he shutteth hypocrites out of Christes kingdom. On the left hand he shutteth out the Iewes, and all such as will worke their owne saluation, saying: In Christ neither circumcision, that is to say: no works, no seruice, no worshipping, no kinde of life in the world, but faith whout any trust in works or merites auaileth before God. On the right hand he shutteth out all slouthfull and idle persons, which say: if faith iustifie without works, then let vs worke nothing, but let vs onely beleue and doe what we list. Not so ye enemies of grace. Paule sayeth otherwise. And although it be true that onely faith iustifieth, yet he speaketh here of Faith in an other respect, that is to say, that after it hath iustified, it is not idle, but occupied and exercised in working through loue. Paule therfore in this place setteth forth the whole life of a Christian man, namely, that inwardly

Paul shutteth all hypocrites out of the church of God both on the right hand & on the left.

The vvhole life of a Christian.

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it consisteth in faith towards God, and outwardly in charitie and good workes towardes our neighbour. So that a man is a perfect Christ an inwardly through faith before God, who hath no neede of our workes, and outwardly before men, to whom our Faith profiteth nothing, but our charitie or our works. Therfore when we haue heard or vnderstād of this forme of Christian life: to witte, that it is faith and charitie (as I haue sayd), it is not yet declared what Faith or what charitie is: for this is an other question. For as touching faith or the inward nature, force, and vse of Faith, he hath spoken before. Where he shewed that it is our righteousnes, or rather our iustification before God. Here he toyneth it with charitie and workes, that is to say, he speaketh of the externall office thereof, which is to stirre vs vp to doe good workes, and to bring forth in vs the frutes of charitie to the profite of our neighbour.

Verse.7. Ye did runne vvell: vvho did let you, that ye did not obey the truth?

These are plaine wordes. Paule affirmeth that he teacheth them the truth, and the selfe same thing that he taught them before, and that they ranne well so long as they obeyed the truth, that is, they beleued and liued rightly: but now they did not so since they were misled by the false apostles. Moreouer he vseth here a new kinde of speech in calling the Christian life a course or a race. For among the Hebrues, to runne or to walke signifieth as much as to liue or to be conuersant. The teachers doe runne when they teach purely, and the hearers or learners doe runne when they receaue the word with ioy, and when the frutes of the spirite doe folow. Which thing was done as long as Paule was present, as he witnessed before in the third and fourth chap. And here he sayeth: Ye did runne vvell: that is to say, all things went forward well and happely among you, ye liued very well, ye went on the right way to euerlasting life, which the word of God promised you, &c.

The christian life is a course or a race.

These wordes: Ye did runne vvell, containe in them a singuler comfort. This tentation oftentimes exerciseth the godly, that their life seemeth vnto them to be rather a certaine slow creeping, then a running. But if they abide in sound doctrine and walke in the spirite, lette this nothing trouble them, thoughe their doings seeme

seeme to goe slowly forward, or rather to creepe. God iudgeth farre otherwise, For that which seemeth vnto vs to be very slow & scarsely to creepe, runneth swiftly in Gods sight. Againe, that which is to vs nothing els but sorrow, mourning and death, is before God, ioy, mirth & true happines. Therfore Christ sayth: Blessed are ye that mourne & vweepe for ye shal receaue cõfort: ye shall laugh. &c. All things shall turne to ỹ best to them which beleue in ỹ sonne of God, be it sorrow, or be it death it selfe. Therefore they be true runners in deede, and whatsoeuer they doe, it runneth well & goeth happely forward by ỹ furtherance of Gods spirite, which can not skill of slow proceedings.

That vvhich seemeth to vs to creepe, runneth svviftly in Gods sight. *Math.5.4. Luke.6.21. Rom.8.28.*

Verse.7. VVho did let you that you did not obey the truth?

They are hindred in this course which fall away from Faith and grace to the lawe and workes: as it hapned to the Galathians being misled and seduced by the false apostles, whom he couertly reprehendeth with these wordes: vvho did let you that ye did not obey the truth? In like maner he sayd before in the third Chap. vvho hath bevvitched you, that ye should not obey the truth? And here Paule sheweth by the way, that men are so strongly bewitched with false doctrine, that they embrace lies & heresies in the sted of the truth and spirituall doctrine. And on the other side they say and sweare that ỹ sound doctrine which before they loued, is erroneous, & that their errour is sound doctrine, maintaining and defending the same with all their power. Euen so the false apostles brought the Galathians, which ranne well at the beginning, into this opinion, to beleue that they erred and went very slowly forward when Paule was their teacher. But afterwardes they being seduced by the false apostles and falling cleane away from the truth, were so strongly bewitched with their false perswasion, that they thought them selues to be in an happie state, and that they ranne very well. The same hapneth at this day to such as are seduced by the Sectaries and fantasticall spirits. Therfore I am wont to say, that falling in doctrine cometh not of man, but of the Deuil, and is most perillous: to witte, euen from the high heauen to the bottom of hell: For they that continue in errour, are so farre of from acknowledging their sinne, that they maintaine the same to be high righteousnes. Wherfore it is impossible for them to obtaine pardon.

Galath.3.1.

False doctrine bevvitcheth men.

Falling in doctrine cometh of the Deuil.

Verse.8. It is not the perswasion of him that calleth you.

This

This is a great consolation and a singulare doctrine, whereby Paule sheweth how the false persuasions of such as are deceaued by wicked teachers, may be rooted out of their heartes. The false apostles were ioly fellowes, and in outward appearance farre passing Paule both in learning and in godlines. The Galathians being deceaued with this goodly shew, supposed that when they heard them, they heard Christe him selfe, and therefore they iudged their persuasion to be of Christe. Contrariwise Paule sheweth that this persuasion and doctrine was not of Christ, who had called them in grace, but of the Deuil: And by this meanes he wonne many of them from this false persuasion. Likewise we at this day reuoke many from errour that were seduced, when we shew that their opinions are fantasticall, wicked, and full of blasphemies.

The authority of the false apostles.

Againe, this consolation belongeth to all those that are afflicted, which through tentation conceaue a false opinion of Christe. For the Deuill is a wonderfull craftie persuader, and knoweth how to amplie the least sinne, yea a very trifle, in such sort that he which is tempted shall thinke it to be a most hainous and horrible crime, and worthie of eternall damnation. Here the troubled conscience must be comforted and raised vppe in such sort as Paule raised vppe the Galathians: to witte, that this cogitation or persuasion commeth not of Christe, for as much as it fighteth against the worde of the Gospell, which painteth out Christe, not as an accuser, a cruell exactor, &c. but as a meeke, humble hearted, and a mercifull Sauiour and comforter.

A consolation for them vvhich conceaue a false opinion of Christe.

But if Satan ouerthrow this (For he is a cunning workman, and will leaue no way vnassayed) and lay against thee the worde and example of Christe in this wise: True it is that Christ is meeke, gentle and mercifull, but to those which are holy and righteous. Contrariwise, to the sinners he threatneth wrath and destruction, Luke. 13. Also he pronounceth that the vnbeleuers are damned already, Ioh. 3. Moreouer, Christe wrought many good works: he suffered also many cruelles, and commaundeth vs to folow his example. But thy life is neither according to Christes worde nor his example: For thou art a sinner, and there is no Faith in thee: Yea thou hast done no good at all, and therefore those sentences which set forth Christ as a seuere iudge, doe belong to thee, and not those comfortable sentences which shew him to be a louing and a mercifull Sauiour, &c. Here let him that is tempted comfort himselfe after this maner,

Christe is set out in the Scriptures as a gift and as an example. *Coloss.2.3. 1.Cor.1.30.*

The Scripture setteth out Christ vnto vs two maner of wayes: First as a gift. If I take hold of him in this sort, I can want nothing. For in Christe are hid all the treasures of vvisedom and knovvledge: He, with all that is in him, is made vnto me of God, wisedom, righteousnes, sanctification and redemption. Therfore although I haue committed both many and greeuous sinnes: yet notwithstanding if I beleue in him, they shall all be swalowed vppe by his righteousnes. Secondly, the Scripture setteth him forth as an example to be folowed. Notwithstanding I will not suffer this Christe (I meane as he is an example) to be set before me, but onely in the time of ioy and gladnes when I am out of tentation (where I can scarsely folow the thousande part of his example) that I may haue him as a mirrour to behold and view how much is yet wanting in me, that I become not secure & careles. But in the time of tribulation I will not heare nor admit Christe, but as a gift, who dying for my sinnes, hath bestowed vpon me his righteousnes, and hath done and accomplished that for me, which was wanting in my life: For he is the ende and fulfilling of the lavve vnto righteousnes to euery one that beleueth. *Rom.10.4.*

It is good to know these things, not onely to the ende that euery one of vs may haue a sure & a certaine remedie in the time of tentation, wherby we may eschue that venome of desperation, wherwith Sathã thinketh to poyson vs: but also to the ende we may be able to resist the furious Sectaries & Schismatikes of our time. For the Anabaptistes count nothing more glorious in their whole doctrine, then that they so seuerely vrge the example of Christ and the crosse: especially seeing ỹ sentences are manifest wherin Christ commẽdeth the crosse to his disciples. We must learne therfore how we may withstand this Sathan, trãsforming himself into the likenes of an Angell. Which we shall doe if we make a difference betwene Christ set forth vnto vs sometimes as a gift, & sometimes as an example. The preaching of him both wayes hath his conuenient time, which if it be not obserued, the preaching of saluation may so be turned into poyson. Christe therefore must be set forth vnto those which are already cast downe and bruised through the heauie burden and weight of their sinnes, as a Sauiour and a gift, and not as an example or a lawgeuer. But to those that are secure and obstinate, he must be set forth as an example. Also the hard sentences of the Scripture, and the horrible examples of the wrath of God must be laid before them: as of the drowning of the whole world, of the destruction of Sodome & Gomorrha, and such other like, that they may

To vvhom Christ must be set out as a gift, and to vvhom as an example.

repent.

repent. Let euery Christian therfore whē he is terrified and afflicted, learne to cast away ỹ false perswasiō which he hath cōceiued of Christ, and let him say: O cursed Sathan, why doest thou now dispute wᵗ me of Doing and Working, seeing I am terrified & afflicted for my sinnes already? Nay rather, seeing I now labour and am heauie loden, I will not hearken to thee which art an accuser and a destroyer, but to Christe the Sauiour of mankinde, which sayeth that he came into the world to saue sinners, to comfort such as are in terrour, anguish and desperation, and to preach deliuerance to the captiues. &c. This is the true Christe, and there is none other but he. I can seeke examples of holy life in Abraham, Esay, Iohn Baptist, Paule and other Sainctes. But they can not forgeue my sinnes, they can not deliuer me from the power of the Deuill and from death, they cannot saue me and geue me euerlasting life. For these things belong to Christe alone, whom God the father hath sealed: therfore I wil not heare thee nor acknowledge thee for my teacher, O Sathan, but Christ, of whom the father hath sayd: This is my vvell beloued sonne in vvhom I am vvell pleased, heare him. Let vs learne in this wise to cōfort our selues through Faith in tentation, & in the perswasion of false doctrine: else the Deuil will either seduce vs by his ministers, or else kil vs wᵗ his fiery dartes.

Math.11.28.

Iohn.6.27. Math.3.17. 1.Pet.1.17. Coloss.1.13.

Verse.9. A litle leauen doth leauen the vvhole lumpe.

This whole Epistle sufficiently witnesseth how Paule was greeued with the fall of the Galathians, and how often he beat into their heades (sometime chiding and sometime entreating them) the exceding great & horrible enormities that should ensue vpō this their fall, vnlesse they repented. This fatherly and Apostolicall care and admonition of Paule moued some of them nothing at all: For many of them acknowledged Paule no more for their teacher, but preferred the false apostles farre aboue him: of whom they thought them selues to haue receaued the true doctrine, and not of Paule. Moreouer the false apostles, no doubt, sclaundered Paule among the Galathians, saying that he was an obstinate and a contentious fellow, which for a light matter would breake the vnitie of the churches, and for no other cause but that he alone would be counted wise and be magnified of them. Through this false accusation they made Paule very odious vnto many.

The false apostles misreported Paule to the churches.

Some other which had not yet vtterly forsakē his doctrine, thought that there was no daunger in dissenting a litle from him in the doctrine

of iustification & Faith. Wherefore, when they heard that Paule made so hainous a matter of that which seemed vnto them to be but light and of small importance, they marueiled, and thus they thought with themselues: Be it so that we haue swarued something from the doctrine of Paule, and that there hath bene some fault in vs: yet that being but a small matter, he ought to winke thereat, or at least not so vehemently to amplifie it, lest by the occasion thereof the concord of the Churches should be broken. Whereunto he answereth with this sentence: A litle leuen leueneth [or maketh sowr] the vvhole lumpe of dough. And this is a caueat or an admonition which Paule addeth much vppon. And we also ought greatly to esteme the same at this day. For our aduersaries in like maner obiect against vs that we are contentious, obstinate, and intractable in defending our doctrine, and euen in matters of no great importance. But these are the craftie fetches of the Deuill, whereby he goeth about vtterly to ouerthrow our doctrine. To this we answer therefore with Paule, that a litle leuen maketh sowr the vvhole lumpe.

In Philosophie a small fault in the beginning is a great and a foule fault in the ende. So in Diuinitie one litle errour ouerthroweth the whole doctrine. Wherefore we must separate life and doctrine farre asunder. The doctrine is not ours, but Gods, whose ministers onely we are called: therefore we may not chaunge or diminish one tittle therof. The life is ours: therefore as touching that, we are ready to doe, to suffer, to forgeue, &c. what so euer our aduersaries shall require of vs, so that Faith and doctrine may remaine sound and vncorrupt: of the which we say alwayes with Paule: A litle leuen leueneth, &c.

Doctrine and life must be separate farre asunder.

The doctrine of Faith.

A small mote in the eye hurteth the eye. And our Sauiour Christ sayeth: The light of the body is the eye: therefore vvhen thine eye is single, then is thy vvhole body light: but if thine eye be euill, then thy body is darke. Againe. If thy body shall haue no part darke, then shall all be light. By this allegorie Christe signifieth, that the eye, that is to say, the doctrine ought to be most simple, cleare and sincere, hauing in it no darknes, no cloud, &c. And Iames the Apostle sayth: He that faileth in one poynt is giltie of all. This place therfore maketh very much for vs against these cauillers which say that we breake charitie, to the great hurt and damage of the churches. But we protest that we desire nothing more then to be at vnitie with all men: so

Luke.11.34.

Luke.11.36.

Iam.2.10.

so that they leaue vnto vs the doctrine of Faith entire and vncorrupt: to the which all things ought to geue place, be it charitie, an Apostle, or an angell from heauen.

Let vs suffer them therfore to extoll charity and concord as much as they list: but on the other side lette vs magnifie the maiestie of the word and Faith. Charitie may be neglected in time and place without any daunger: but so can not the word and Faith be. Charitie suffereth all things, geueth place to all men. Contrariwise, Faith suffereth nothing, geueth place to no man. Charitie in geuing place, in beleuing, in geuing and forgeuing is oftentimes deceaued, and yet notwithstanding being so deceaued, it suffereth no losse which is to be called true losse in deede: that is to say, it loseth not Christe: Therefore it is not offended, but continueth still constant in well doing, yea euen towards the vnthankfull and vnworthy. Contrariwise in the matter of Faith and saluation, when men teach lies and errours vnder the colour of the truth and seduce many, here hath charitie no place: For here we lose not any benefite bestowed vppon the vnthankfull, but we lose the word, Faith, Christe, and euerlasting life. Let it not moue vs therfore that they vrge so much the keping of charitie and concord: For who so loueth not God & his word, it is no matter what or how much he loueth.

Charitie suffereth all thigs, but Faith suffreth nothing 1 Cor. 13. 7.

Charitie may be deceaued, but faith cannot.

When we must exercise charitie and when not.

Paule therfore, by this sentence admonisheth, as well teachers as hearers, to take heede that they esteme not the doctrine of Faith as a light matter, wherw̄ they may dally at their plesure. It is as a bright sunne beame comming downe from heauen, which lightneth, directeth and guideth vs. Now, like as the world with all the wisedom and power thereof is not able to stoppe or turne away the beames of ỹ sunne comming downe from heauen directly vnto the earth: euen so can there nothing be added to the doctrine of Faith, or taken from it: for that is an vtter defacing and ouerthrowing of the whole.

Verse. 10. I haue trust in you through the Lord.

As if he would say: I haue taught, admonished, and reproued you enough, so that ye would hearken vnto me. Notwithstanding I hope wel of you in the Lord. Here riseth a question, whether Paule doth wel whē he sayth he hath a good hope or trust of the Galathians, seing the holy Scripture forbiddeth any trust to be put in men. Both Faith and charitie haue their trust and beleefe, but after diuers sorts by reason of the diuersitie of their obiectes. Faith trusteth in God, and therfore it

Whether we may trust vnto men?

can not be deceaued: charitie beleueth man and therefore it is often deceaued. Now, this Faith that springeth of charitie is so necessary to this present life, that without it life can not continue in the world. For if one man should not beleue & trust an other, what life should we liue vpon earth? The true Christians doe sooner beleue and geue credite through charitie, then the children of this world doe. For faith towards men is a fruite of ỳ spirit, or of christian Faith in the godly. Herevpon Paule had a trust of ỳ Galathians, yea though they were faine frō his doctrine: but yet through ỳ Lord. As if he should say: I trust vnto you so farre forth, as the Lord is in you, & ye in him: that is to say, so farre forth as ye abide in the truth. From which if you fall away, seduced by the ministers of Sathan, I will not trust vnto you any more. Thus it is lawfull for the godly to trust and beleue men.

Verse. 10. That ye vvill be none othervvise minded.

To witte, concerning doctrine & Faith, then I haue taught you, & ye haue learned of me: That is to say, I haue a good hope & trust of you, ỳ ye will not receaue any other doctrine which shalbe contrary to mine.

Verse. 10. But he that troubleth you shall beare his condemnation, vvhatsoeuer he be.

By this sentence Paule, as it were a iudge sitting vpon the iudgement seat, cōdemneth the false apostles, calling them by a very odious name, troublers of the Galathians: whom they esteemed to be very godly men, and farre better teachers then Paule. And withall he goeth about to terrifie the Galathians with this horrible sentence: whereby he so boldly condemneth the false apostles, to the ende that they should flie their false doctrine as a most daungerous plague. As if he should say: What meane ye to geue eare to those pestilent felowes, which teach you not, but onely trouble you. The doctrine that they deliuer vnto you is nothing else but a trouble vnto your consciences. Wherefore how great so euer they be, they shall beare their condemnation.

VVicked teachers are troublers of mens consciences.

Now, a man may vnderstand by these words: VVhosoeuer he be, that the false apostles in outward appearance were very good and holy men. And peraduenture there was amongst them some notable disciple of the Apostles of great name and authoritie. For it is not with-

The authoritie of the false apostles.

without cause that he vseth such vehemēt & pithie wordes. He speaketh after the same maner also in the first Chapter, saying: If vve or an Angell from heauen preach vnto you othervvise then vve haue preached vnto you, let him be accursed. And it is not to be doubted but that many were offended with this vehemencie of the Apostle, thinking thus with them selues: Wherfore doth Paule breake charitie? why is he so obstinate in so small a matter? why doth he so rashly pronounce sentence of eternall damnation against those that are ministers as well as he? He passeth nothing of all this: but procedeth on still, and boldly curseth and condemneth all those that peruert the doctrine of faith, be they neuer so highly estemed, seeme they neuer so holy and learned. *Galath.1.8.9.*

Wherefore (as I geue often warning) we must diligently discerne betwene doctrine and life. Doctrine is heauen, life is the earth. In life is sinne, errour, vncleanes and miserie, mingled with vineger, as the prouerbe sayth. There let charitie winke, forbeare, be beguiled, beleue, hope, and suffer all things: there let forgeuenes of sinnes preuaile as much as may be, so that sinne and errour be not defended and maintained. But in doctrine like as there is no errour, so hath it no neede of pardon. Wherfore there is no comparison betwene doctrine and life. One litle poynt of doctrine is of more valew, then heauen and earth: and therefore we can not abide to haue the least iote thereof to be corrupted. But we can very well wincke at the offences and errours of life. For we also doe daily erre in life and conuersation, yea all the sainctes erre: and this doe they earnestly confesse in the Lordes prayer, and in the Crede. But our doctrine, blessed be God, is pure: we haue all the articles of our Faith grounded vppon the holy Scripture. Those the Deuill would gladly corrupt and ouerthrow. Therefore he assaileth vs so craftely with this goodly argument, that we ought not to breake charitie and the vnitie of the churches. The differēce betvvixt doctrine & life. No errour in the doctrine of Faith.

Verse.11. And brethern, if I yet preach circumcision, vvhy doe I yet suffer persecution? Then is the sclaunder of the crosse abolished.

Paule labouring by all meanes possible to call the Galathians backe againe, reasoneth now by his owne example. I haue procured to my selfe (sayeth he) the hatred and persecution of the Priestes and Elders, and of my whole nation, because I take away righteousnes frō circumcision: which if I would attribute vnto it, the Iewes would *Acts.13.50. Acts.17.4.*

not onely cease to persecute me, but also would loue and highly commend me. But now, because I preach the Gospel of Christ & the righteousnes of Faith, abolishing the law & circumcision, therfore I suffer persecution. Contrariwise the false apostles, to auoide the crosse, and this deadly hatred of the Jewish nation, doe preach circumcision: and by this meanes they obtaine and reteine the fauour of the Jewes: as he sayeth in the .6. Chapt. folowing: They compell you to be circumcised, &c. Moreouer, they would gladly bring to passe, ỳ there should be no dissention, but peace and concord betwene the Gentiles and the Jewes. But that is impossible to be done without the losse of the doctrine of Faith, which is the doctrine of the crosse and full of offences. Wherefore when he sayeth: If I yet preach circumcision, why doe I yet suffer persecution? Then is the sclaunder of the crosse abolished: he meaneth that it were a great absurditie and inconuenience if the offence of the crosse should cease. After the same maner he speaketh. 1. Cor. 1. Christe sent me to preach the Gospell, not with wisedom of wordes, lest the crosse of Christ should be made of none effect. As if he sayd: I would not that the offence and crosse of Christe should be abolished.

The false apostles enemies of the crosse of Christ.

Gal. 6. 12.

The doctrine of Faith.

1. Cor. 1. 17. 2. Pet. 1. 18.

Here may some man say: The Christians then are madde men to cast them selues into daunger of their owne accord: For what doe they else by preaching and confessing the truth, but procure vnto them selues the hatred and enimitie of the whole world, and raise offences? This (sayth Paule) doth nothing at all offend or trouble me, but maketh me more bolde, and causeth me to hope wel of the happie successe and increase of the church, which flourisheth and groweth vnder the crosse: For it behoueth that Christe the head and spouse of the Church should raigne in the middes of all his enemies. Psal. 110. On the contrary part, when the crosse is abolished, & the rage of tyrannes & heretikes ceaseth on ỳ one side, and offences on the other side, & all things are in peace, the Deuill keping the entrie of the house: this is a sure token that the pure doctrine of Gods word is taken away.

The church is in best case & most flourisheth vnder the crosse.

Bernard considering this thing, sayeth that the Church is then in best state, when Sathan assaileth it on euery side, as well by subtill sleights as by violence: and cõtrariwise ỳ it is then in worst case when it is most at ease. And he aledgeth very well and to ỳ purpose that sentence of Ezechias in his song: Behold, for felicitie I had bitter greefe, applying it to the church, liuing in ease and quietnes. Wherfore Paul taketh it for a most certaine signe that it is not the Gospel, if it be preached

Esay. 38. 17.

ched in peace. Contrariwise ỹ world taketh it for a most certaine signe that the Gospell is hereticall and seditious doctrine, because it seeth great vprours, tumults, offences and sectes, and such like to folow the preaching therof. * Thus God sometimes sheweth him selfe in the similitude of the Deuil, and the Deuil likewise sheweth him selfe in the likenes of God: And God will be knowen vnder the similitude of the Deuill, and will haue the Deuil knowen vnder the likenes of God.

*He meaneth that God sometimes in punishing shevveth him selfe as though it vvere not he but Satan: and contrariwise Satan, vvhen he flattereth, shevveth him selfe as though he vvere God and not Satan.

The crosse immediatly foloweth the doctrine of the word, according to that saying. Psal. 116: I beleued and therfore haue I spoken: and I vvas sore troubled. Now, the crosse of the Christians is persecution with reproch and ignominie, and without any compassion, and therfore it is very offensiue. First they suffer as ỹ vilest people in the world: ỹ so did the Prophet Esay forshew euen of Christ himselfe. cap. 53. He vvas reputed amõgst the vvicked. Moreouer, murtherers and theues haue their punishments qualified, and men haue compassion on them. Here is no offence or sclaunder ioyned with the punishment. Cõtrariwise, like as the world iudgeth the Christiãs to be of all other mẽ the most pestilent & permicious, so doth it thinke that no torments are sufficient to punish them for their hainous offences. Neither is it moued with any compassion towardes them, but putteth them to the most opprobrious and shamefull kinds of death that can be. And it thinketh that it gaineth hereby a double commodity. For first it imagineth that it doth high seruice vnto God in killing of them: secondly that the cõmon peace and tranquillitie is restored and stablishing by taking away such noisome plagues. Therfore the death and crosse of the Faithfull is full of offences. But let not this reprochfull dealing (sayeth Paule) and the continuance of Christes crosse and offence therof moue you: but rather let it confirme you. For as long as the crosse endureth, it shall goe well with the Gospell.

The vvorld hath no pitie vpõ the godly

Iohn. 16. 2. 3.

VVhat the vvorld loketh for by the death of the godly.

In like maner Christe also comforteth his disciples in the. 5. of Math. Blessed are ye (sayeth he) vvhen men reuile you and persecute you, and shall falsely say all maner of euill against you for my names sake. Reioyce and be glad, for great is your revvard in heauen: For so persecuted they the Prophets vvhich vvere before you. The church cã not suffer this reioysing to be wrested frõ her. Wherfore I would not wish to be at concord with the Pope, the bishops, the princes and the Sectaries, vnlesse they would consent vnto our doctrine. For such concorde were a certaine token that we had lost the true doctrine. To be short, as long as the church teacheth the Gospell, it must suffer per-

Math. 5. 10. Marke 9. 14. Luke 14. 34. Actes. 5. 41. 1. Pet. 3. 14. 1. Pet. 4. 14.

Luther vvil be at no vnitie vvith the enemies of the Gospell.

The Gospell setteth forth the glory of God, and disclooseth the crafres of the Deuill.

secution. For the Gospell setteth forth the mercy and glory of God: It discloseth the malice and sleightes of the Deuill, painting him out in his right coulours, and plucking from him the counterfet visour of Gods Maiestie, wherby he deceaueth the whole world: that is to say, it sheweth that all worshippings, religious Orders inuented by men, and traditions concerning single life, meates, and such other things, wherby men thinke to deserue forgeuenes of sinnes & euerlasting life, are wicked things and deuelish doctrine. There is nothing then that more stirreth vppe the Deuill, than the preaching of the Gospell. For that plucketh from him the dissembled vizour of God, and bewrayeth him to be as he is in deede, that is to say, the Deuil & not God. Wherfore it can not be, but that as long as the Gospell flourisheth, the crosse and the offence thereof must needes folow it, or else truely the Deuill is not rightly touched, but slenderly tickled. But if he be rightly hitte in deede, he resteth not, but beginneth horribly to rage, and to raise vp troubles euery where.

If Christians then will hold the word of life, let them not be afraid or offended when they see that the Deuill is broken lose and rageth euery where, that all the world is on an vproar, that tyrannes exercise their crueltie, and heresies spring vppe: but lette them assure them selues, that these are signes, not of terrour, but of ioy, as Christe himselfe expoundeth them, saying: Reioyce and be glad. &c. God forbid therefore that the offence of the crosse should be taken away. Which thing should come to passe if we should preach that which the Prince of this world and his members would gladly heare, that is to say, the righteousnes of workes. Then should we haue a gentle Deuil, a fauourable world, a gracious Pope, and mercifull Princes. But because we set forth the benefites and glory of Christe, they persecute and spoile vs both of our goodes and liues.

Math. 5. 12.

Verse. 12. VVould to God they vvere cutte of that doe disquiet you.

Paul vvisheth that the false apostles vvere cutte of.

Is this the part of an Apostle, not onely to denounce the false apostles to be troublers, to condemne them and to deliuer them to Sathan, but also to wish that they might be vtterly rooted out and pearish? And what is this else but plaine cursing? Paule (as I suppose) alludeth here to circumcision. As if he would say: They compell you to cutte of the foreskin of your flesh: but I would that they themselues might be vtterly cutte off by the roote.

Here

Here riſeth a queſtion: whether it be lawfull for Chriſtians to curſe? Why not? howbeit not alwayes, nor for euery cauſe. But when the matter is come to this poynt, that Gods word muſt be euill ſpoken of and his doctrine blaſphemed, and ſo conſequently God himſelfe, then muſt we turne this ſentence and ſay: Bleſſed be God and his word, and what ſoeuer is without God and his word, accurſed be it: yea though it be an Apoſtle or an Angell from heauen. So he ſayd before in the firſt Chapter: Although vve or an Angell from heauen preach othervviſe vnto you, then that vvhich vve haue preached, let him be accurſed. VVhether it be lavvful for Chriſtians to curſe. *Galath. 1. 8. 9.*

Hereby it may appeare how great a matter Paule made of a litle leauen, which for the ſame durſt curſe the falſe apoſtles, who in outward appearance were men of great authoritie and holines. Let not vs therefore make litle account of the leauen of doctrine: For although it be neuer ſo litle, yet if it be neglected, it will be the cauſe that by litle and litle the truth and our ſaluation ſhall be loſt, and God himſelfe be denied. For when the word is corrupted, and God denied and blaſphemed (which muſt needes folow if the word be corrupted) there remaineth no hope of ſaluation. But for our partes, if we be curſed, railed vppon and ſlaine, there is yet one that can raiſe vs vppe againe, and deliuer vs from the curſe, death and hell.

Wherefore lette vs learne to aduaunce and extoll the Maieſtie & authoritie of Gods word. For it is no ſmall trifle (as brainſicke heades ſurmiſe at this day): but euery title thereof is greater then heauen and earth. Wherefore in this reſpect we haue no regard of Chriſtian charitie or concord, but we ſitte as it were on the iudgement ſeat, that is to ſay: we curſe and condemne all men, which in the leaſt poynt deface or corrupt the Maieſtie of Gods word: For a litle leauen maketh ſovver the vvhole lumpe. But if they leaue vs Gods word entire and ſound, we are not onely ready to keepe charitie and peace with them: but alſo we offer our ſelues to be their ſeruauntes, and to doe for them what ſoeuer we are able: If not, lette them periſh and be caſt downe into hell: and not onely they, but euen the whole world alſo: ſo that God and his pure word doe remaine. For as long as he remaineth, life, ſaluation, and the faithfull ſhall alſo remaine. The Maieſtie of Gods vvord is highly to be aduaunced.

Paule therefore doth well in curſing thoſe troublers of the Galathians, and in pronouncing ſentence againſt them, to witte, that they are accurſed with all that they teach and doe: and in wiſhing that they might be cutte of, eſpecially that they might be roted out of the church

of God, that is, that god should not gouerne nor prosper their doctrine nor their doings. And this malediction procedeth from the holy ghost. As Peter also in the. 8. of the Actes curseth Simon the Sorcerer: Thy money and thou perish together. And the holy Scripture oftentimes vseth cursing, against such troublers of mens consciences, and chiefly in the Psalmes: as Psal. 55. Let death come vpon them: let them goe * quicke into the pitte of corruption. Also, Let sinners be turned dovvne into hell, and all they that forget God.

Actes. 8. 20. 21.

Psal. 54. 5. Psal. 55. 15.
*As Corah, Dathan, and Abiron.

Hitherto Paule hath fortified the place of Justification with strong and mightie arguments. Moreouer, to the ende he might omit nothing, here and there he hath intermingled chidings, praisings, exhortations, threatnings and such like. In the ende he addeth also his owne example, namely that he suffereth persecution for this doctrine, thereby admonishing all the Faithfull, not to be offended nor dismayed when they shall see such vprours, Sectes and offences raised vppe in the time of the Gospell: but rather to reioyce & be glad. For the more the world rageth against the Gospell, the more the Gospel prospereth and goeth happely forwardes.

Paules example in suffering.

This consolation ought at this day to encourage vs: for it is certaine that the world hateth & persecuteth vs for none other cause, but for that we professe the truth of the Gospell. It doth not accuse vs for theft, murder, whoredom and such like: but it detesteth and abhorreth vs because we teach Christe faithfully and purely, and geue not ouer the defence of the truth. Therfore we may be out of all doubt, that this our doctrine is holy and of God, because the world hateth it so bitterly: For otherwise there is no doctrine so wicked, so foolish and pernicious, which the world doth not gladly admitte, embrace and defend: and moreouer it reuerently entertaineth, cherisheth and flattereth the professours thereof, and doth all that may be done for them. Onely the true doctrine of the Gospell, life and saluation, and the ministers therof, it vtterly abhorreth, and worketh all the spite that may be deuised against them. It is therfore an euident token that the world is so cruelly bent against vs for no other thing, but onely because it hateth the word. Wherfore when our aduersaries charge vs, that ther riseth nothing of this doctrine but warres, seditions, offences, Sectes and other such infinite enormities: let vs answere: Blessed be ỳ day wherin we may see these things. But the whole world is in an vproar. And wel done: For if ỳ world were not so troubled: if the Deuil did not rage and stirre vp such broiles, we should not haue the pure doctrine of

VVhat the vvorld condemneth in godly teachers.

An obiection.

the

of the Gospel which can not be preached but these byples & tormoiles must nedes folowe. Therefore that which ye count to be a great euill, we take to be a speciall happines.

The Doctrine of good workes.

Now folow exhortations and precepts of life & good workes. For it is the custome of the Apostles, after they haue taught Faith, and instructed mens consciences, to adde precептes of good workes, wherby they exhort ỳ faithfull to exercise ỳ dueties of charitie one towards an other. And reason it selfe after a sort teacheth and vnderstandeth this part of doctrine: but as touching the doctrine of Faith, it knoweth nothing at all therof. To ỳ end therfore that it might appeare that Christian doctrine doth not destroy good workes, or fight against ciuill ordinaunces: the Apostle also exhorteth vs to exercise our selues in good workes and in an honest outward conuersation, and to keepe charitie and concord one with an other. The world can not therefore iustly accuse the Christians that they destroy good workes, that they are troublers of ỳ publike peace, ciuile honestie, &c: for they teach good workes and all other vertues better then all the Philosophers & Magistrates of the world, because they adioyne Faith with their doings.

The Apostles after the doctrine of faith, adde precepts of good life.

Verse. 13. For brethern ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one an other.

As if he would say: Ye haue now obtained libertie through Christe, that is to say, ye be farre aboue all lawes as touching conscience and before God: ye be blessed and saued, Christ is your life. Therfore although the lawe, sinne and death trouble and terrifie you, yet can they not hurt you nor driue you to despaire. And this is your excellent and inestimable libertie. Now standeth it you in hand to take good heede, that ye vse not that libertie as an occasion to the flesh. *Philip. 3. 21.*

This euill is common and the most pernicious of all others that Sathan stirreth vp in the doctrine of Faith: namely that in very many he turneth this libertie, wherwith Christe hath made vs free, into the libertie of the flesh. Of this the Apostle Iude also complaineth in his epistle. There are crept in certaine vvicked mē (sayth he) vvhich turne *Iude. 1. 4.*

Carnall men vnderstād not the doctrine of Faith.

the grace of our God into vvantonnes. For the flesh is vtterly ignorāt of ẏ doctrine of grace, that is to say, it knoweth not that we are made righteous, not by workes, but by Faith onely, and that the lawe hath no auctoritie ouer vs. Therfore when it heareth the doctrine of faith, it abuseth and turneth it into wantonnes, and by and by thus it gathereth:

The saying of the vvicked.

If we be without law, let vs thē liue as we list, let vs do no good, let vs geue nothing to the nedie, and let vs not suffer any euil, for there is no lawe to constraine vs or binde vs so to doe.

Wherfore there is daunger on either side: albeit the one is more tolerable then the other. If grace or Faith be not preached, no man can be saued: for it is Faith alone that iustifieth and saueth. On the other side, if Faith be preached (as of necessity it must be) the more

The greatest part of men vnderstād the doctrine of Faith carnally

part of men vnderstand the doctrine of Faith carnally, and draw the libertie of the spirite into the libertie of the flesh. This may we see in all kinds of life, as well of the high as ẏ low. All boast themselues to be professors of the Gospell, and all bragge of Christian libertie: and yet seruing their owne lustes, they geue themselues to couetousnes, pleasures, pride, enuie, and such other vices. No man doth his duetie faithfully: no mā charitably serueth the necessity of his brother. The greefe hereof maketh me sometimes so vnpatient, ẏ many times I wish such swine which tread precious pearles vnder their feete, were yet still remaining vnder the tyrannie of the Pope: For it is vnpossible that this people of Gomorrha should be gouerned by the Gospell of peace.

Moreouer, euen we which teach the word, doe not now our duetie with so great zeale and diligence in the light of the Gospell, as we did afore in the darknes of ignorāunce. For the more certaine we be of the freedome purchased vnto vs by Christ, so much the more cold and negligent we be in handling the word, in prayer, in well doing, and in

The profite of tentations.

suffering aduersites. And if Sathan did not vexe vs inwardly with spirituall tentations, and outwardly with the persecutions of our aduersaries, and moreouer with the contempt and ingratitude of our owne fellowes, we should become vtterly careles, negligent, and vntoward to all good workes: and so in time we should lose the knowledge and Faith of Christ, forsake the ministerie of the word, and seeke an easier kinde of life for the flesh. Which thing many of our men begin to doe, for that they trauailing in the ministerie of the word, can not onely not liue of their labour, but also are most miserably entreated euen of those by whom they were deliuered from the seruile bondage of the Pope by the preaching of the Gospell. These men forsaking poore and

offensiue

offensiue Christ, entangle them selues with ỳ affaires of this present life, seruing their owne bellies and not Christe: but with what fruite, that shall they finde by experience in time to come.

For as much then as we know that the Deuill layeth waite most of all for vs that haue the worlde (for the rest he holdeth in captiuitie and slauerie at his pleasure) and laboureth with might and maine to take from vs the libertie of the spirite, or at least wise to turne the same into the libertie of the flesh: we teach and exhort our brethern with singuler care and diligence by the example of Paule, that they thinke not this libertie of the spirite purchased by the death of Christ, to be geuen vnto them, that they should make it an occasion of carnall libertie, or (as Peter sayeth) should vse the same as a cloke for their wickednes: 1. Pet. 2. 16. but that they should serue one an other through loue.

To the ende therfore that Christians should not abuse this libertie (as I haue sayd) the Apostle layeth a yoke and bondage vppon their flesh by the lawe of mutuall loue. Wherefore let the godly remember that in conscience before God, they be free from the curse of the lawe, from sinne and from death, for Christes sake: but as touching the body they are seruauntes and must serue one an other through charitie, according to this commaundement of Paule. Let euery man therfore endeuour to doe his duetie diligently in his calling, & to helpe his neighbour to the vttermost of his power. This is it which Paule here requireth of vs: Serue ye one an other through loue. Which words doe not Gal. 5. 13. set the Christians at libertie, but shut them vnder bondage as touching the flesh.

The godly are free accordig to the spirite, but bond seruaunts according to the flesh.

Moreouer this doctrine concerning mutuall loue which we must maintaine and exercise one towardes an other, can not be beaten into the heades of carnall men, nor sinke into their heartes. The Christians doe gladly receaue and obey this doctrine. Others as soone as liberty is preached, by and by they thus inferre: If I be free, then may I doe what I list: This thing is mine owne, why then should I not sell it for as much as I may gette? Moreouer, seeing we obtaine not saluation by our good workes, why should we geue any thing to ỳ poore? Thus doe they most carelesly shake of the yoke and bondage of the flesh, and turne the libertie of the spirite into wantonnes and fleshly libertie. But we tell such careless contemners (although they beleue vs not, but laugh vs to scorne), that if they vse their bodies and their goodes after their owne lust (as in deede they doe, for they neither helpe the poore, nor lend to the needie, but beguile their brethern in bargaining, snat-

Carnall men abuse Christian libertie.

ching & scraping vnto them selues by hooke or by crooke what so euer they can gette), we tell them (I say) that they be not free, bragge they neuer so much of their libertie, but haue lost Christe and Christian libertie, are become the bondslaues of the Deuill, and are seuen times worser vnder the name of Christian libertie, then they were before vnder the tyrannie of the Pope. For the Deuill which was driuen out of them, hath taken vnto him seuen other feends worse then him selfe, and is returned into them againe: therefore the ende of these men is worse then the beginning.

As touching vs, we haue a cōmaundemēt of God to preach ỳ gospel, which offereth to all men libertie from the law, sinne, death and Gods wrath, freely for Christes sake, if they beleue. It is not in our power to conceale or reuoke this libertie now published by ỳ Gospel: for Christ hath geuen it vnto vs freely, & purchased it by his death. Neither can we cōstraine those swine which runne headlong into all licentiousnes & dissolutenes of the flesh, to helpe other mē with their bodies or goodes: therefore we doe what we can, that is to say, we diligently admonish them that they ought so to doe. If we nothing preuaile by these admonitions, we commit the matter to God, and he will recompence these scorners with iust punishment in his good time. In the meane while this is our comfort, that as touching the godly, our labour is not lost, of whom many (no doubt) by our ministerie are deliuered out of the bondage of the Deuill, and translated into the libertie of the spirite. These (which notwithstanding are but few) which acknowledge the glory of this libertie of the spirit, & on the other side are ready through charitie to serue other men, and know themselues to be debters to their brethern as touching the flesh: doe more reioyce vs than the innumerable multitude of those that abuse this libertie, are able to discourage vs.

Christian libertie must be taught, though men abuse it.

Coloss. 1. 13.

Paule vseth here very apte and plaine wordes, when he sayeth: Brethern ye are called into libertie. And because no mā should dreame that he speaketh of the libertie of the flesh, he expoundeth him selfe what maner of libertie he meaneth, saying: Onely vse not your libertie as an occasion to the flesh, but serue ye one an other through loue. Wherfore let euery Christian know, that, as touching the conscience, Christ hath made him Lord ouer the lawe, sinne and death, so that they haue no power ouer him. Cōtrariwise let him know that this outward bondage is layed vpon his body, that he should serue his neighbour through loue. They that vnderstand Christian libertie otherwise, en-

They vvhich vnderstād the Christian libertie, serue one another through loue.

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ioy the commodities of the Gospell to their owne destruction, and are worse Idolaters vnder the name of Christe, then they were before vnder the Pope. Now Paule goeth about to declare out of the ten commaundements, what it is to serue one an other through loue.

Verse. 14. For the vvhole lavve is fulfilled in one vvord, vvhich is this: Thou shalt loue thy neighbour as thy selfe.

Paule, after that he hath laid the foundation of Christian doctrine, is wont to build gold, siluer and precious stones vpon it. Now, there is no other foundation, as he himselfe sayeth to the Corinthians, than Iesus Christ, or the righteousnes of Christe. Upon this foundation he buildeth now good workes, yea good workes in deede: all which he comprehendeth in one precept: Thou shalt loue thy neighbour as thy selfe. As if he should say: when I say that ye must serue one an other through loue, I meane the selfe same thing that the lawe sayeth in an other place: Thou shalt loue thy neighbour as thy selfe. And this is truely to interprete the Scriptures and Gods commaundements. *1. Cor. 3. 11. 12.* *Leuitic. 19. 18.*

Now, in geuing preceptes of loue, he couertly toucheth by the way the false teachers: against whom he setteth him selfe mightely, that he may defend and stablish his doctrine of good workes against them. As if he sayd: O ye Galathians, I haue hetherto taught you the true and spirituall life, and now also I will teach you what be good workes in deede. And this will I doe to the ende ye may know that the vaine and foolish workes of ceremonies which the false Apostles doe onely vrge, are farre inferiour to the workes of charitie. For such is the foolishnes and madnes of all wicked teachers and fantasticall spirites, that not onely they leaue the true foundation and pure doctrine: but also continuing alwayes in their superstitions, they neuer attaine to good workes. Therefore (as Paule sayeth) they build nothing but woode, hay and stubble vppon the foundation. So the false apostles, which were the most earnest defenders of workes, did not teach or require the workes of charitie, as that Christians should loue one an other, that they should be ready to helpe their neighbours in all necessities, not onely with their goods, but also with their body: that is to say, with tounge, hand, heart, and with their whole strength: but onely they required that circumcision should be kept, that dayes, monethes, yeres and times should be obserued: and other

Meritmõgers & hypocrites vnderstãd not the doctrine of faith and of good vvorks. *1. Cor. 3. 12. 13.* *Galath. 4. 10.*

good wozkes they could teach none. Foz after they had destroyed the foundation which is Chzist, & darkened the doctrine of Faith, it was impossible that there should remaine any true vse, exercise, oz opinion of good wozkes. Take away the tree, & the frute must needes perish.

The Apostle therfoze diligently exhozteth the Chzistians to exercise them selues in good wozkes, after that they haue heard and receaued the pure doctrine of Faith. Foz the remnauntes of sinne doe yet still remaine euen in those that be iustified: which, as they are contrary to Faith and hinder it: so doe they hinder vs from doing good wozkes. Moreouer, mans reason and the flesh, which in the sainctes them selues resisteth the spirite, and in the wicked doth mightely raigne, is naturally delited with Pharisaicall superstitions: that is to say, it taketh moze pleasure in measuring God by her owne imaginations, than by his wozd, and doth the wozks that she her selfe hath chosen, with farre greater zeale then those which God hath commaunded. Wherfoze it is necessary that the godly pzeachers should as diligently teach and vzge the doctrine of good wozkes, as the doctrine of Faith: foz Satan is a deadly enemie to both. Notwithstanding faith must first be planted: foz without Faith it is impossible to vnderstand what a good wozke is, oz what pleaseth God.

Reason is naturally delited vvith superstition.

Let no man thinke therefoze that he thozowly knoweth this commaundement: Thou shalt loue thy neighbour as thy selfe. In deede it is very shozt and easy as touching the wozdes: but shew me the teachers and hearers that in teaching, learning, and liuing doe exercise and accomplish it rightly. Therefoze these wozdes: Serue ye one an other through loue: and these also, Thou shalt loue thy neighbor as thy self, are incompzehensible, & no man, no not euen the godly doe sufficiently consider, teach, and exercise the same. And (which is a wõderful thing) the faithfull haue this tentation, that if they omit neuer so light a matter which they ought to do, by and by their conscience is wounded: but they are not so troubled if they neglect the dueties of charitie (as daily they doe), oz beare not a sincere and bzotherly loue and affection towards their neighbour. Foz they doe not so much regard the commaundement of charitie, as their owne superstitions: from the which they be not altogether free during this life.

No mã loueth his neighbour as himselfe.

Naturall corruption & superstition remaining in the faithfull.

Paule therfoze repzehendeth ỳ Galathians in these wozds: For the vvhole lavv is fulfilled in one vvord. As if he had said: ye are dzowned in your superstitions & ceremonies concerning places & times, which

pzofit

profit neither your selues nor others: and in ỳ meane while ye neglect charitie which ye ought onely to haue kept. What madnes is this? So sayth Ierome: We weare & cõsume our bodies with watching, fasting and labour: but we neglect charitie, which is the onely lady & mistresse of workes. And this may be wel seene in the Monkes, who straitly obserue their traditions concerning their ceremonies, fasting, watching, apparel & such like. In this case if they omitte any thing, be it neuer so litle, they sinne deadly. But whẽ they do not only neglect charitie, but also hate one an other to the death, they sinne not, nor offend God at all. A saying of Hierome.

Therefore by this commaundement Paule, not onely teacheth good workes, but also cõdemneth fantasticall and superstitious workes. He not onely buildeth gold, siluer and precious stones vpon the foundation, but also throweth downe the woode, and burneth vp the hay & stubble. God witnessed by examples in the olde Testament how much he did alwayes esteme of charitie: whervnto he would haue ỳ very law it self and the ceremonies therof to geue place. At such time as Dauid and they that were with him were hungrie, and had not what to eate, they did eate the holy shewbread, which by the lawe the lay people might not eate, but onely the priests. Christes disciples brake the Saboth in plucking the eares of corne: yea and Christ him selfe brake the Saboth (as sayd the Iewes) in healing the sicke on the Saboth day. All these things shew that charitie or loue ought to be preferred before all lawes & ceremonies, & that God requireth nothing so much at our handes as loue towardes our neighbour. The same thing Christe also witnesseth when he sayeth: And the second is like vnto this. Paul teacheth good vvorks, and condemneth euill vvorkes. 1. Sam. 21. 6. Math. 12. 3. 10. Math. 22. 39.

Verse. 14. For all the lavv is fulfilled in one vvord.

As if he sayd: Why doe ye burden your selues with the lawe? Why doe ye so toile and tormoile your selues about the ceremonies of the law, about meates, dayes, places and such other things: as how ye ought to eate, drinke, keepe your feastes, sacrifice? &c. Leaue of these follies, and hearken what I say: All the lawe is fully comprehended in this one saying: Thou shalt loue thy neighbour as thy selfe. God deliteth not in the obseruation of the ceremonies of the lawe, neither hath he any neede of them. The onely thing that he requireth at your hands is this, that ye beleue in Christ whom he hath sent: in whom ye are made perfect, and haue all things. But if vnto Faith, which is the most acceptable seruice of God, ye will also adde lawes, then assure Ephes. 1. 2.

your selues that all lawes are comprehended in this short commaundement: Thou shalt loue thy neighbour as thy selfe. Endeuour your selues to keepe this commaundement: which being kept, ye haue fulfilled all lawes.

A brief summe of all Moises lavves.

Paule is a very good expounder of Gods commaundementes: For he draweth all Moises into a briefe summe, shewing that nothing else is cõtained in all his lawes (which are in a maner infinite) but this short sentence: Thou shalt loue thy neighbour as thy selfe. Naturall reason is offended with this balenes and shortnes of wordes: for it is soone sayd: Beleue in Christ. And againe: Loue thy neighbour as thy selfe. Therefore it despiseth both the doctrine of Faith and true good workes. Notwithstanding this bale & vile word of faith (as reason taketh it): Beleue in Christ, is ỳ power of God to the faithfull, whereby they ouercome sinne, death, ỳ Deuill, &c. wherby also they attaine saluation & eternall life. Thus to serue one an other through loue, that is, to instruct him that goeth astray, to comfort him that is afflicted, to raise vppe him that is weake, to helpe thy neighbour by all meanes possible, to beare w̃ his infirmities, to endure troubles, labours, ingratitude & contempt in the Church, & in ciuile life & conuersation to obey the Magistrate, to geue due honour to thy parentes, to be patient at home with a froward wife and an vnruely familie, &c: these (I say) are workes which reason iudgeth to be of no valew. But, beleue me, they are such workes, that the whole world is not able to comprehend the excellencie and worthines thereof (for it doth not measure workes or any other thing by the word of God, but by the iudgement of wicked, blinde and foolish reason): Yea it knoweth not the valew of any one of the least good workes ỳ can be, which are true good workes in deede.

The shortnes of the doctrin of all true christianitie.

Rom. 1. 16.

To serue our neighbour through charitie.

Therfore, when men dreame that they well vnderstand the commaundement of charitie, they are vtterly deceaued. In deede they haue it written in their heart: for they naturally iudge that a man ought to doe vnto an other, as he would an other should do vnto him. But it foloweth not therefore that they vnderstand it: For if they did, they would also performe it in deede, and would preferre loue and charitie before all their workes. They would not so highly esteme their owne superstitious toyes, as to goe with an heauie countenaunce hanging downe the head, to be vnmarried, to liue with bread and water, to dwell in the wildernes, to be poorely apparelled, &c. These monstrous and superstitious workes, which they haue deuised and chosen vnto themselues, God neither commaunding nor approuing the same,

A description of an hypocrite.

they

they esteeme to be so holy and so excellent, that they surmount and darken charitie, which is as it were ỳ Sunne of all good wozks. So great and incompzehẽsible is the blindnes of mans reason, that it is vnable, not onely to iudge rightly of the doctrine of Faith, but also of external conuersation and wozkes. Wherfoze we must fight strongly, as well against the opinions of our owne heart (to the which we are naturally moze enclined in the matter of saluation then to the wozd of God), as also against the counterfet vilour & holy shew of our owne wilwozkes: that so we may learne to magnifie the wozkes which euery man doth in his vocation, although they seeme outwardly neuer so base and contemptible, if they haue the warrant of Gods wozde: and contrariwise, to despise those wozkes which reason chooseth without the commaundement of God, seeme they neuer so excellent and holy.

Charitie the bright sunne of all good vvorkes.

Of this commaundement I haue largely entreated in an other place, and therfoze I will now but lightly ouerrunne it. In deede this is briefly spoken: Loue thy neighbour as thy selfe, but yet very aptly and to ỳ purpose. No man can geue a moze certaine, a better oz a nearer example then a mans owne selfe. Therfoze, if thou wouldest know how thy neighbour ought to be loued, and wouldest haue a plaine example therof, consider well how thou louest thy selfe. If thou shouldest be in necessitie oz daunger thou wouldest be glad to haue the loue and frendship of all men, to be holpen with the counsell, the goods and the strength of all men & of all creatures. Wherfoze thou hast no neede of any booke to instruct and to admonish thee how thou oughtest to loue thy neighbour: foz thou hast an excellent booke of all lawes euen in thy heart. Thou needest no Scholemaster in this matter: aske counsell onely of thine owne heart, and that shall teach thee sufficiently that thou oughtest to loue thy neighbour as thy selfe. Moreouer, loue oz charitie is an excellent vertue, which not onely maketh a man willing and ready to serue his neighbour with tounge, with hand, with money and wozldly goods: but with his body, and euen with his life also. And thus to doe, it is not prouoked by good desertes oz any thing else, neither is it hindred through euill desertes oz ingratitude. The mother doth therefoze nourish and cherish her child, because she loueth it.

A briefe expositiõ of this commaundement: *Thou shalt loue thy neighbour as thy selfe.*

Howv our neighbour ought to be loued.

Charitie a singular vertue.

Now, my neighbour is euery man, specially which hath neede of my helpe, as Christ expoundeth it in the. 10. chapt. of Luke. Who although he hath done me some wrong, oz hurt me by any maner of way: yet notwithstanding he hath not put of the nature of man, oz ceased to be flesh and bloud, & the creature of God most like vnto my selfe:

VVho is our neighbour.

briefly, he ceaseth not to be my neighbour. As long then as the nature of man remaineth in him, so long also remaineth the commaundement of loue, which requireth at my hãd, that I should not despise mine own flesh, nor render euill for euill, but ouercome euill with good: or else shall loue neuer be as Paule describeth it. 1. Cor. 13.

The cõmaundement of charitie.

1. Cor. 13. 7.

Paule therefore commendeth charitie to the Galathians, and to all the faithfull (for they onely loue in deede), and exhorteth them that through charitie one of them should serue an other. As if he would say: Ye neede not to burden your selues with circumcision, and with the ceremonies of Moises law: but aboue all things continue in the doctrine of faith which ye haue receaued of me. Afterwards, if ye will doe good workes, I will in one word shew you the chiefest and greatest workes, and how ye shall fulfill all lawes: Serue ye one an other through loue. Ye shall not lacke them to whom ye may doe good, for the world is ful of such as neede the helpe of others. This is a perfect and a sound doctrine of Faith and loue: and also the shortest and the longest Diuinitie. The shortest as touching the words and sentences: but as touching the vse and practise it is more large, more longe, more profound, and more high then the whole world.

The doctrine of faith and charitie the shortest and longest.

Verse. 15. If ye bite and deuoure one an other, take heede lest ye be consumed one of an other.

By these wordes Paule witnesseth that if the foundation, that is to say, if Faith in Christ be ouerthrowne by wicked teachers, no peace or concord cã remaine in the church either in doctrine or life: but there must needes be diuers opinions and dissensions from time to time both in doctrine and life, whereby it commeth to passe that one biteth and deuoureth an other, that is to say, one iudgeth and condemneth an other, vntill at length they be consumed. Hereof not onely the Scripture, but also the examples of all times beare witnes. After that Aphrike was peruerted by the Manichees, by and by folowed the Donatistes, who also disagreeing among them selues, were diuided into three sundry Sectes. And how many Sectes haue we at this day springing vppe one after an other? One Sect bringeth forth an other, and one condemneth an other. Thus, when the vnitie of the spirite is broken, it is vnpossible that there should be any concord either in doctrine or life, but daily new errours must needes spring vp wbout measure and wout end.

Paule therefore teacheth that such occasions of discord are to be auoided, and he sheweth how they may be auoided. This (sayth he) is ꝑ way to vnitie and concord: Let euery man doe his duetie in that kinde

of life which God hath called him vnto: Let him not lift vp himselfe aboue others, nor finde fault at other mens workes, and commend his owne, but let euery one serue an other through loue. This is a true and a simple doctrine touching good workes. This do not they teach which haue made shipwracke of faith & haue conceaued fantasticall opinions concerning Faith & good workes: but disagreeing among themselues as touching the doctrine of Faith and workes, they bite and deuoure, that is to say, they accuse & condemne one an other, as Paule here sayth of the Galathians. If ye bite and deuoure one an other, take heede lest ye be consumed one of an other. As if he would say: doe not accuse and condemne one an other for circumcision, for obseruing of holy dayes or other ceremonies, but rather geue your selues to serue and helpe one an other through charitie: Or else if ye continue in biting & deuouring one an other, take heede that ye be not consumed, that is to say, that ye perish not vtterly, yea and that bodely, which cõmõly happeneth, especially to the authors of Sects, as it did to Arrius & others, and to certaine also in our time. For he that hath laid his foũdation on the sand, and buildeth hay, stubble and such like, must needes fall & be consumed: for all those things are ordained for the fire. I will not say that after such bitings & deuourings, the ruine & destructiõ, not of one citie, but of whole countreys & kingdoms are wont to folow. Now the Apostle sheweth what it is to serue one an other through loue.

The vvay hovv to kepe concord.

The ende of the authors of vvicked opinions.

It is a hard & a dangerous matter to teach that we are made righteous by faith without workes, & yet to require workes withall. Here, except the ministers of Christe be faithfull & wise disposers of the mysteries of God, rightly diuiding the word of truth: faith & workes are by and by confounded. Both these doctrines, as well of faith as of workes, must be diligẽtly taught and vrged: and yet so, that both may remaine w in their bounds. Otherwise, if they teach workes only (as they do in the Popes kingdom) then is faith lost. If faith onely be taught, then carnall men by and by dreame that workes be not needefull.

Hovv the doctrine of faith and of vvorks is to be taught.

The Apostle began a litle before, to exhort men to good workes, and to teach that the whole lawe was fulfilled in one word, namely: Thou shalt loue thy neighbour as thy selfe. Here will some man say: Paule throwout his whole Epistle taketh away righteousnes from the law: for sayeth he, By the vvorks of the lavv shall no flesh be iustified; Also, As many as are vnder the vvorks of the lavv, are vnder the curse. But now, whẽ he sayth that ỹ whole law is fulfilled in one word, he seemeth to haue forgotten the matter whereof he hath entreated

An obiection.

Galat. 2. 16.
Galat. 3. 10.

in all this Epistle, and to be of a quite contrary opinion: to witte, that they which doe the woorks of charitie, fulfill the law and be righteous. To this obiection he answereth after this maner.

Verse. 16. But I say, vvalke in the spirite, and ye shall not fulfill the vvorkes of the flesh.

As if he should haue sayd: I haue not forgotten my former discourse concerning Faith, neither doe I now reuoke the same in that I exhort you to mutuall loue, saying: that the vvhole lavve is fulfilled through loue: but I am still of the same minde and opinion that I was before. To the ende therefore that ye may rightly vnderstand me, I adde this moreouer: VValke in the spirite, and ye shall not fulfill the lustes of the flesh.

A confutation of the argument of the Schoolemen: Loue is the fulfilling of the lavve: therfore the lavve iustifieth.

Although Paule speaketh here expressly and plainly enough, yet hath he litle preuailed. For the Schoolemen not vnderstanding this place of Paule: Loue is the fulfilling of the lavv, haue gathered out of it after this maner: If loue be the fulfilling of the law, it soloweth then that loue is righteousnes: therfore if we loue, we be righteous. These profound clarkes doe argue from the word to the worke, from doctrine or precepte, to life, after this sort: The lawe hath commaunded loue: therefore the worke of loue soloweth out of hand. But this is a foolish consequence, to draw an argumẽt from precepts, and to ground the conclusion vppon workes.

Arguments from precepe to vvorke.

True it is that we ought to fulfill the lawe, and to be iustified through the fulfilling thereof: but sinne hindreth vs. Indeede the law prescribeth and commaundeth that we should loue God with all our heart, &c. and that we should loue our neighbour as our selues, but it soloweth not: this is wytten, therfore it is done: the law commaundeth loue, therefore we loue. There is not one man to be found vppon the whole earth, which so loueth God and his neighbour, as the lawe requireth. But in the life to come, where we shall be throughly clensed from all vices and sinnes, and shall be made as pure & as cleare as the Sunne: we shall loue perfectly and shall be righteous through perfect loue. But in this life that puritie is hindred by the flesh: for as long as we

An euill consequence of the Sophisters: It is vvrytté, therfore it is done

we liue, sinne remaineth in our flesh. By reason wherof the corrupt loue of our selues is so mightie, that it farre surmounteth ỹ loue of god & of our neighbour. In the meane time notwithstanding, that we may be righteous in this life also, we haue Christe the Mercieseat and throne of grace, and because we beleue in him, sinne is not imputed vnto vs. Faith therfore is our righteousnes in this life. But in the life to come, when we shall be thorowly cleansed and deliuered from all sinnes and concupiscence, we shall haue no more neede of Faith and hope, but we shall then loue perfectly.

The Loue of our selfe corrupt.

Sinne is not here layed to our charge because of our Faith in Christe. *1.Cor.13.10.*

It is a great errour therfore to attribute iustification or righteousnes to loue, whiche is nothinge: or if it be any thinge, yet is it not so great that it can pacifie God: for loue euen in the faithfull (as I haue sayd) is vnperfect and impure: But no vncleane thing shall enter into the kingdom of God. Notwithstanding in the meane while this trust and confidence sustaineth vs, that Christe, who alonely committed no sinne, and in whose mouth was neuer fond any guile, doth ouershadow vs with his righteousnes. We being couered with this *cloud, and throuded vnder this shadow, this heauen of remission of sinnes & throne of grace: doe begin to loue and to fulfill the law. Yet for this fulfilling we are not iustified nor accepted of God whilest we liue here. But whē Christ hath deliuered vp the kingdom to God his father & abolished all principalitie, and God shall be all in all: then shall Faith and hope cease, and loue shall be perfect and euerlasting. 1. Cor. 13. This thing the popish Schoolemen vnderstand not, and therfore when they heare that loue is the summe of the whole lawe, by and by they inferre: *Ergo* the law iustifieth. Or contrariwise, when they read in Paule that Faith maketh a man righteous: yea, say they, Faith formed and furnished with charitie. But that is not the meaning of Paule, as I haue largely declared before.

Charitie can not pacifie God. *Apoc.21.27.*

Esay.53.9. 1.Pet.2.22. 1.John.3.5.

*He alludeth to the place of Exodus, Chapt.13.21.

1.Cor.13.12.

Faith adorned vvith charitie is the papistes righteousnes.

If we were pure from all sinne, and were inflamed with perfect loue both towardes God and our neighbour, then should we in deede be righteous and holy through loue, and God could require no more of vs. This is not done in this present life, but is differred vntill ỹ life to come. In deede we receaue here the gift and first frutes of the spirite, so that we begin to loue, howbeit very slenderly. But, if we loued God truely and perfectly as the law of God requireth, which sayeth: Thou shalt loue the Lord thy God vvith all thy heart, vvith all thy soule, and vvith all thy strength: then should we be as well contented with pouertie as with wealth, with paine as with pleasure, & with life

Rom.8.23.

Deut.6.5. Math.22.37. Marke.12.29. Luke.10.27.

Perfect loue.

as with death. Yea he that could loue God truly and perfectly in dede, should not long continue in this life, but should straight way be swalowed vp by this charitie.

But now mans nature is so corrupt and drowned in sinne, that it can not haue any right sense or cogitation of God. It loueth not God, but hateth him deadly. Wherfore as Iohn sayth: VVe loued not god, but he loued vs, & sent his sonne to be a reconciliation for our sinnes. And as Paule sayth before in the second Chap: Christe hath loued me and geuen him selfe for me. And in the. 4. Chap. But vvhen the fulnes of time vvas come, God sent forth his sonne made of a vvoman, and made vnder the lavve, that he might redeme them vvhich vvere vnder the lavv. We being redemed and iustified by this Sonne, begin to loue, according to that saying of Paule in the. 8. to the Romains: That vvhich vvas impossible to the lavv, (in as much as it vvas vveake because of the flesh) God sending his ovvne sonne in the similitude of sinnefull flesh, and for sinne condemned sinne in the flesh, that the righteousnes of the lavv might be fulfilled in vs, that is, might begin to be fulfilled. They are mere dreames therfore which the Sophisters and Schoolemen haue taught concerning the fulfilling of the lawe.

God first loued vs.
1. Iohn. 4. 10.
Galath. 2. 4.
Galath. 4. 4. 5.

Wherfore Paule sheweth by these words: VValke in the spirit, how he would haue that sentence to be vnderstād, where he sayd: Serue ye one an other through loue. And againe: Loue is the fulfillig of the lavv. &c. As if he should say. When I bid you loue one an other, this is it that I require of you, that ye walke in the spirit. For I know that ye shall not fulfill the law because sinne dwelleth in you as lōg as ye liue, and therfore it is impossible that ye should fulfill the law. Notwithstādīg in ẏ meane while endeuor your selues diligētly to walk in ẏ spirit, that is, wrastle in spirit against the flesh, & folow spiritual motions. &c.

It appeareth then that he had not forgotten the matter of iustifi-tion. For when he biddeth them to walke in ẏ spirit, he plainly denieth that works do iustifie. As if he shuld say: When I speake of ẏ fulfilling of ẏ law, I meane not that ye are iustified by ẏ law: but this I meane, that there be two contrary capitaines in you, the spirite and the flesh. God hath stirred vp in your bodies a strife and a battaile. For the spirite wrastleth against the flesh, & the flesh against the spirit. Here I require nothing else of you, but that ye folow the spirit as your captaine and guide, & that ye resist that captaine ẏ flesh: for that is all that ye be able to doe. Obey the spirit and fight against the flesh. Therfore when I teach you to obserue the lawe, and exhort you to loue one an other,

Galath. 5. 17.

thinke

thinke not that I goe about to reuoke that which I haue taught concerning the doctrine of Faith, and that now I attribute iustification to the lawe or to charitie: but my meaning is, that ye should walke in the spirite, and that ye should not fulfill the lustes of the flesh.

Paule vseth very fitte wordes and to the purpose. As if he would say: we come not yet to the fulfilling of the lawe: therefore we must walke in the spirite and be exercised therein, that we may thinke, say, and doe those things which are of the spirite, and resist those things which are of the flesh: therfore he addeth.

Verse. 16. And ye shall not fulfill the lustes of the flesh.

As if he would say: The desires or lustes of the flesh be not yet dead in vs, but spring vppe againe and fight against the spirite. The flesh of no faithful man is so good, which being offended would not bite and deuour, or at the least omitte somewhat of that commaundement of loue. Yea euen at the first hunt he can not refraine him selfe, but is angrie with his neighbour, desireth to be reuenged, and hateth him as an enemie, or at the least loueth him not so much as he should doe, and as this commaundement requireth. And this happeth euen to the faithfull. Desires and lustes of the flesh euen in the godly.

Therefore the Apostle hath geuen this rule for the faithfull, that they should serue one an other through loue, that they should beare the burdens and infirmities one of an other, and that they should forgeue one an other. And without this bearing and forbearing through loue, it is impossible that peace and concord should continue amongst Christians. For it can not be, but that thou must needes often offend, and be offended. Thou seest many things in me which offend thee, and I againe see many things in thee which mislike me. Here, if one beare not with an other through loue, there shall be no end of dissention, discord, enuie, hatred and malice.

Wherfore Paul would haue vs to walke in the spirit, lest we fulfil ꝑ lust of the flesh. As if he should say: Although ye be moued wt wrath & displeasure against your brother, offending you or doing any thing hainously against you, yet notwtstanding resist & represse these violēt motiōs through the spirit. Beare with his weaknes and loue him according to that cōmaundement: Thou shalt loue thy neighbour as thy selfe. For thy brother doth not therfore cease to be thy neighbour, because he slippeth or offendeth thee: but thē hath he most neede ꝑ thou shuldest exercise To vvalke in the spirite.

and shew thy charitie towardes him. And this commaundement: Thou shalt loue thy neighbour as thy selfe, requireth the selfe same thing: to wit, that thou shouldest not obey ẏ flesh: which when it is offended, hateth, biteth and deuoureth. But wrastle against it in spirit, and cõtinue through the same in the loue of thy neighbour, although thou finde no thing in him worthy of loue.

The Scholemen take the concupiscence of the flesh for carnall lust. In deede it is true that euen ẏ godly, especially ẏ yõger sort are tempted with fleshly lust. Yea, they also that be married (so corrupt and pestilent is flesh) are not without such carnall lust. Here let euery one (I speake now to the godly beinge married, bothe man and wife) diligently examine him selfe, and, no doubt, many shall finde this in themselues, that the bewtie and conditions of an other mans wife pleaseth him better then of his owne: & so contrariwise. His owne lawfull wife he lotheth or misliketh & loueth her which is vnlawful. And this cõmõly is wont to happen, not in marriage onely, but in all other matters. Men set light by that which they haue, & are in loue with that which they haue not: as the Poet saith:

VVhat the cõcupiscence or lust of the flesh is after Paule.

Nitimur in vetitum semper cupimusq́ negata: That is,
Of things most forbidden vve alvvaies are faine:
And things most denied vve seeke to obtaine,

I doe not deny therfore but that the concupiscence of the flesh comprehendeth carnall lust, but not that onely. For concupiscence comprehendeth all other corrupt affections, wherewith the very faithful are infected, some more, some lesse: as pride, hatred, couetousnes, impatiency and such like. Yea Paule rehearseth afterwardes among the works of the flesh, not only these grosse vices, but also idolatry, heresies and such other. It is plaine therfore that he speaketh of the whole concupiscẽce of the flesh & of the whole dominion of sinne, which striueth eũ in the godly who haue receaued the first fruites of the spirite, against the dominion of the spirite. He speaketh therefore not onely of carnall lust, pride, couetousnes, &c: but also of incredulitie, distrust, despaire, hatred, & contempt of God, idolatrie, heresies and such other, when he sayth: And ye shall not fulfill the lusts of the flesh. As if he should say: I wryte vnto you that ye should loue one an other. This ye do not, neither can ye doe it because of the flesh, which is infected and corrupted with concupiscence, and doth not onely stirre vppe sinne in you, but also is sinne it self. For if ye had perfect charitie, no beautines, no aduersitie could be so great, which should be able to hurt or hinder

that

that charitie: for it would be spread throughout the whole body. There should be no wife, were she neuer so hard fauoured, whom her husband would not loue entirely, lothing all other wome, though they were neuer so faire and beautifull. But this is not done: therefore it is impossible for vs to be made righteous through loue.

Wherefore, thinke me not to reuoke and vnsay that which I haue taught concerning Faith: For Faith and hope must continue, that by the one we may be iustified, and by the other we may be raised vppe in aduersities, and endure vnto the ende. Moreouer, we serue one an other through charitie, because Faith is not idle: but charitie is weake and litle. Therefore when I bid you walke in the spirite, I doe sufficiently declare that ye are not iustified through charitie.

And when I exhort you to walke in the spirite, that ye fulfill not the concupiscence of the flesh: I doe not require of you that ye should vtterly put of the flesh or kill it, but that ye should bridle and subdue it. For God will haue mankinde to indure euen to the last day. And this can not be done without parentes, which doe begette and bring vppe children. These meanes continuing, it must needes be that flesh also must continue, and consequently sinne, for flesh is not without sinne. Therefore in respect of the flesh we are sinners: but in respect of the spirite, we are righteous: and so we are partly sinners, and partly righteous. Notwithstanding, our righteousnes is much more plentifull then our sinne, because the holines and righteousnes of Christe our Mediatour doth farre excede the sinne of the whole world: And the forgeuenes of sinnes which we haue through him is so great, so large, and so infinite, that it easily swalloweth vp all sinnes, so that we walke according to the spirite. &c. Beleuers are both sinners & righteous.

The Papistes dreamed that this commaundement belongeth only to their Cleargymen, and that the Apostle exhorteth them to liue chastly by subduing the flesh wt watching, fasting, labour. &c: and then they should not fulfill the concupiscence of the flesh, that is to say, carnall lust. As though the whole concupiscence of ꝑ flesh were ouercome when this fleshly lust is subdued: which notwithstanding they were neuer able to suppresse and keepe vnder with any yoke that they could lay vppon the flesh. Which thing Hierome (I say nothing of others) who was a maruelous louer and defender of chastitie, doth plainly cõfesse. O (saith he) how often haue I thought my selfe to be in ꝑ midest of the daine delites and pleasures of Rome, euen when I was in the wilde wildernes, which being burnt vppe with the heat of the Sunne, Hierome.

yelded an ouglesome habitation to the Monks? &c. Againe: I, who for feare of hell had condemned my selfe to such a prison, thought my selfe oftētimes to be daūcing among yong wemen, whē I had no other companie but Scorpions and wilde beastes. My face was pale with fasting, but my minde was inflamed with desires in my cold body, and although my flesh was halfe dead already, yet the flames of fleshly lust boyled within me. &c.

The vehemēt flames of carnall lust in Hierome.

If Hierome felt in him selfe such flames of fleshly lust, who liued in the barraine wildernes with bread and water: what do our holy bellygods the Cleargiemen feele (thinke ye): who so stuffe and stretch out them selues with all kindes of daintie fare, that it is maruell theyr bellies burst not? Wherfore these things are wrytte, not to Heremites & Monks (as the Papists dreame) nor to sinners in ỳ world onely: but to the vniuersall church of Christ, and to all the faithfull: whom Paule exhorteth to walke in the spirite, that they fulfill not the lusts of ỳ flesh: that is to say, not onely to bridle the grosse motions of the flesh, as carnall lust, wrath, impatiencie, & such like: but also ỳ spirituall motions, as douting, blasphemie, idolatrie, contempt and hatred of God, &c.

The flesh is to be subdued & not killed. *Ephes 5.29.*

Paule (as I haue said) doth not require of the godly, ỳ they should vtterly put of or destroy the flesh: but that they should so bridle it, that it might be subiect to the spirite. In the .10. to the Rom. he biddeth vs cherish the flesh. For as we may not be cruell to other mens bodies, nor vexe them with vnreasonable labour: euen so we may not be cruell to our owne bodies. Wherfore, according to Paules precept, we must cherish our flesh, that it may be able to indure the labours both of the minde and of the body: but yet only for necessities sake, and not to nourish the lustes thereof. Therefore if thy flesh begin to wax wanton, represse it and bridle it by the spirite. If it will not be, marrie a wife, for it is better to marry then to burne. Thus doing thou walkest in the spirit, that is, thou folowest Gods word and doest his will.

1 Cor. 7.9.

Verse. 17. For the flesh lusteth against the spirite, and the spirite against the flesh.

When Paule sayeth that the flesh lusteth against the spirite, and the spirite against the flesh, he admonisheth vs that we must feele the concupiscence of the flesh, that is to say, not onely carnall lust, but also pride, wrath, heauines, impatiencie, incredulitie, and such like. Notwithstāding he would haue vs so to feele them, that we consent not vn-

The godly feele the concupiscence or lust of the flesh.

to

to them, nor accomplish them: that is, that we neither thinke, speake, nor doe those things which the flesh prouoketh vs vnto. As, if it moue vs to anger, yet we should be angry in such wise (as we are taught in the fourth Psalme) that we sinne not. As if Paule would thus say: I know that the flesh will prouoke you vnto wrath, enuie, doubting, incredulitie and such like: But resist it by ỳ spirite, that ye sinne not. But if ye forsake the guiding of the spirite, and folow the flesh, ye shall fulfill the lustes of the flesh, and ye shall die, as Paule sayth in the .8. to the Romaines. So this saying of the Apostle is to be vnderstand, not of fleshly lust onely, but of the whole kingdom of sinne. *Psal. 4. 4.*

Verse. 17. And these are contrary one to the other, so that ye can not doe the same things that ye vvould.

These two captaines or leaders (sayth he) the flesh and the spirit, are one against an other in your body, so that ye can not doe what ye would. And this place witnesseth plainly, ỳ Paule wryteth these things to the faithfull, that is, to the church beleuing in Christ, baptised, iustified, renewed, and hauing ful forgeuenes of sinnes. Yet notwithstãding he sayth that the hath flesh rebelling against the spirite. After the same maner he speaketh of him selfe in the .7. to the. Rom. I (sayeth he) am carnall & sold vnder sinne. And againe: I see an other lavv in my mẽbers rebelling against the lavv of my minde, and leading me captiue vnto the lavv of sinne vvhich is in my mẽbers. Also: O vvretched man that I am, vvho shall deliuer me from the body of this death? &c. The faithfull haue flesh vvhich resisteth the spirite. *Rom. 7. 14.*

Here, not onely the Schoolemen, but also some of the olde fathers are much troubled, seeking how they may excuse Paule. For it semeth vnto them absurde and vnseemely to say that that elect vessell of Christ should haue sinne. But we credite Pauls owne wordes, wherin he plainly confesseth that he is sold vnder sinne, that he is led captiue of sinne, that he hath a law in his mẽbers rebelling against him, & that in ỳ flesh he serueth ỳ law of sinne. Here againe they answer, ỳ the Apostle speaketh in the person of the wicked. But the wicked do not cõplaine of the rebellion of their flesh, of any battel or cõflict, or of the captiuitie & bõdage of sinne: for sinne mightely raigneth in them. This is therfore ỳ very complaint of Paule & of al the faithful. Wherfore they haue done very wickedly which haue excused Paule & all the faithfull to haue no sinne. For by this perswasiõ (which procedeth of ignorãce of ỳ doctrine of faith) they haue robbed ỳ church of a singuler consolation: they haue abolished the forgeuenes of sinnes, and made Christe of none effect. The godly feele the terrours and captiuitie of sinne.

Wherfore when Paule sayeth: I see an other lavve in my members, &c. he denieth not that he hath flesh, and the vices of the flesh in him. It is likely therfore that he felt sometimes the motions of carnal lust. But yet (no doubt) these motions were well suppressed in him by the great and grieuous afflictiõs & tentations both of minde and body, wherw̃ he was in a manner continually exercised & vexed, as his Epistles do declare: Or if he at any time being merry & strong, felt ẏ lust of ẏ flesh, wrath, impatiency or such like: yet he resisted them by the spirite, and suffred not those motions to beare rule in him. Therefore let vs in no wise suffer such comfortable places (wherby Paule describeth the battaile of the flesh against the spirite in his owne body) to be corrupted with such folish gloses. The Schoolemen, ẏ Monkes, and such other, neuer felt any spirituall tentations: and therfore they fought only for the repressing and ouercomming of fleshly lust and lecherie: and being proude of that victorie which they neuer yet obtained, they thought them selues farre better and more holy then maried men. I wil not say, that vnder this holy pretence they nourished and maintained all kindes of horrible sinnes, as dissension, pride, hatred, disdaine, & despising of their neighbours, trust in their owne righteousnes, presumption, contempt of all godlines and of the word of God, infidelitie, blasphemie and such like. Against these sinnes they neuer fought: Nay rather they toke them to be no sinnes at all: They put righteousnes in the keeping of their foolish and wicked vowes, and vnrighteousnes in the neglecting and contemming of the same.

The Monkes & such other cloisterers neuer had experience of any spirituall tentations.

But this must be our ground and ankerholde, that Christ is our onely and perfect righteousnes. If we haue nothing whervnto we may trust: yet these three things (as Paule sayth) Faith, hope, and loue doe remaine. Therefore we must alwayes beleue, and alwayes hope: we must alwayes take hold of Christe as the head and fountaine of our righteousnes. He that beleueth in him shal not be ashamed. Moreouer, we must labour to be outwardly righteous also: that is to say, not to consent to the flesh, which alwayes enticeth vs to some euill: but to resist it by the spirit. We must not be ouercome with impatiencie for the vnthankfulnes and contempt of the people, which abuseth the Christian libertie: but through the spirite we must ouercome this & all other temptations. Looke then how much we striue against the flesh by the spirite, so much are we outwardly righteous: Albeit this righteousnes doth not commend vs before God.

Christ our righteousnes

Rom. 9. 33.

The outvvard righteousnes of the faithfull.

Let no man therefore despaire if he feele the flesh oftentimes to stirre

stirre vppe new battell against the spirite, or if he can not by and by subdue the flesh, and make it obedient vnto the spirite. I also doe wish my selfe to haue a more valiaunt and constant heart, which might be able, not only boldly to contemne the threatnings of tyrants, the heresies, offences and tumults which Satan and his souldiers the enemies of the Gospell stirre vp: but also might by and by shake of the vexatiõs and anguish of spirit, and briefly, might not feare ỹ sharpnes of death, but receaue and embrace it as a most frendly ghest. But I find an other law in my members, rebelling against the law of my minde, &c. Some other doe wrastle with inferiour temptations, as pouertie, reproch, impatiencie and such like. The godly feling the corruptions of the flesh, must not despaire.

Let no man maruel therfore or be dismaied when he feeleth in his body this battell of the flesh against the spirite: but let him plucke vp his heart and comfort him selfe with these wordes of Paule: The flesh lusteth against the spirite. Also: These are contrary one to an other, so that ye doe not those things that you vvould. For by these sentences he comforteth them that be tẽpted. As if he should say: It is impossible for you to folow ỹ guiding of the spirit in all thinges vvout any feeling or hinderance of the flesh: Nay, the flesh will resist, and so resist and hinder you, that ye can not doe those things which gladly ye would. Here it shalt be enough if ye resist the flesh and fulfill not the lust therof: that is to say, if ye folow the spirite and not the flesh, which easily is ouerthrowne by impatiencie, coueteth to reuenge, biteth, grudgeth, hateth God, is angrie with him, despaireth, &c. Therefore when a man feeleth this battell of the flesh, lette him not be discouraged therewith, but let him resist in spirite, and say: I am a sinner, and I feele sinne in me: for I haue not yet put of the flesh, in which sinne dwelleth so long as it liueth. But I will obey the spirite and not the flesh: that is, I will by Faith and hope lay hold vpon Christe, and by his word I will raise vppe my selfe, and being so raised vppe, I will not fulfill the lust of the flesh. The battell of the flesh and the spirite in the godly. To vvalke in the spirite.

It is very profitable for the godly to know this, and to beare it wel in minde: for it wonderfully comforteth them when they are tempted. When I was a Monke I thought by and by that I was vtterly cast away, if at any time I felt the lust of the flesh: that is to say, if I felt any euill motion, fleshly lust, wrath, hatred or enuie against any brother. I assayed many wayes to helpe and to quiet my conscience, but it would not be: For the cõcupiscence and lust of my flesh did alwayes returne, so that I could not rest, but was cõtinually vexed with these thoughts:

This or that sinne thou hast cõmitted: thou art infected with enuie, w impatiencie, & such other sinnes: therfore thou art entred into this holy Order in vaine, and all thy good workes are vnprofitable. If then I had rightly vnderstand these sentences of Paule: The flesh lusteth cõtrary to the spirit, & the spirit contrary to the flesh: And, These two are one against an other, so that ye can not do the things that ye would doe, I should not haue so miserably tormented my selfe, but should haue thought and sayd to my selfe as now commonly I doe: Martine, thou shalt not vtterly be without sinne, for thou hast flesh: thou shalt therefore feele the battell thereof: according to that saying of Paule: The flesh resisteth the spirite. Despaire not therefore, but resist it strongly, and fulfill not the lust thereof. Thus doing thou art not vnder the lawe.

Let all troubled consciences comfort them selues by this example of Martin Luther, and say as he said.

I remember that Staupitius was wont to say: I haue vowed vnto God aboue a thousand times, that I would become a better mã: but I neuer performed that which I vowed. Hereafter I wil make no such vow: for I haue now learned by experience, that I am not able to performe it. Unlesse therefore God be fauourable and mercifull vnto me for Christes sake, and graunt vnto me a blessed & happie hower when I shall depart out of this miserable life, I shall not be able with all my vowes and all my good deedes, to stand before him. This was not onely a true, but also a godly & an holy desperation: and this must all they confesse both with mouth and heart, which wil be saued. For the godly trust not to their owne righteousnes, but say with Dauid: Enter not into iudgement with thy seruaunt, for in thy sight shall none that liueth be iustified. Againe. If thou O Lord shouldest straitly marke iniquities, O Lord who shall stand? They loke vnto Christ their Reconciler, who gaue his life for their sinnes. Moreouer, they know that the remnant of sinne which is in their flesh, is not laid to their charge, but freely pardoned. Notwithstãding in the meane while they fight in spirite against the flesh, lest they should fulfill the lustes thereof. And although they feele the flesh to rage and rebell against the spirite, and them selues also to fall sometimes into sinne through infirmitie, yet are they not discouraged, nor thinke therefore that their state and kinde of life, and the workes which are done according to their calling, displease God: but they raise vppe them selues by Faith.

Stanpitius a godly learned man of whom he made mention before.

A holy desperation

Psal 143.2.
Psal. 130.3.

The faithfull therefore receaue great consolation by this doctrine of Paule, in that they know them selues to haue part of the

What the godly must do when they feele sinne.

flesh

flesh and part of the spirite, but yet so notwithstanding that the spirite ruleth and the flesh is subdued and kept vnder awe, that righteousnes raigneth and sinne serueth. He that knoweth not this doctrine, and thinketh that the faithfull ought to be without all fault, and yet seeth the contrary in him selfe, must needes at the length be swalowed vppe by the spirite of heauines, and fall into desperation. But who so knoweth this doctrine well and vseth it rightly, to him the things that are euil turne vnto good. For when the flesh prouoketh him to sinne, by occasion therof he is stirred vp and enforced to seeke forgeuenes of sinnes by Christe, and to embrace the righteousnes of Faith, which else he would not so greatly esteme, nor seeke for the same with so great desire. Therefore it profiteth vs very much to feele sometimes the wickednes of our nature and corruption of our flesh, that yet by this meanes we may be waked and stirred vppe to Faith, and to call vppon Christe. And by this occasion a Christian becommeth a mighty workman and a wonderful creatour, which of heauines can make ioy, of terrour comfort, of sinne righteousnes, and of death life, when he by this meanes repressing and bridling the flesh, maketh it subiect to the spirite.

The conflict & battell of the flesh and the spirite in the children of God.

Rom. 8. 28.

A Christian a maruellous vvorkman.

Wherfore let not them which feele the lust of the flesh, despaire of their saluation. Lette them feele it and all the force thereof, so that they consent not to it. Lette the passions of lust, wrath and such other vices shake them, so that they doe not ouerthrow them. Let sinne assaile them, so that they doe not accõplish it. Yea the more godly a man is, the more doth he feele that battaile. And hereof come those lamentable complaintes of the faithfull in the Psalmes and in the whole Scripture. Of this battaile the Heremites, the Monkes and the Schoolemen, and all that seeke righteousnes and saluation by workes, know nothing at all.

But here may some man say: that it is a daungerous matter to teach that a man is not condemned, if by and by he ouercome not the motions and passions of the flesh which he feeleth. For when this doctrine is taught amongst the common people, it maketh them careles, negligent and slouthfull. This is it which I sayd a little before, that if we teach Faith, then carnall men neglect and reiecte workes: If works be required, then is Faith and consolation of conscience lost. Here no man can be compelled, neither can there be any certaine rule prescribed. But lette euery man diligently trie him selfe to

Read more hereof before in the leafe 246. and in the line. 32.

what passion of the flesh he is most subiect, and when he findeth that, lette him not be careleſſe, nor flatter him ſelfe: but lette him watch and wraſtle in ſpirite againſt it, that if he can not altogether bridle it, yet at the leaſt he doe not fulfill the luſt therof.

The children of God do fele the rebellion of the flesh againſt the ſpirite.

This battell of the flesh againſt the ſpirit, all the children of God haue had and felt: And the ſelfe ſame doe we alſo feele and proue. He that ſearcheth his owne cõſcience, if he be not an hypocrite, ſhall well perceaue that to be true in him ſelfe which Paule here ſaith: that ẏ flesh luſteth againſt the ſpirit. All the faithfull therfore do feele and confeſſe that their flesh reſiſteth againſt the ſpirit, and that theſe two are ſo contrarye the one to the other in themſelues, that, doe what they can, they are not able to performe that which they woulde doe. Therefore the flesh hindreth vs the we cannot keepe the commaundementes of God, that we can not loue our neighbours as our ſelues, much leſſe can we loue God with all our heart: Therefore it is impoſſible for vs to become righteous by the workes of the law. In deede there is a good will in vs, and ſo muſt there be (for it is the ſpirit it ſelf which reſiſteth the flesh), which would gladly doe good, fulfill the lawe, loue God and his neighbour, and ſuch like, but the flesh obeyeth not this good will, but reſiſteth it: and yet God imputeth not vnto vs this ſinne: For he is mercifull to thoſe that beleue for Chriſtes ſake.

To whom God doth not impute ſinne.

But it foloweth not therefore that thou ſhouldeſt make a light matter of ſinne becauſe God doth not impute it. True it is that he doth not impute it. But to whom, and for what cauſe? To ſuch as repent, and lay hold by Faith vppon Chriſte the Mercyſeat, for whoſe ſake, as all their ſinnes are forgeuen them: euen ſo ẏ remnants of ſinne which are in them, be not imputed vnto them. They make not their ſinne leſſe thẽ it is, but amplifie it & ſet it out as it is in deede: for they know that it can not be put away by ſatiſfactions, workes, or righteouſnes, but only by ẏ death of Chriſte. And yet notwithſtanding the greatnes and enormitie of their ſinne doth not cauſe them to deſpaire, but they aſſure thẽſelues that the ſame ſhall not be imputed vnto them or laid vnto their charge.

This I ſay leſt any man ſhoulde thinke that after faith is receaued, there is litle accoũt to be made of ſinne. Sinne is truely ſinne, whether a man commit it before he hath receaued the knowledge of Chriſte, or after. And God alwayes hateth ſinne: yea all ſinne is damnable as touchinge the ſtate it ſelfe. But in that it is not damnable to him that beleueth, it commeth of Chriſte, who by his death hath taken away ſinne. But to him that beleueth not in Chriſte, not onely all his ſinnes

are

are damnable: but euen his good wo7kes also are sinne, acco7ding to that saying: VVhatsoeuer is not of Faith is sinne. Therefo7e the errour of the Scholemen is mo8te pernicious, which do distinguish sinnes acco7ding to the fact, and not acco7ding to the perso. He that beleueth hath as great sinne as the vnbeleuer. But to him that beleueth, it is fo7geuen and not imputed. To the vnbeleuer it is not pardoned, but imputed. To the beleuer it is veniall: to the vnbeleuer it is mo7tall and damnable: Not fo7 any difference of sinnes, o7 because the sinne of the beleuer is lesse, and the sinne of the vnbeleuer greater: but fo7 the difference of the persons. Fo7 the faithfull assureth him selfe by Faith that his sinne is fo7geuen him, fo7 as much as Chri8te hath geuen him selfe fo7 it. Therfo7e although he haue sinne in him and daily sinneth, yet he continueth godly: but contrariwise the vnbeleuer continueth wicked. And this is the true wisedome and consolation of the godly, that although they haue and commit sinnes, yet they know that fo7 Chri8tes sake they are not imputed vnto them.

Rom.14.23. The errour of the Sophisters or Scholemen. The vvisedom of the godly.

This I say fo7 the comfo7t of the godly. Fo7 they onely feele in deede that they haue and doe commit sinnes, that is to say, they feele that they doe not loue God so feruently as they should doe: that they doe not beleue him so hartely as they would, but rather they oftetimes dout whether God haue a care of them o7 no: they are impatient, and are angrie with God in aduersitie. Hereof (as I haue sayd) proceede the so7owfull complaintes of the faithfull in the scriptures, and specially in the Psalmes. And Paule him selfe complaineth that he is solde vnder sinne. And here he saith, that the flesh resisteth & rebelleth against the spirit. But because they mo7tifie the deedes of ỳ flesh by the spirite (as he sayth in an other place, & also in the ende of this chapiter: They crucifie the flesh vvith the desires and lustes thereof): therefo7e these sinnes doe not hurt them no7 condemne them. But if they obey the flesh in fulfilling the lustes thereof, then doe they lose Faith and the holy Ghost. And if they doe not abho7re their sinne and returne vnto Chri8t (who hath geuen power to his church, to receaue and raise vppe those that be falne, that so they may recouer Faith and the holy Ghost) they die in their sinnes. Wherefo7e we speake not of them which dreame that they haue Faith, and yet continue still in their sinnes. These men haue their iudgement already: They that liue after the flesh shall die. Also: The vvorkes of the flesh are manifest, vvhich are adulterie, fornication, vncleannes, vvantonnes, idolatrie, vvitchcraft, hatred, debate, emulations, vvrath, contentions, seditions, heresies, enuie, mur-

The godly only feele sinne.

Rom.7.14.

Galath.5.24.

Rom.8.13. Sentence pronounced against such as obey the lusts of the flesh.

thers, drunkennes, gluttonie and such like, vvhereof I tell you before, as also I haue told you, that they vvhich doe such things, shall not inherite the kingdom of God.

The true Sainctes of God.

Hereby we may see who be the very Saincts in deede. They be not stocks & stones (as the Monkes and Scholemen dreame) so that they are neuer moued with any thing, neuer feele any lusts or desires of the flesh: but, as Paule sayth, their flesh lusteth against the spirit, and therfore they haue sinne, and both can & doe sinne. And the. 32. Psalme witnesseth that the faithfull doe confesse their vnrighteousnes, & pray that the wickednes of their sinne may be forgeuen, where it sayeth: I vvill confesse against my selfe my vvickednes vnto the Lord, and thou forgauest the punishment of my sinne. Therefore shall euery one that is godly, make his prayer vnto thee, &c. Moreouer the whole Church, which in deede is holy, prayeth that her sinnes may be forgeuen her, and it beleueth the forgeuenes of sinnes. And in the. 143. Psalme Dauid prayeth: O Lord enter not into iudgement vvith thy seruaunt, for in thy sight shall none that liueth be iustified. And in the. 130. Psalm. If thou O Lord shouldest straitly marke iniquities, Lord vvho shall stand in thy presence? But vvith thee is mercy, &c. Thus doe the chiefest saincts and children of God speake and pray: as Dauid, Paule. &c. All the faithfull therfore doe speake and pray the same thing, and with the same spirit. The popish Sophisters read not the Scriptures, or if they read thē, they haue a veile before their eyes: and therfore as they can not iudge rightly of any thing, so can they not iudge rightly either of sinne, or of holines.

Psal. 32. 5. 6.

Psal. 143. 2.

Verse. 18. If ye be led by the spirite, ye are not vnder the lavve.

Paule cannot forget his doctrine of Faith, but still repeateth it & beateth it into their heades: yea euen when he treateth of good workes. Here some man may obiect: How can it be that we should not be vnder the law? and yet thou notwithstanding, O Paule, teachest vs that we haue flesh which lusteth against the spirit, & fighteth against vs, tormēteth vs and bringeth vs into bondage. And in deede we feele sinne, and can not be deliuered from the feeling therof, though we would neuer so faine. And what is this else, but to be vnder the law? But, sayth he: Let this nothing trouble you: onely doe your endeuour that ye may be led by the spirite, that is to say: shew your selues willing to folow & obey that will which resisteth the flesh, and doth not accomplish the lustes therof,

To be led by the spirite.

thereof (for this is to be led and to be drawne by the spirite): then are ye not vnder the lawe. So Paule speaketh of himselfe. Rom. 7. In my minde I serue the lavve of God, that is to say: In spirit I am not subiect to any sinne: but yet in my flesh I serue the law of sinne. The faithfull then are not vnder the lawe, that is to say, in spirite: for the law can not accuse them, nor pronounce sentence of death against them, although they feele sinne, and confesse them selues to be sinners: For the power and strength of the lawe is taken from it by Christ: vvho vvas made subiect to the lavve, that he might redeme them vvhich vvere vnder the lavve. Therefore the lawe cannot accuse that for sinne in the faithfull, which is sinne in deede and committed against the lawe. *Galath. 4.4.*

So great then is the power and dominion of the spirite, that the lawe cannot accuse the godly, though they commit that which is sinne in deede. For Christe is our righteousnes, whom we apprehend by Faith: he is without all sinne, and therfore the law can not accuse him. As long as we cleaue fast vnto him, we are ledde by the spirite, and are free from the lawe. And so the Apostle, euen when he teacheth good workes, forgetteth not his doctrine concerning Iustification: but alwayes sheweth that it is impossible for vs to be iustified by workes. For the remnants of sinne cleaue fast in our flesh, and therefore so long as our flesh liueth, it ceaseth not to lust contrary to the spirite. Notwithstanding there cometh no daunger vnto vs thereby, because we be free from the law, so that we walke in the spirite. *VVhat it is to be led by the spirite.*

And with these wordes: If ye be ledde by the spirite, ye be not vnder the lavve, thou maist greatly comfort thy selfe and others that be greeuously tempted. For it oftentimes commeth to passe, that a mã is so vehemently assailed with wrath, hatred, impatiencie, carnall desire, terrour and anguish of spirite, or some other lust of the flesh, that he can not shake them of, though he would neuer so faine. What should he doe in this case? Should he despaire? No, God forbid: but let him say thus with him selfe: Thy flesh fighteth and rageth against the spirite. Let it rage as long as it listeth: onely see thou, that in any case thou consent not to it, to fulfill the lusts therof, but walke wisely & folow the leading of the spirit. In so doing thou art free from the law. It accuseth and terrifieth thee (I graunt), but altogether in vaine. In this conflict therfore of the flesh against ỳ spirit, there is nothing better, then to haue the word of God before thine eyes, and therin to seeke the comfort of the spirite. *Hovv a troubled minde is to be comforted.*

And let not him which suffereth this temptation be dismayed, in

that the Deuil can so aggrauate sinne, that during the conflict, he thinketh him selfe to be vtterly ouerthrowne, and feeleth nothing else but the wrath of God and desperation. Here in any wise let him not folow his owne feeling and the iudgement of reason, but lette him take sure hold of this saying of Paule: If ye be led by the spirite, that is to wit, if ye raise vp and comfort your selues through faith in Christ, ye be not vnder the lawe. So shall he haue a strong buckler wherewith he may beat backe all the fierie dartes which that wicked feende assaileth him withall. How much so euer then the flesh doe boyle and rage, yet can not all her motions and rages hurt & cõdemne him, for as much as he, folowing the guiding of the spirite, doth not consent vnto the flesh, nor fulfill the lustes thereof. Therefore when the motions of the flesh doe rage, the onely remedie is to take to vs the sword of the spirite, that is to say, the word of saluation (which is, that God would not the death of a sinner, but that he cõuert & liue) and to fight against them: Which if we doe, let vs not doubt but we shall obtaine the victorie, although so long as the battaile endureth, we feele the plaine contrary. But set the word out of sight, and there is no counsell nor helpe remaining. Of this that I say, I my selfe haue good experiẽce. I haue suffered many great passions, and the same also very vehement and great. But so soone as I laid hold of any place of Scripture, and stayed my selfe vppon it as vppon my cheefe ankerhold, straight wayes my tentations did vanish away: which without the word it had bene vnpossible for me to endure any litle space, and much lesse to ouercome them.

How the lusts of the flesh must be ouercome.

The great and vehement tentations of Luther.

The summe or effect therfore of all that which Paule hath taught in this disputation or discourse cõcerning ỳ conflict or battell betwene the flesh and the spirite, is this, that the Saincte and the elect of God can not performe that which the spirit desireth. For the spirite would gladly be altogether pure, but the flesh being ioyned vnto the spirite, will not suffer that. Notwithstanding they be saued by the remission of sinnes, which is in Christ Iesus. Moreouer, because they walke in the spirite and are led by the spirite, they be not vnder the lawe, that is to say, ỳ law cãnot accuse or terrifie thẽ: yea although it goe about neuer so much so to doe, yet shal it neuer be able to driue them to desperation.

Not to be vnder the lawe.

Ver. 19. Moreouer the vvorks of the flesh be manifest, vvhich are. &c.

This place is not vnlike to this sentence of Christe: By their fruites ye shall knowe them. Doe men gather grapes of thornes, or figges

Matth. 7. 16.

figges of brambles? So euery good tree bringeth forth good frute, and an euill tree bringeth forth euill frute, &c. Paule teacheth the very same thing which Christe taught, that is to witte, that workes and fruites doe sufficiently testifie whether the trees be good or euill: whether mē folow ẏ guiding of the flesh or of the spirit. As if he should say: Lest some of you might lay for him selfe, that he vnderstandeth me not now when I treat of the battel betwene the flesh and the spirite, I will sette before your eyes first the workes of the flesh, whereof many are knowne euen to the vngodly: and then also the workes of the spirite.

And this doth Paule, because there were many hypocrites amōgs the Galathians (as there are also at this day among vs) which outwardly pretended to be godly men, and boasted much of the spirit, and as touching the wordes they vnderstode the true doctrine of the Gospell: but they walked not according to the spirite, but according to the flesh, and performed the workes thereof. Whereby Paule manifestly conuinceth them to be no such holy men in deede as they boasted themselues to be. And lest they should despise this his admonition, he pronounceth against them this dreadfull sentence, ẏ they should not be enheritours of ẏ kingdom of heauē, to ẏ end that being thus admonished they might amend. Euery age euen in the faithfull, hath his peculiare tẽptations, as fleshly lusts assaile a man most of all in his youth, in his middle age ambition and vaineglory, and in his olde age couetousnes. There was neuer yet any of the faithfull, whom ẏ flesh hath not oftē in his life time prouoked to impatientie, anger, vaineglory, &c. Paule therefore speaking here of the faithfull, sayeth that the flesh lusteth in them against the spirite, &c: therefore they shall neuer be without the desires and battels of the flesh: notwithstanding they do not hurt them. But of this matter we must thus iudge, that it is one thing to be prouoked of the flesh & yet not willingly to yelde to the lusts and desires therof, but to walke after the leading of the spirit and to resist the flesh: and an other thing to assent vnto the flesh and without all feare or remorse to performe and fulfill the works therof and to continue therin, and yet notwithstanding to counterfet holines and to bragge of the spirite. The first he comforteth when he saith, that they be ledde by the spirite and be not vnder the lawe. To the other he threatneth euerlasting destruction.

Hypocrites mingled amongst the godly.

Euery age of man hath his peculiar temptations.

Notwithstanding sometimes it happeneth that the Saincts also do fall and performe the lustes of the flesh: As Dauid fell horribly into adulterie. Also he was the cause of the slaughter of many men when he

would haue Urias to be slaine in the forefront of the battell: and therby also he gaue occasion to the enemies to glory and triumph ouer the people of God, to worship their Idolles, and to blaspheme the God of Israell. Peter also fell most greeuously and horribly when he denied Christe. But although these sinnes were great and hainous, yet were they not committed vppon any contempt of God or of a wilfull and obstinate mind, but through infirmitie & weaknes. Againe, when they were admonished, they did not obstinately continue in their sinnes, but repented. Such he willeth afterwardes in the .6. Chapter to be receiued, instructed and restored, saying: If a man be falne by occasion into any sinne, ye vvhich are spirituall restore such a one vvith the spirite of meekenes, considering thy selfe lest thou also be tempted. To those therefore which sinne and fall through infirmitie, pardon is not denied, so that they rise againe and continue not in their sinne: for of all things continuance in sinne is the worst. But if they repent not, but still obstinately continue in their wickednes and performe the desires of the flesh: it is a certaine token that there is * disceit in their spirite.

* That is, a secrete contempt of God, vvherof Dauid speaketh, *Psal. 3.2.*

No man therefore shall be without lustes and desires so long as he liueth in the flesh, and therfore no man shall be free from temptations. Notwithstanding some are tempted one way and some an other, according to the difference of the persons. One man is assailed with more vehement and greeuous motions, as with bitternes and anguish of spirite, blasphemie, distrust and desperation: An other with more grosse tentations, as with fleshly lustes, wrath, enuie, couetousnes and such like. But in this case Paule requireth of vs that we walke in the spirite and resist the flesh. But who so obeyeth the flesh and continueth without any feare of God or remorse of conscience in accomplyshing the desires and lustes thereof: let him know that he pertaineth not vnto Christe: And although he bragge of the name of a Christian neuer so much, yet doth he but deceaue him selfe. For they which are of Christe, doe crucifie their flesh with the affections and lustes thereof.

Some are exercised vvith greater tentations, and some vvith lesse.

VVho be right ly called Saincles, and be so in deede.

This place, (as I haue also forewarned you by the way) containeth in it a singular consolation: For it teacheth vs that the saincles

ctes and moſt holy men in this worlde liue not without concupiſcence and temptations of the fleſh, nor yet without ſinnes. It warneth vs therefore to take heede that we doe not as ſome did, of whom Gerſon wryteth, whych laboured to attaine to ſuch perfection, that they might be without all feeling of temptations or ſinnes: that is to ſay, very ſtockes and ſtones.

The like imagination the Monkes and Scholemen hadde of their Sainctes, as though they hadde bene very ſenſeleſſe blockes and without all affections. The virgine Marie felt great griefe and ſorowe of ſpirite when ſhe miſſed her ſonne. Luke. 2. Dauid in the Pſalmes complaineth that he is almoſt ſwalowed vppe with exceſſiue ſorrowe for the greatnes of his temptations and ſinnes. Paule alſo complaineth that he hath battelles without, and terrours within: and that in his fleſh he ſerueth the lawe of ſinne. He ſayeth that he is carefull for all the Churches: and that God ſhewed great mercie towardes him, in that he deliuered Epaphroditus being at the poynt of death, to life againe, leſt he ſhould haue had ſorrow vppon ſorrow. Therefore the Sainctes of the Papiſts are like to the Stoickes, who imagined ſuch wiſe men, as in all the worlde were neuer yet to be found. And by this fooliſh and Deueliſh perſwaſion which proceeded of the ignorance of this doctrine of Paule, the Scholemen brought both them ſelues and others without number, into horrible deſperation.

Luke. 2. 48.

2. Cor. 7. 5.

Rom. 7. 23.

VVhom the Stoickes coũted vviſe mẽ.

When I was a Monke I did oftentimes moſt hartely wiſh, that I might once be ſo happy, as to ſee the converſation and life of ſome Sainct or holy man. But in the meane time I imagined ſuch a Sainct as liued in the wildernes abſtaining from meat and drinke, and liuing onely with rootes of herbes and colde water: and this opinion of thoſe monſtrous ſainctes, I had learned not onely out of the bookes of the Sophiſters and Scholemen, but alſo out of the bookes of the fathers. For thus wryteth Hierome in a certaine place. As touching meates and drinkes I ſay nothing, for as much as it is exceſſe, that euẽ ſuch as are weake and feeble ſhould vſe cold water, or eate any ſodden thing, &c. But now in the light of the Goſpel we plainly ſee who they are whom Chriſt and his Apoſtles call Sainctes: Not they which liue a ſole & a ſingle life, or ſtraitly obſerue dayes, meates, apparel & ſuch other things, or in outward appearance do other great & monſtrous workes, (as we read of many in the liues of the fathers): but

VVho they be vvhich Chriſt and his Apoſtles cal ſaicts.

but they which being called by the ſound of the Goſpell and baptiſed, doe beleue that they be iuſtified and cleanſed by the death of Chriſt. So Paule euery where, writing to Chriſtians, calleth them holy, the children and heires of God, &c. Who ſo euer then doe beleue in Chriſte, whether they be men or women, bond or free, are all Sainctes: not by their owne workes, but by the workes of God, which they receiue by Faith: as his word, his Sacraments, the paſſion of Chriſt, his death, reſurrection, victorie, and the ſending of the holy Ghoſt. To conclude, they are Sainctes through ſuch a holines as they freely receaue, not through ſuch a holines as they them ſelues haue gotten by their owne induſtrie, good workes and merites.

VVho be true Sainctes.

So the miniſters of the worde, the Magiſtrates of common weales, parents, children, maiſters, ſeruauntes, &c. are true Sainctes, if firſt and before all things they aſſure themſelues that Chriſt is their wiſedom, righteouſnes, ſanctification and redemption: Secondly, if euery one doe his duetie in his vocation according to the rule of Gods worde, and obey not the fleſh, but repreſſe the luſtes and deſires thereof by the ſpirite. Now, where as all be not of like ſtrength to reſiſt temptatiõs, but many infirmities and offences are ſeene in the moſt part of men: this nothing hindereth their holines, ſo that their ſinnes proceede not of an obſtinate wilfulnes, but onely of frailtie and infirmitie. For (as I haue ſayd before) the godly doe feele the deſires and luſts of the fleſh, but they reſiſt them, to the ende that they accompliſh them not. Alſo if they at any time vnaduiſedly fall into ſinne, yet notwithſtãding they obtaine forgeuenes thereof, if by Faith in Chriſte they be raiſed vppe againe: who would not that we ſhould driue away, but ſeeke out and bring whom the ſtraying and loſt ſheepe, &c. Therfore God forbid that I ſhould ſtraighte way iudge thoſe which are weake in Faith and maners, to be prophane or vnholy, if I ſee ẏ they loue & reuerence the word of God, to come to ẏ ſupper of the Lord, &c. For theſe God hath receaued, & counteth them righteous thorough the remiſſiõ of ſinnes: to him they ſtand or fall. &c.

The vveaknes of Faith.

Wherefore, with great reioyſing I geue thankes to God, for that he hath abundantly and aboue meaſure graunted that vnto me, which I ſo earneſtly deſired of him when I was a Monke: For he hath geuen vnto me the grace to ſee, not one but many Sainctes, yea an infinite nomber of true ſainctes: not ſuch as the Sophiſters haue deuiſed, but ſuch as Chriſte himſelfe & his Apoſtles doe deſcribe. Of the which nomber I aſſure my ſelfe to be one. For I am baptiſed,

and

and I doe beleue that Christ my Lord by his death hath redemed and deliuered me from all my sinnes, and hath geuen to me eternall righteousnes and holines. And let him be holden accursed, who so euer shall not geue this honour vnto Christe, to beleue ẏ by his death, his word, &c. he is iustified and sanctified.

Wherfore, reiecting this foolish and wicked opinion concerning the name of Saincts (which in the time of Poperie and ignorance we thought to pertaine onely to the Sainctes which are in heauen, and in earth to the Heremites and Monkes which did certaine great and straunge workes): let vs now learne by the holy Scripture that all they which faithfully beleue in Christ are Saincts. The world hath in great admiration the holines of Benedict, Gregorie, Bernard, Fraunces and such like, because it beareth that they haue done in outward appearance and in the iudgement of the world, certaine great and excellent workes. Doutles Hyllarie, Cyrill, Athanasius, Ambrose, Augustine and others were Saincts also, which liued not so strait and seuere a life as they did, but were conuersant amongs men, and did eate common meates, drunke wine, and vsed clenly and comely apparell, so that in a maner there was no difference betwene them & other honest men as touching the common custome, and the vse of things necessary for this life, and yet were they to be preferred farre aboue the other. These men taught the doctrine and faith of Christe sincerely & purely, without any superstition: they resisted heretikes, they purged the church from innumerable errours: their company and familiaritie was comfortable to many, and specially to those which were afflicted and heauie harted, whom they raised vppe and comforted by the word of God. For they did not withdraw them selues from the company of men, but they executed their offices euen where most resort of people was. Contrariwise, the other not onely taught many things contrary to the Faith, but also were themselues the authors & first inuentours of many superstitions, errours, abhominable ceremonies and wicked worshippings. Therefore except at the houre of death they laid hold of Christe, and reposed their whole truste in his death and victorie, their strait and painfull life auailed them nothing at all.

All the faithful be Saincts.

These things sufficiently declare who be the true Sainctes in deede, and which is to be called a holy life: Not the life of those which lurke in caues & dennes, which make their bodies leane with fasting, which weare hear, and doe other like things with this perswasion and truste, that they shall haue some singular reward in heauen aboue all

A holy life.

other Christians: but of those which be baptised and beleue in Christ, which put of the olde man with his workes, but not at once: For concupiscence and lust remaineth in them so long as they liue: the feeling wherof doth hurt them nothing at all, if they suffer it not to raigne in them, but subdue it to the spirite.

This doctrine bringeth great consolation to godly mindes, that when they feele these dartes of the flesh, wherewith Sathan assaileth the spirite, they should not despaire: As it happeneth to many in the Papacie, which thought that they ought to feele no concupiscence of the flesh, where as notwithstanding Hierome, Gregorie, Benedict, Barnard and others (whom the Monks set before them as a perfect example of chastitie and of all Christian vertues) could neuer come so farre as to feele no concupiscence or lust of the flesh. Yea they felt it and that very strongly. Which thing they acknowledge and plainly confesse in diuers places of their bookes.

I beleue that there is a holy Church.

Therfore we rightly confesse in the articles of our beleefe, that we beleue there is a holy Church. For it is inuisible, dwelling in spirit in a place that none can attaine vnto, and therefore her holines can not be seene: For God doth so hide and couer her with infirmities, with sinnes, with errours, with diuers formes of ỹ crosse and offences, that according to the iudgement of reason it is no where to be seene. They that are ignorant of this, when they see the infirmities and sinnes of those which are baptised, which haue the word and beleue it: are by and by offended, and iudge them not to pertaine to the Church. And in the meane while they dreame that the Heremites, the Monks and such other shauelings are the church: which honour God with their lippes, and worship him in vaine, because they folow not the word of God, but the doctrines and commaundements of men, & teach others to doe the same. And because they doe certaine superstitious and monstrous workes, which carnal reason magnifieth and highly esteemeth: therfore they iudge them only to be Saincts and to be the church: And in so doing they chaunge and turne this article of the Faith cleane contrary: I beleue that there is a holy church, &c. and in the steede of this word [I beleue] they put in [I see]. These kinds of righteousnes & holines of mans owne deuising, are nothing else but spiritual sorceries wherby eyes & minds of mẽ are blinded & led frõ ỹ knowledge of true holines.

I do not see, but I beleue.

Hypocriticall holines.

But thus teach we, that the Church hath no spot nor wrinkle, but is holy, and yet through Faith onely in Christ Iesus: Againe, that she is holy in life and conuersation by abstaining from the lusts of the flesh,

The church is holy.

and

and exercise of spirituall wozks: but yet not in such sozt that he is deliuered from all euill desires, oz purged from all wicked opinions and errours. Fo2 the church alwayes confesseth her sinnes, & prayeth that her faults may be pardoned. Also she beleueth ẏ fozgeuenes of sinnes. The Saincts therfoze doe sinne, fall, and also erre: but yet thzough ignozance. Fo2 they would not willingly deny Chzist, fozsake the Gospell, &c: therefoze they haue remission of sinnes. And if thzough ignorance they erre also in doctrine, yet is this pardoned: fo2 in the ende they acknowledge their errour, and rest onely vppon the truth, and the grace of God offered in Chzist, as Hierome, Gregorie, Bernard and others did. Let Chzistians then endeuour to auoide the wozkes of the flesh: but the desires oz lustes of the flesh they can not auoide.

The church prayeth that her sinnes mai be forgeuen.

It is very pzofitable therfoze fo2 them to feele the vncleane lustes of the flesh, lest they should be puffed vp with some vaine & wicked opinion of the righteousnes of their owne wozks, as though they were accepted befoze God fo2 the same. The Monks being puffed vp with this opinon of their owne righteousnes, thought thẽ selues to be so holy, ẏ they solde their righteousnes & holines to others, although they were cõuinced by the testimony of their owne hearts, ẏ they were vncleane. So pernitious and pestilent a poyson it is fo2 a mã to trust in his owne righteousnes, & to thinke himselfe to be cleane. But the godly, because they feele ẏ vnclennes of their owne harts, therfoze they cãnot trust to their own righteousnes. This feeling so maketh thẽ to stoupe, & so hũbleth them ẏ they cannot trust to their owne good wozkes, but are constrained to flie vnto Chzist their Mercyseat and onely succour: who hath not a cozrupt and sinfull, but a most pure and holy flesh, which he hath geuen fo2 the life of the wozld: in him they finde a sound and perfect righteousnes. Thus they continue in humilitie: not counterfet and Monkish, but true and vnfained, because of the vncleanes which yet remaineth in their flesh: fo2 the which if God would straitly iudge them, they should be foũd giltie of eternal death. But because they lift not vp thẽ selues proudly against God, but ẅ a broken & a cõtrite heart humbly acknowledging their sinnes, & resting wholy vppon the benefite of the Mediatour Chzist, they come fozth into the pzesence of God, and pzay that fo2 his sake their sinnes may be fozgeuen them: God spzeadeth ouer them an infinite heauen of grace, and doth not impute vnto them their sinnes fo2 Chzistes sake.

To feele the vnclennes of the flesh is profitable.

This I say to the end that we may take heede of the pernicious errours of ẏ Papists touching ẏ holines of life, wherin our minds were so wzapped, that ẅout great difficultie we could not winde our selues

out of them. Wherfore doe your endeuour with diligence, that ye may discerne and rightly iudge betwene true righteousnes or holines, and that which is hypocriticall: then shall ye behold the kingdom of Christ with other eyes then carnall reason doth, that is, with spirituall eyes, and certainly iudge those to be true Sainctes in deede which are baptised and beleue in Christe, and afterwardes in the same Faith wherby they are iustified and their sinnes both past and present are forgeuen, doe abstaine from the desires of the flesh. But from these desires they are not thorowly clensed: for the flesh lusteth against the spirite. Notwithstanding these vncleane & rebellious lustes doe still remaine in them, to this ende that they may be humbled, and being so humbled, they may feele the sweetenes of the grace and benefite of Christe. So these remnauntes of vncleane lustes and sinnes doe nothing at all hinder, but greatly furder the godly: For the more they feele their infirmities and sinnes, so much the more they flie vnto Christe the throne of grace, and more heartely craue his aide and succour: to witte, that he will couer them with his righteousnes, that he will encrease their Faith, that he will endue them with his holy spirite, by whose gracious leading and guiding they may ouercome the lusts of the flesh, that they rule & raigne not ouer them, but may be subiect vnto them. Thus true Christians doe continually wrastle with sinne, and yet notwithstanding in wrastling they are not ouercome, but obtaine the victorie.

To the godly those things vvhich are euil, turne vnto good.

This haue I said, ỳ ye may vnderstād, not by mens dreames, but by ỳ word of God, who be true Saincts in deede. We see then how greatly Christian doctrine helpeth to the raising vp & comforting of weake consciences: which treateth not of coules, shauings, shearings, fraternities and such like toyes, but of high & waightie matters, as how we may ouercome the flesh, sinne, death and the Deuill. This doctrine, as it is vnknowne to all Iusticiaries & such as trust to their owne workes, so is it impossible for them to instruct or bring into the right way one poore conscience wandring and going astray: or to pacifie and comfort the same when it is in heauines, terrour, or desperation.

Christian doctrine raiseth vp and comforteth vveake and troubled consciences.

Verse. 19. The vvorkes of the flesh are manifest, vvhich are adulterie, fornication, vncleannes, vvantonnes, idolatrie, vvitchcraft, &c.

Paule doth not recite all the workes of the flesh, but vseth a certaine number for a number vncertaine. First he reckeneth vp the kinds of lustes, as adulterie, fornication, vncleannes, wantonnes, &c. Now,

not

Now, not only carnal lust is a worke of ẏ flesh, as ẏ Papists dreamed, who called mariage also a worke of the flesh (so chast & holy are these men) wherof God himselfe is the author, which also they themselues reckened among their sacraments: but he numbreth also amongst the workes of the flesh (as I haue sayd before) idolatrie, witchcraft, hatred and such other, which hereafter folow. Wherfore this place alone doth sufficiently shew what Paule meaneth by the flesh. These wordes are so well knowne that they neede no interpretation.

VVhat Paule meaneth by flesh.

Idolatrie.

All ẏ highest religions, the holines & most feruent deuotions of those which do reiect Christ ẏ Mediatour & worship God wout his word & cõmaundement, are nothing else but plaine idolatry. As in Popery it was coũted a most holy & spirituall act, when ẏ mõks being shut vp in their selles did muse & meditate of God or of his workes, & whẽ they being enflamed wt most earnest deuotions, kneeled downe, praied, & were so rauished wt the cõtemplation of heauẽly things ẏ they wept for ioy. Ther was no thinking of womẽ or of any other creature, but only of god ẏ creator, & of his wonderfull workes: and yet this most spiritual worke (as reason estemeth it) is, according to Paul, a worke of ẏ flesh & plaine idolatry. Wherfore all such religiõ wherby God is worshipped wout his word & cõmaundement, is idolatry. And ẏ more holy & spirituall it seemeth to be in outward shew, so much ẏ more dãgerous & pernicious it is. For it turneth men away frõ faith in Christ, & causeth thẽ to trust to their owne strẽgth, works & righteousnes. And such is ẏ religion of ẏ Anabaptists at this day: albeit they daily more & more bewray thẽselues to be possessed wt the Deuill, and to be seditious & bloudy men.

Idolatrie or Idoll seruice.

Therfore ẏ fasting, the wearing of heare, holy works, strait Rule, & whole life of ẏ Carthusiãs or Charterhouse monks, whose order notwtstanding is of all other the straitest & sharpest, be very works of the flesh, yea plaine idolatrie. For they imagine thẽselues to be saincts, & to be saued, not by Christ (whom they feare as a seuere & cruel iudge) but by obseruing of their Rules & Orders. In dede they thinke of God, of Christ & of heauenly things, but after their owne reason & not after the word of God: to wit, ẏ their apparell, their maner of liuing, & their whole conuersation is holy & pleaseth Christ: whõ not onely they hope to pacifie by this straitnes of life, but also to be rewarded of him for their good deedes & righteousnes. Therfore their most spiritual thoughts (as they deme of thẽ) are not only most fleshly, but also most wicked: For they wold wipe away their sinnes, & obtaine grace & life euerlasting, by ẏ trust & affiãce they haue in their owne righteousnes, reiec-

Carthusians or charterhouse monks.

ting & despising the word, faith & Christ. Al ẏ worshippings & seruices of God therefore & all religions without Christ are idolatry and idoll seruice. In Christ alone the father is wel pleased: who so heareth him and doth that which he hath commaunded, the same is beloued because of the beloued. He commaundeth vs to beleue his word and to be baptised, &c. and not to deuise any new worshipping or seruice of God.

The false and true vvorshipping of God.

I haue said before ẏ the works of ẏ flesh be manifest: as adultery, fornication & such like be manifestly known to all men. But idolatry hath such a goodly shew & is so spirituall, ẏ it is known but to very few, that is, to the faithful, to be a worke of the flesh. For ẏ Monke whē he liueth chastly, fasteth, praieth or saith Masse, is so far from thinking hīself to be an idolater, or ẏ he fulfilleth any worke of the flesh, ẏ he is assuredly perswaded ẏ he is led & gouerned by the spirit, ẏ he walketh according to the spirit, ẏ he thinketh, speaketh & doth nothing else but mere spiritual thīgs, and ẏ he doth such seruice vnto god as is most acceptable vn to him. No mā cā at this day perswade the Papists ẏ their Masse is a great blasphemy agaīst god & idolatry, yea & that so horrible as neuer was any in ẏ church since the apostles time. For they are blind & obstinate & therfore they iudge so peruersly of god & of gods matters, thīkīg idolatry to be a true seruice of god, & contrariwise faith to be idolatry. But we which beleue in Christ & know his mind, are able to iudge & to discerne al things, & cannot truly & before God be iudged of any man.

Idolatrie is vnknovvne to the vvorld.

The Masse horrible idolatrie and blasphemie against Christ.

Hereby it is plaine ẏ Paul calleth flesh whatsoeuer is in mā, cōprehēding all the, iii. powers of the soule, that is, the wil that lusteth, the wil that is enclined to anger, & the vnderstāding. The works of ẏ wil that lusteth, are adultery, fornicatiō, vncleanes & such like. The works of ẏ wil inclined to wrath, are quarelings, cōtentiōs, murder, & such other. The works of vnderstanding or reason are errors, false religions, superstitiōs, idolatry, heresies, that is to say, Sectes and such like. It is very necessary for vs to know these things: for this word [flesh] is so darkned in ẏ whole kingdom of the Pope, ẏ they haue takē the worke of the flesh to be nothing else but ẏ accōplishing of fleshly lust or ẏ acte of lechery: Wherfore it was not possible for them to vnderstād Paule. But here we may plainly see that Paule reckeneth idolatry and heresy amōgs ẏ works of the flesh, which two (as before we haue said) reason estemeth to be most high & excellēt vertues, wisedō, religion, holines & rightousnes. Paul Col. 2. calleth it ẏ religion of angels. But although it seeme to be neuer so holy & spiritual, yet is it nothīg else but a worke of the flesh, an abhomination and idolatry against the Gospell, against faith, and against the true seruice of God. This do the faithfull see, for they

Flesh.

The vvorkes of the flesh as the Papistes define them.

Reason estemeth idolatry and heresie for most excellent vertues.

they haue ſpirituall eyes: but the Iuſticiaries iudge the contrary. For a Monke can not be perſwaded that his vowes be works of ỳ fleſh. So the Turke beleueth nothing leſſe then that his *Alcaron*, his waſhings and other ceremonies which he obſerueth, be workes of the fleſh.

VVitchcraft.

Of witchcraft I haue ſpoken before in the. 3. Chap. This vice was very cõmon in theſe our dayes before the light & truth of ỳ goſpel was reueled. Whẽ I was a child there were many witches & ſorcerers which bewitched both cattel & men, but ſpecially children, & did great harme alſo otherwiſe. But now in the light of the Goſpell theſe things be not ſo commonly heard of, for the Goſpell thruſteth the Deuill out of his ſeat with all his illuſions. But now he bewitcheth mẽ much more horribly, namely with ſpirituall ſorcerie and witchcraft.

Paule reckneth witchcraft among the workes of the fleſh, which notwithſtanding, as all mẽ know, is not a work of fleſhly luſt or lechery, but a kinde of idolatry. For witchcraft couenanteth with the Deuil: ſuperſtition or idolatrie couenanteth wt̃ God, albeit not wt̃ the true God, but with a counterfet God. Wherfore idolatry is in dede a ſpiritual witchcraft. For as witches doe enchaunt cattel & men, ſo idolaters, that is to ſay, all Iuſticiaries or iuſtifiers of thẽſelues go about to bewitch god, and to make him ſuch a one as they doe imagine. Now, they imagine him to be ſuch a one as will iuſtifie them, not of his mere grace and mercy and through Faith in Chriſte, but in reſpect of their wilworſhipping and works of their owne chooſing, and in recompẽce therof wil geue them righteouſnes and life euerlaſting. But whiles they go about to bewitch God, they bewitch thẽſelues. For if they continue in this wicked opinion which they cõceiue of God, they ſhall die in their idolatrie and be damned. The workes of the fleſh are well knowne for the moſt part, therfore they ſhall not neede any further declaration.

VVitchcraft.

Idolatrie.

Iuſticiaries or iuſtifiers of themſelues.

Sectes.

By the name of Sects Paule meaneth here, not thoſe diuiſions or contentions which riſe ſometimes in the gouernment of houſholdes or of common weales for worldly and earthly matters: but thoſe which riſe in the Church about doctrine, Faith and workes. Hereſies, that is to ſay, Sectes haue alwayes bene in the Church, as we haue ſayd before in diuers places. Notwithſtanding the Pope is an Archhereticke and the head of all hereticks: for he hath filled the world as it were with an huge floud of infinite Sectes and errours. What concord and vnitie was there in ſo great diuerſitie of the Monkes and other religious Orders? No one ſort or Sect of them could agree wt̃ an other: for they

The Pope an Archhereticke.

measured their holines by ẏ straitnes of their Orders. Hereof it commeth ẏ the Carthusian wil needes be counted holier then the Franciscane, & so likewise ẏ rest. Wherfore there is no vnity of spirit, nor concord of mindes, but great discord in the papisticall church. There is no conformitie in their doctrine, faith, religion or seruing of God, but all things are cleane contrary. Contrariwise, amongst the Christians the word, faith, religion, sacramẽts, seruice, Christ, God, hart, soule, mind & vnderstãding are all one and commõ to all: and as touching outward conuersation ẏ diuersitie of states, degrees & conditiõs of life, hindreth this spirituall concord and vnitie nothing at all, as before I haue sayd. And they which haue this vnitie of the spirit, can certainly iudge of all Sects, which otherwise no man vnderstandeth: As in deede no diuine in ẏ Papacie vnderstode, that Paule in this place cõdemneth all ẏ worshippings, religiõs, cõtinencie, honest conuersation & holy life in outward appearance, of all ẏ Papists, Sectaries & schismatikes: but they all thought that he speaketh of the grosse idolatrie and heresies of the Gentiles & Turks which manifestly blaspheme the name of Christ.

No vnitie or concord in the Popish church.

Dronkennes, Gluttonie.

Paule doth not say that to eate & drinke be workes of the flesh, but to be drũken & to surfet, which of all other vices are most cõmon at this day. Who so are geuen to this beastly dissolutenes & excesse, let them know that they are not spiritual, how much so euer they boast them selues so to be, but they folow the flesh and performe the filthie workes thereof. Therfore is this horrible sentence pronoũced against them, ẏ they shal not be inheritours of ẏ kingdom of God. Paule would therfore ẏ Christiãs should flie drunkennes & surfetting, liuing soberly & moderately wout all excesse, lest by pãpering ẏ flesh they should be prouoked to wãtonnes: As in deede after surfetting & belly cheare, the flesh is wont to waxe wanton, & to be inflamed wt outragious lust. But it is not sufficiẽt only to restraine this outragious wãtonnes & lust of the flesh which foloweth drũkennes & surfetting or any maner of excesse, but also ẏ flesh when it is most sobre & in his best tẽperance must be subdued & repressed, lest it fulfill his lustes & desires. For it oftentimes cometh to passe that euẽ they which are most sobre, are tempted most of al: As Hierom wryteth of himselfe: My face sayth he, was pale wt fasting, & my minde was enflamed wt fleshly desires in my cold body, and although my flesh was half dead alredy, yet ẏ flames of vnclene lust boiled wtin me. Hereof I my selfe also had experiẽce whẽ I was a Mõke. The heat therfore of vncleane lusts is not quẽched by fastig only, but we must be aided also by the spirite, that is, by ẏ meditation of Gods word, faith & prayer.

Drunkards & surfetters.

The most sobre and temperate are many times most assailed with tentations.

In

In deede fasting represseth the grosse assaultes of fleshly lust: but the desires of the flesh are ouercome by no abstinence from meates and drinkes, but onely by the meditation of the word of God and inuocation of Christe.

How the burning heat of lustes may be quenched.

Verse. 21. And such like.

For it is vnpossible to recken vp all the workes of the flesh.

Verse. 21. VVherof I tell you, as I haue also told you before, that they vvhich doe such things, shall not inherite the kingdom of God.

This is a very hard & terrible saying, but yet very necessary, against false Christiās and careles hypocrites, which bragge of the Gospell, of Faith & of ỳ spirit, and yet in all securitie they performe ỳ workes of the flesh. But chiefly the heretickes being puffed vp w opinions of spirituall matters (as they dreame) are possessed of the Deuil, and altogether carnall: therefore they performe and fulfill the desires of the flesh, euen with all the powers of the soule. Therfore most necessary it was that so horrible and terrible a sentence should be pronounced by the Apostle against such careles contemners and obstinate hypocrites (namely that all they which do such workes of the flesh as Paule hath recited, shall not inherite the kingdom of God), that yet some of them being terrified by this seuere sentence, may begin to fight against the workes of the flesh by the spirit, that they accomplish not the same.

An horrible sentence pronounced by Paule.

Verse. 22. But the fruits of the spirite are loue, ioy, peace, long suffering, svvetenes, goodnes, faithfulnes, gentlenes or mekenes, temperance.

The Apostle sayeth not, the workes of the spirite, as he sayd the workes of ỳ flesh, but he adorneth these Christian vertues with a more honorable name, calling them the frutes of the spirite. For they bring with them most excellent frutes and commodities: for they that haue them geue glory to God, and with the same doe allure and prouoke others to embrace the doctrine and Faith of Christ.

The fruites of the spirite.

Loue.

It had bene enough to haue sayd [Loue] and no more: for loue extendeth it selfe vnto all the fruites of the spirite. And in the. 1. Cor. 13. Paule attributeth to loue all the fruites which are done in the spirite,

when he sayth: Loue is patiēt, curteous, &c. Notwithstāding he would set it here by it selfe amongs the rest of ẏ fruites of the spirit, and in the first place, thereby to admonish the Christians, that before all things they should loue one an other, geuing honour one to an other, euery man esteming better of an other then of him selfe, and seruing one an other, because they haue Christ & the holy Ghost dwelling in them, & because of the word, baptisme, & other gifts of God which christiās haue.

Rom. 12. 10.

Ioy.

This is the voyce of the Bridegrome and of the Bride, that is to say, sweete cogitations of Christ, holesom exhortations, plesant songs or Psalmes, praises and thanks geuing, wherby the godly do instruct, stirre vp and refresh them selues. Therefore God loueth not heauines and doulfulnes of spirite: he hateth vncomfortable doctrine, heauy and sorowfull cogitations, and loueth chearfull hearts. For therefore hath he sent his sonne, not to oppresse vs with heauines and sorrow, but to cheare vp our soules in him. For this cause the Prophets, ẏ Apostles, and Christ him selfe do exhort vs, yea they commaūd vs to reioyce & be glad. *Zach. 9.* Reioyce thou daughter of Syon, be ioyful thou daughter of Ierusalem, for behold thy king commeth to thee. And in the Psalmes it is often sayd: Be ioyfull in the Lord. Paule sayth: Reioyce in the Lord alvvaies, &c. And Christe sayeth: Reioyce because your names are vvrytte̅ in heauen. Where this ioy of the spirit is, there the heart inwardly reioyceth through faith in Christ, w̄ ful assurance that he is our Sauiour and our byshop, and outwardly it expresseth this ioy with wordes and gestures. Also the faithfull reioyce when they see that the Gospell spreadeth abrode, that many be wonne to the Faith, and that the kingdom of Christ is enlarged.

The scripture exhorteth vs to reioyce in God.

The ioy of the spirite.

Peace.

Both towardes God & men, ẏ Christians may be peaceable & quiet: not contentious, nor hating one an other, but one bearing an others burden through long suffering or perseuerance: without ẏ which peace cannot continue, and therfore Paule putteth it next after peace.

Lōg sufferāce or perseuerance.

Long suffering or perseuerance.

Wherby a mā doth not only beare aduersities, iniuries, reproches & such like, but also with patiēce waiteth for ẏ amendmēt of those which haue done him any wrong. When the Deuil cannot by force ouercome those which are tempted, then seketh he to ouercome them by long cōtinuance. For he knoweth ẏ we be earthen vessels which can not long endure & hold out many knockes & violent strokes: therfore with long

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continuance of tẽptations he ouercometh many. To vanquish these his cõtinuall assaults we must vse long sufferance, which patiẽtly looketh, not only for the amendment of those which doe vs wrong, but also for the ende of those temptations which the Deuil raiseth vp against vs.

Gentlenes.

Which is when a man is gentle and tractable in his conuersation & in his whole life. For such as wil be true folowers of the Gospel, must not be sharpe and bitter, but gentle, milde, courteous and faire spoken: which should encourage others to delite in their company: which can winke at other mens faults, or at least expound them to the best: which will be well contented to yelde and geue place to others, contented to beare with those which are froward & intractable, as the very Heathen sayd: Thou must know the maners of thy frend, but thou must not hate thẽ. Such a one was our Sauiour Christ, as euery where is to be seue in ỹ Gospell. It is wrytte of Peter that he wept so often as he remẽbred the sweete mildnes of Christe which he vsed in his daily conuersation. It is an excellent vertue and most necessary in euery kinde of life.

The gentlenes and mildnes of Christe. *Ex libro Clementis ad Iacobum fratrem Domini.*

Goodnes.

Which is, when a man willingly helpeth others in their necessitie by geuing, lending, and such other meanes.

Faith.

When Paule here reckeneth faith amongs the fruites of the spirit, it is manifest that he speaketh not of Faith which is in Christe, but of the fidelitie & humanitie of one man towards an other. Herevpon he sayeth in the. 13. Chap. of the first to the Cor. that charitie beleueth all things. Therfore he that hath this faith is not suspicious, but milde, & taketh all things to the best. And although he be deceaued and findeth himselfe to be mocked, yet such is his patiencie and softnes, that he letteth it passe: Briefly he is ready to beleue al mẽ, but he trusteth not all. On ỹ cõtrary, where this vertue is lacking, there men are suspicious, froward, waiward, dogged, & so neither wil beleue any thing, nor geue place to any body. They can suffer nothing. Whatsoeuer a mã saith or doth neuer so wel, they cauill & sclander it, so ỹ who so serueth not their humor, cã neuer please them. Therefore it is impossible for thẽ to kepe charity, frendship, concord & peace w̃ men. But if these vertues be takẽ away, what is this life else, but biting and deuouring one of an other? Faith therfore in this place is, whẽ one mã geueth credite to an other in things pertaining to this present life. For what maner of life should we lead in this world, if one man should not credite an other?

Mekenes.

Which is when a man is not lightly moued or prouoked to anger. There be infinite occasions in this life which prouoke men to anger, but the godly ouercome them by meekenes.

Temperance, chastitie or continencie.

This is a sobrietie or modestie in the whole life of man, which vertue Paule setteth against the workes of the flesh. He would therfore that Christians should liue soberly and chastly, that they should be no adulterers, no fornicatours, no wantons: and if they cannot liue chastly, he would haue them to marrie: Also that they should not be contentious or quarellers, ỳ they should not be geuen to drunkennes or surfetting, but that they should abstaine from all these things. Chastitie or continencie containeth all these. Hierome expounded it of virginitie onely, as though they that be married could not be chast: or as though the Apostle did write these things onely to virgines. In the 1. and. 2. Chapt. to Tit. he warneth also Bishops, yong women, and maried folkes both man and wife to be chast and pure.

Chastitie.

Verse. 23. Against such there is no lavve.

The lavv is abolished to the beleuers in Christ.

In deede there is a lawe, but not against such: As he sayth also in an other place. The lavve is not geuen to the righteous man. For the righteous liueth in such wise, that he hath no neede of any lawe to admonish or to constraine him: but without constraint of the lawe, he willingly doth those things which the lawe requireth. Therefore the law cannot accuse or condemne those that beleue in Christe. In deede the law troubleth and terrifieth our consciences, but Christ apprehended by Faith, vanquisheth it with all his terrours & threatnings. To them therefore the lawe is vtterly abolished, and hath no power to accuse them: for they doe that of their owne accord, which the law requireth. They haue receaued the holy Ghost by Faith, who wil not suffer them to be idle. Although the flesh resist, yet doe they walke after the spirite. So a Christian accomplisheth the law inwardly by Faith (for Christ is the perfection of the lawe vnto righteousnes, to all that doe beleue): outwardly by workes and by remission of sinnes. But those which performe the workes or desires of the flesh, the law doth accuse and condemne both ciuily and spiritually.

Verse. 24. For they that are Christes, haue crucified the flesh vvith the affections and lustes thereof.

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This whole place concerning wozkes, sheweth that the true beleuers are no hypocrites. Therfoze let no man deceaue him selfe. Foz whosoeuer (sayeth he) pertaine vnto Chziste, haue crucified the flesh with all the vices and lustes thereof. Foz the Saincters, in as much as they haue not yet vtterly put of the cozrupt and sinnefull flesh, are enclined to sinne, and doe neither feare noz loue God so perfectly as they ought to doe. Also they be pzouoked to anger, to enuie, to impatiencie, to vncleane lusts, and such like motions, which notwithstanding they accomplish not: foz (as Paule here sayeth) they crucifie the flesh with all the affectiõs and lusts therof. Which thing they do, not onely when they repzesse the wantonnes of the flesh with fasting and other exercises, but also (as Paule sayd befoze) when they walke accozding to the spirite: that is, when they being admonished by the thzeatnings of God, wherby he sheweth that he will seuerely punish sinne, are afeard to commit sinne: Also when they being armed with the wozd of God, with faith, and with pzayer, doe not obey the lustes of the flesh. VVhat it is to crucifie the flesh.

When they resist the flesh after this maner, they naile it to the crosse with the lustes and desires thereof, so that although the flesh be yet aliue, yet can it not perfozme that which it would doe, foz as much as it is bound both hand and foote, and fast nailed to the crosse. The faithfull then so long as they liue here doe crucifie the flesh, that is to say, they feele the lusts therof, but they obey them not. Foz they being furnished with the armour of God, that is, with Faith, hope and the swozd of the spirite, doe resist the flesh, and with these spirituall nailes they fasten the same vnto the crosse, so that it is constrained to be subiect to the spirite. Afterwardes when they die they put it of wholy: and when they shall rise againe from death to life, they shall haue a pure and vncozrupt flesh without all affections and lustes. The armour of God.

The sixth Chapter.

* If vve liue in the spirite, let vs also vvalke in the spirite.

*After the cõmon diuision this is the. 25. verse of the former chapter.

THE Apostle reckened befoze amongst the wozkes of the flesh heresie and enuie, and pzonounced sentence against those which are enuious, and which are authozs of Sectes, that they should not inherite the kingdom of God. And now, as if he had fozgotten that which he

ſayd a litle before, he againe reproueth thoſe which prouoke and enuie one an other. Why doth he ſo? was it not ſufficient to haue done it once? In deede he doth it of purpoſe: for he taketh occaſion here to inueigh againſt that execrable vice of vainegloxy, which was the cauſe of the troubles that were in all the churches of *Galatia*, and hath bene alwayes moſt pernicious and hurtful to the whole Church of Chriſte. Therefore in his Epiſtle to Titus he would not ỳ a proud mã ſhould be ordained a Biſhop. For Pride (as Auguſtine truly ſaith) is the mother of all hereſies, or rather the headſpring of all ſinne and confuſion: Which thing all hiſtories as well holy as prophane doe witneſſe.

Vaineglory a deteſtable vice, and moſt pernicious to the church of God.

Tit. 1. 7.

Now, vainglory or arrogancie hath alwayes ben a common poyſon in the world, which the very Heathen Poetes and Hyſtorigraphers haue alwayes vehemently reproued. There is no village wherein there is not ſome one or other to be found, that would be counted wiſer, and be more eſtemed then all the reſt. But they are chiefly infected w̃ this diſeaſe which ſtand vpon their reputatiõ for learning and wiſedom. In this caſe no mã wil yeld to an other, according to this ſaying: *Ye ſhall not lightly finde a man that vvill yeelde vnto others the praiſe of vvitte and ſkill: For it is a goodly thing to ſee men poynt at one, and ſay: this is he.* But it is not ſo hurtful in priuate perſons, no nor in any kind of magiſtrate, as it is in them that haue any charge in the church. Albeit in ciuile gouernment (ſpecially if it be in great perſonages) it is not onely a cauſe of troubles and ruines of common weales, but alſo of the troubles and alteration of kingdoms and Empires: Which thing the hyſtories both of ỳ Scripture and prophane wryters doe witneſſe.

How great a miſchefe vain glory is.

Ouide.
Horace.

But when this poyſon creepeth into the Church or ſpirituall kingdom, it can not be expreſſed how hurtfull it is. For there is no contention as touching learning, witte, beautie, riches, kingdoms, Empires and ſuch like: but as touching ſaluation or damnation, eternall life or eternall death. Therfore Paul earneſtly exhorteth the miniſters of the word to flie this vice, ſaying: If vve liue in the ſpirit, &c. As if he ſhould ſay: If it be true that we liue in the ſpirite, let vs alſo procede and walke in the ſpirit. For where the ſpirite is, it reneweth men, and worketh in them new motions: that is to ſay, wheras they were before vaineglorious, wrathfull and enuious, it maketh them now humble, gentle and patient. Such men ſeeke not their owne glory, but the glory of God: they doe not prouoke or enuie one an other, but geue place one to an other, & in geuing honour preuẽt one an other. Contrariwiſe they ỳ be deſirous of glory & enuie one an other, may boſt ỳ they haue

Rom. 12. 10.

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the ſpirite and liue after the ſpirite: but they deceaue themſelues, they folow the fleſh and doe the workes thereof, and they haue their iudgement already, that they ſhall not inherite the kingdom of God.

Vaineglory a common vice in the church. *Math. 9.38. 2 Cor. 11.13.*

Now, as nothing is more daũgerous to the Church then this execrable vice, ſo is there nothing more common: For when God ſendeth forth labourers into his harueſt, by and by Sathã raiſeth vp his miniſters alſo, who wil in no caſe be coũted inferiour to thoſe ẏ are rightly called. Here ſtraightwayes riſeth diſſenſion. The wicked wil not yeld one heares breadth to ẏ godly: For they dreame that they farre paſſe them in witte, in learning, in godlines, in ſpirite and other vertues. Much leſſe ought the godly to yelde to the wicked, leſt the doctrine of Faith come in danger. Moreouer, ſuch is the nature of the miniſters of Sathan, that they can make a goodly ſhew that they are very charitable, humble, louers of concord, and are indued with other fruits of the ſpirit: alſo they proteſt ẏ they ſeeke nothing elſe but the glory of God & the ſaluation of mens ſoules: and yet are they ful of vainglory, doing all things for none other ende but to get praiſe and eſtimation among men. To be ſhort, they thinke that gaine is godlines, and that the miniſterie of the word is deliuered vnto them that they may get fame and eſtimation therby. Wherfore they can not but be authors of diſſenſion and Sectes.

The nature of falſe teachers. *1. Timot. 6.5. Tit. 3.10. Rom. 16.17.*

For aſmuch then as the vaineglory of the falſe apoſtles was the cauſe that ẏ Churches of *Galatia* were troubled and forſooke Paule, therefore in this Chapter ſpecially his purpoſe was to ſuppreſſe that execrable vice: yea this miſcheefe gaue the Apoſtle occaſion to wryte this whole Epiſtle. And if he had not ſo done, all his trauell beſtowed in preaching of the Goſpell among the Galathians had bene ſpent in vaine. For in his abſence ẏ falſe apoſtles, which were men in outward ſhew of great authority, raigned in *Galatia*: who beſides ẏ they would ſeeme to ſeeke the glory of Chriſte and the ſaluation of the Galathians, pretended alſo that they had bene conuerſant with the Apoſtles, & that they folowed their foote ſteppes, ſaying that Paule had not ſeene Chriſte in the fleſh, nor had bene conuerſant with the reſt of the Apoſtles, & therfore they made no accoũt of him, but reiected his doctrine, & boaſted their owne to be true & ſincere. Thus they troubled ẏ Galathians and raiſed Sectes among them, ſo that they prouoked and enuied one an other: which was a ſure token, that neither the teachers nor hearers liued and walked after the ſpirit, but folowed the fleſh and fulfilled the workes therof: and ſo conſequently loſt the true doctrine,

The authoritie of the falſe apoſtles.

The falſe apoſtles deſpiſed Paule.

Faith, Chriſt, and all the giftes of the holy Ghoſt, and were now become woꝛſe then the Heathen.

Notwithſtanding he doth not onely inueigh againſt the falſe apoſtles which in his time troubled the Churches of *Galatia*, but alſo he foꝛeſaw in ſpirite, that there ſhould be an infinite numbꝛe of ſuch euen to the woꝛlds end, which being infected with this pernicious vice, ſhould thꝛuſt them ſelues into the Church, boaſting of the ſpirite and heauenly doctrine, and vnder this pꝛetence ſhould quite ouerthꝛow the true doctrine and Faith. Many ſuch haue we alſo ſeene in theſe our dayes, who haue thꝛuſt them ſelues into the kingdom of the ſpirit: that is to ſay, into the Miniſtery of the woꝛd, & by this hypocriſie they haue purchaſed vnto thē ſelues fame & eſtimation that they were great doctours & pillers of the Goſpel, & ſuch as liued in the ſpirite, and walked accoꝛding to the ſame. But becauſe their glozy conſiſted in mennes mouthes and not in God, theꝛefoꝛe it could not be firme and ſtable, but accoꝛding to Paules pꝛopheſie, it turned to their owne confuſion, and theyꝛ ende was deſtruction. For the vvicked ſhall not ſtand in iudgement, but ſhall be taken avvay like chaffe, and ſcattered abrode vvith the vvinde.

Such as thruſt them ſelues into the miniſterie.

The ende of vaineglorious teachers.

Phil.3.19.
Pſal.1.4.5.

The ſame iudgement remaineth foꝛ all ſuch as in pꝛeaching the Goſpell ſeeke their owne pꝛofite and not the glozy of Jeſus Chꝛiſte. For the Goſpell is not deliuered vnto vs that we ſhould theꝛeby ſeeke our owne pꝛaiſe and glozy, oꝛ that the people ſhould honour and magnifie vs which are the Miniſters theꝛof: but to the end that the benefite and glozy of Chꝛiſte might be pꝛeached and publiſhed, and that the father might be glozified in his mercy offred vnto vs in Chꝛiſt his ſōne, whom he deliuered foꝛ vs all and with him hath geuen vs all things. Wheꝛfoꝛe the Goſpel is a doctrine wheꝛin we ought to ſeeke nothing leſſe than our owne glozy. It ſetteth foꝛth vnto vs heauenly and eternall things: which are not our owne, which we haue neither done noꝛ deſerued: but it offereth the ſame vnto vs, to vs (I ſay) which are vnwoꝛthy, and that thꝛough the meere goodnes and grace of God. Why ſhould we then ſeeke pꝛaiſe and glozy theꝛby? He theꝛfoꝛe that ſeeketh his owne glozy in the Goſpell, ſpeaketh of him ſelfe: And he that ſpeaketh of him ſelfe is a lier and there is vnꝛighteouſnes in him. Contꝛaꝛiwiſe he that ſeeketh the glozy of him that ſent him is true, and there is no vnꝛighteouſnes in him. Iohn. 7.

VVhat vve ought to ſeke in the goſpell.

Rom.8.32.

Iohn.7.18.

Paule theꝛfoꝛe geueth eaꝛneſt chaꝛge to all the miniſters of the woꝛd, ſaying: If vve liue in the ſpirite, let vs vvalke in the ſpirite, that

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is to say: Let vs abide in the doctrine of ỳ truth which hath ben taught vnto vs in brotherly loue and spirituall concord: let vs preach Christe and the glory of God in simplicitie of heart, and let vs confesse that we haue receaued all things of him: let vs not thinke more of our selues than of others: let vs raise vp no Sectes. For this is not to walke rightly, but rather to raunge out of the way, and to sette vp a new and a peruerse way of walking.

VVhat it is to vvalke in the spirite.

Hereby we may vnderstand that God of his speciall grace maketh the teachers of the Gospell subiect to the crosse and to all kindes of afflictions for the saluation of them selues and of the people: for otherwise they could by no meanes represse and beate downe this beast which is called vaineglory. For if no persecution, no crosse or reproch followed the doctrine of the Gospell, but onely praise, reputation and glory amongst men: then would all the professors thereof be infected and perish through the poyson of vainglory. Ierome sayth that he had seene many which could suffer great inconueniences in their body and goodes, but none that could despise their owne praises. For it is almost impossible for a mã not to be puffed vp whẽ he heareth any thing spoken in the praise of his owne vertues. Paule notwithstanding that he had the spirite of Christe, sayth that there was geuen vnto him the messenger of Sathan to buffette him, because he should not be exalted out of measure through the greatnes of his reuelations. Therfore Augustine sayeth very well: If a minister of the word be praised, he is in daunger. If a brother despise or dispraise him he is also in daunger. He that heareth a preacher of the word, ought to reuerence him for the wordes sake: but if he be proud therof he is in daunger. Contrariwise if he be despised, he is out of daunger: but so is not he which despiseth him.

VVhy God layeth the crosse vpon the preachers of the gospel.

Wherfore we must honour our great benefite, that is, of the preaching of the word and receauing of the Sacraments. We must also reuerence one an other accoyding to that saying: In geuing honour one to an other, &c. But whersoeuer this is done, by and by the flesh is tickled with vainegloy and waxeth proud. For there is none (no not among the godly) which would not rather be praised than dispraised, except perhaps some be so well stablished in this behalfe, that he will be moued neither with praises nor reproches: As that woman sayde of Dauid. 2. Sam. 14. My Lord the king is like an angel of God, vvhich vvill neither be moued vvith blessing nor cursing. Likewise Paule sayth: by honour and dishonour, by euill report and good report, &c.

Rom. 14. 16.

Rom. 12. 10.

VVhen men be praised, the flesh vvaxeth proud.

2. Sam. 14. 17

2. Cor. 6. 8.

Such mẽ as be neither puffed vp with prayse, nor throwne downe with dispraise, but endeuour simplie to set forth ẏ benefite & glory of Christ, & to seeke the saluation of soules, do walke orderly. Contrariwise they which ware proud in hearing of their owne prayses, not seking ẏ glory of Christ but their owne: also they which being moued ẅ reproches & sclaunders doe forsake the ministery of the word, walke not orderly.

VVho vvalke in order, and vvho do not.

Wherfore let euery one see ẏ he walke orderly, and specially such as boast of the spirite. If thou be praised, know that it is not thou that is praised, but Christ, to whõ all praise & honour is due. For in that thou teachest ẏ word purely & liuest godly, these are not thine own gifts, but the gifts of God: therfore thou art not praised but God in thee. When thou dost acknowledge this, thou wilt walke orderly, & not be puft vp ẅ vainglory (for what hast thou that thou hast not receiued?) but wilt cõfesse that thou hast receaued the same of God, and wilt not be moued with iniuries, reproches, or persecution to forsake thy calling.

Galath. 1. 5.

1. Cor. 4. 7.

God therfore of his speciall grace at this day couereth our glory with infamie, reproch, mortall hatred, cruel persecution, railing & cursing of ẏ whole world: also ẅ the contempt & ingratitude euen of those among whõ we liue, as wel ẏ common sort as also ẏ citizens, gentlemẽ and noble men (whose enimitie, hatred & persecution against ẏ gospel, like as it is priuie & inward, so is it more dãgerous then the crueltie & outragious dealings of our open enemies) ẏ we shuld not ware proud of ẏ gifts of God in vs. This milstone must be hãged about our necke, ẏ we be not infected ẅ that pestilent poyson of vainglory. Some there be of our side which loue & reuerẽce vs for ẏ ministery of the word: but where there is one that reuerenceth vs, there be on ẏ other side an hundreth that hate & persecute vs. These spiteful dealigs therfore, & these persecutions of our enemies, this great cõtempt and ingratitude, this cruell and priuie hatred of them among whom we liue, are such pleasant sights and make vs so mery, that we easily forget vainglory.

Priuie & open enemies of the Gospell.

Wherfore, reioysing in ẏ Lord who is our glory, we remaine in order. Those gifts which we haue, we acknowledge to be ẏ gifts of God & not our owne, geuen for ẏ edifying of ẏ body of Christ: Therfore we be not proud of thẽ. For we know that more is required of thẽ to whõ much is cõmitted, then of thẽ which haue receiued but litle. Moreouer we know ẏ there is no respect of persons before God. Therfore a pore artificer faithfully vsing the gift which God hath geuen him, pleaseth God no lesse than a preacher of the word: for he serueth God in ẏ same faith and with the same spirit. Wherfore we ought no lesse to regard ẏ meanest Christians, than they regard vs. And by this meanes shall we

VVe must not be proud of our spirituall giftes.

Luke. 12. 48.

Ephes. 4. 12.

Actes. 10. 34.

continue free from the poyson of vainglozy, and walke in the spirit.

Contrariwise the fantastical spirits, which seeke their owne glozy, the fauour of men, the peace of the wozld, the ease of the flesh, & not the glozy of Chzist, noz yet ỳ health of mens soules (although they pzotest ỳ they seeke nothing elle) cã not choose but discouer thẽselues in commending their owne doctrine and industrie & dispzaising other mens, & all to get them a name & pzaise. These vaineglozious spirites do not reioyce & glozy in the Lozd: but then do they glozy, then are they stout and hardy when they are magnified of the people. Whose hearts they win by wonderfull sleights & subtelties: foz in their wozds, gestures & wzytings they can coũterfet & dissemble al things. But when they are not pzaised and commended of the people, then be they the most fearful men in ỳ wozld: foz they hate & shunne ỳ crosse of Chzist and persecution. On the contrary, when they are pzaised and magnified (as I sayd) none are so stout, no Hector, no Achilles so bold and hardy as they. Vainglorious spirites.

Such a slie & crafty beast therfoze is flesh, that foz no other cause it fozsaketh his function, cozrupteth true doctrine, and bzeaketh ỳ cõcozd of the church, then only vpon this cursed vainglozy. Therfoze it is not vvout cause that Paule so sharply inueigheth against it both here and in other places, as befoze in the. 4. Chap. They are (sayth he) ielous ouer you amisse: yea they vvould exclude you from me, that ye should altogether loue them: that is to say, they would discredite me that they themselues might be famous. They seke not Chzistes glozy and your saluation, but their owne glozy, my repzoch and your bondage. Galath. 4. 17.

Verse. 26. Let vs not be desirous of vainglory.

Which is to glozy, not in God (as I haue said) but in lies, in the opinion, liking & estimatiõ of the people. Here is no right foũdation of true glozy, but a false foũdation, & therfoze impossible long to stãd. He that pzaiseth a mã as he is a mã, is a lier: foz there is nothing pzaise wozthy in him, but all thĩgs are wozthy of cõdẽnatiõ. Therfoze as touchĩg our person, this is our glozy, ỳ all mẽ haue sinned & are guilty of euerlasting death befoze god. But ỳ case is otherwise whẽ our ministery is pzaised. wherfoze we must not only wish, but also to the vttermost of our power endeuour ỳ mẽ may magnify it & haue it in due reuerence: foz this shal turne to their saluation. Paul warneth ỳ Rom. that they offend no mã: to the end, sayth he, that our cõmodity be not euil spoken of: And in an other place: that our ministery be not reprehẽded. Therfoze when our ministery is pzaised, we be not pzaised foz our owne persons sake, but (as the Psalme sayth) we are pzaised in God and in his holy name. Rom. 3. 35. The praise of the person & of the ministerie. Rom. 14. 16. 2. Cor. 6. 3.

Verse.26. Prouoking one an other, and enuying one an other.

The effect and fruite of vaineglory.

Here he describeth the effect and frute of vaineglory. He that teacheth any errour, or is an authour of any new doctrine, cã not but prouoke others: and when they doe not approue and receaue his doctrine, by and by he beginneth to hate them most bitterly. We see at this day with what deadly hatred the Sectaries are inflamed againste vs, because we will not geue place to them and approue their errours. We did not first prouoke them, nor spredde abrode any wicked opinion in the world: but rebuking certaine abuses in the church, and faithfully teaching the article of Justification, haue walked in good order. But they forsaking this article, haue taught many things contrary to the word of God. Here, because we would not lose ẏ truth of the Gospell, we haue set our selues against them, and haue condemned their errours: which thing, because they could not abide, they did not onely prouoke vs first without cause, but also doe still most spitefully hate vs, and that vpon no other occasion but onely vppon vaineglory: for they would gladly deface vs that they alone might rule and raigne: For they imagine that it is a great glory to professe ẏ Gospel, wheras in deede there is no greater ignominie in ẏ sight of the world.

Galath.2.5.

Chap.6. 1. Brethren if a man be ouertaken by any fault, ye vvhich are spirituall restore such one vvith the spirite of mekenes.

VVhat offences are to be forgeuen.

He that diligently wayeth the words of the Apostle, may plainly perceaue that he speaketh not of errours and offences against doctrine, but of farre lesser sinnes, into the which a man falleth not wilfully and of set purpose, but of infirmitie. And hereof it cometh that he vseth so gentle and fatherly wordes, not calling it errour or sinne, but a fault. Againe, to the intent to diminish, & as it were to excuse the sinne, and to remoue the whole fault from man, he addeth: If any man be ouertaken, that is to say, be beguiled of the Deuill or of the flesh. Yea and this terme or name of Manne helpeth something also to diminish and qualifie the matter. As if he should say: What is so proper vnto man as to fall, to be deceaued, & to erre? So sayth Moises in Le. They are vvont to sinne like mẽ. Wherfore this is a sentence full of heauenly cõfort: Which once in a terrible conflict deliuered me from death. For as much then as the Saincte in this life doe not onely liue in the flesh, but now and then also through the enticement of the Deuill, fulfill

Leuit.6.2.

Gal.2.20.5.16.

all the lusts of the flesh, that is to say, fal into impatiēcie, enuie, wrath, errour, doubting, distrust and such like: for Sathan alwayes assaileth both, that is, as wel the puritie of doctrine, which he laboureth to take away by Sectes and dissensions, as also the soundnes of life, which he corrupteth with daily offences. Therefore Paule teacheth how such men that are fallen should be dealt wall, namely that they which are strong, should raise vp & restore them againe w̄ the spirite of mekenes.

Sathan lieth in vvait both against purity of doctrine & life.

These things it behoueth them specially to know which are in the ministery of the word, lest whilest they go about to touch all things to the quicke, they forget the fatherly & motherly affection which Paule here requireth of those that haue charge of soules. And of this precept he hath set forth an example. 2. Cor. 2. where he sayth that it was sufficient that he which was excommunicate was rebuked of many, and that they ought now to forgeue him and comfort him lest he should be swalowed vp w̄ ouermuch sorow. Wherfore I beseech you (sayth he) vse charity towards him. Therefore the pastors and ministers must in deede sharply rebuke those which are fallen, but whē they see that they are sorowful for their offences, then let them begin to raise them vp againe, to cōfort them, and to diminish and qualifie their faults as much as they can, but yet through mercy onely, which they must set against sinne, lest they that be falne be swalowed vp with ouermuch heauines. As the holy ghost is precise in maintaining & defending the doctrine of faith: so is he milde and pitiful in forbearing and qualifying mennes sinnes, if they which haue committed them be sorowful for the same.

Hovv pastors ought to deale vvith them that are fallen.

But as for ẏ Popes synagoge, like as in all other matters it hath both taught & done cleane contrary to the cōmaundemēt and example of Paule, euen so hath it done in this thing also. The Pope with all his bishops haue bene very tyrantes & butchers of mens consciences. For they haue burdened them from time to time with new traditions, and for euery light matter haue vexed them w̄ their excōmunications: and that they might ẏ more easily obey their vaine terrours, they annexed thervnto these sentences of Pope Gregorie. It is the part and property of good mindes to be afraid of a faulte where no fault is. And againe: Our cēsures must be feared, yea though they be vniust & wrōgfull. By these sayings (which were brought into the Church by ẏ Deuil) they stablished their excommunication and this maiestie of ẏ Papacie which is so terrible to ẏ whole world. There is no neede of such humilitie & goodnes of mindes, to be afeard of a fault where none is. O thou Romish Sathan who gaue thee this power to terrifie and cō-

The Pope and his bishops are tormētors of mens cōsciences.

Sayings of Pope Gregorie.

demne mens cõsciẽces that were terrified enough before wᵗ thy vniust & wrõgful sẽtẽces? Thou oughtest rather to haue raised thẽ vp, to haue deliuered thẽ frõ false feares, & to haue brought thẽ frõ lies & errours to ẏ truth. This thou omittest, & according to thy title & name: to wit, the mã of sin & childe of perditiõ, thou imaginest a fault where no fault is. This is in deede ẏ craft & deceit of Antichrist, wherby he hath most mightely established his excommunication & tyranny. For who so euer despised his vniust sentences, was coũted very obstinate & wicked: As some Princes did, howbeit against their cõsciences: for in those times of darknes they did not vnderstand that the Popes curses were vaine.

2. Thes. 2. 3. By vvhat meanes the Pope establisheth his tyrannie and povver.

Let thẽ therfore to whom ẏ charge of mens consciences is cõmitted, learne by this cõmaundement of Paule how they ought to handle those that haue offended. Brethrẽ (sayth he) if any mã be ouertaken wᵗ sinne, do not trouble him or make him more sorowful: be not bitter vnto him. do not reiect or condemne him, but amend him & raise him vp againe: and by ẏ spirit of lenitie & mildnes restore that which in him is lost by ẏ deceit of the Deuil or by ẏ weaknes of the flesh. For the kingdom whervnto ye are called is a kingdõ not of terrour or heauines, but of boldnes, ioy & gladnes. Therfore if ye see any brother cast downe & afflicted by occasion of sinne which he hath cõmitted, runne vnto him & reaching out your hand raise him vp againe, comfort him with sweete words, & embrace him wᵗ motherly armes. As for those ẏ be hard harted & obstinate, which wout feare continue carelesly in their sinnes, rebuke thẽ sharply. But on ẏ other side (as I said) they that be ouertakẽ with any sinne, & are heauy & sorowful for their fault which they haue cõmitted, must be raised vp & admonished by you that are spiritual, and that in ẏ spirit of meekenes, & not in the zeale of seuere iustice: as some haue done, who whẽ they should haue refreshed thirsty consciences wᵗ some sweete cõsolation, gaue thẽ gall & vineger to drinke, as ẏ Iewes did vnto Christ hanging vpon the crosse. Ezechiel sayeth of the shepheards of Israel, that they ruled the flocke of God wᵗ cruelty & rigour: but a brother ought to cõfort his brother that is falne, with a louing & a meke spirit. Againe: let him that is falne heare the word of him that raiseth him vp, & beleue it. For God would not haue those ẏ are bruised to be cast away, but to be raised vp as the Psalme saith. For God hath bestowed more for them, than we haue done, that is to say, the life and bloud of his owne sonne. Wherfore we ought also to receiue, to aide & comfort such with all mildnes and gentlenes.

Hovve they that are falne ought to be intreated.

The spirite of mekenes.

Ezech. 34. 4.

Verse. 1. Considering thy selfe lest thou also be tempted.

This is a very necessary admonition to beat downe the sharpe dealing

of such pastours as shew no pity in raising vp & restoring againe them which are falne. There is no sinne (saith Augustin) which any mã hath done, but an other man may do ỹ same. We stãd on a slipperie groũd: therfore if we ware proud & leaue of our duty, there is nothing so easie vnto vs as to fall. It was well sayd therfore of one in the booke called ỹ liues of the fathers, when it was told him that one of his brethrẽ was falne into whoredõ: He fel yesterday (saith he), and I may fall to day. Paul therfore addeth this earnest admonitiõ that the pastors shuld not be rigorous and vnmerciful towardes the offenders, or measure their owne holines by other mens sinnes: but ỹ they shuld beare a motherly affection towards thẽ, & thinke thus vẽ thẽselues: This mã is fallen: it may be ỹ I also shal fal more dãgerously & more shamefully thã he did. And if they which be so ready to iudge & condemne other, would well consider their owne sinnes, they should finde the sinnes of others which are falne to be but motes and their owne sinnes to be great beames.

Ex libro de vitis patrum.

Math.7.3.

Let him therfore ỹ stãdeth take hede lest he fal. If Dauid which was so holy a mã, ful of faith & the spirit of god, which had such notable promises of god, which also did so many & great thigs for ỹ lord, did fall so greeuously, & being now strickẽ in yeres was ouerthrown vẽ youthful lust after so many & diuers tẽptations wherẽ God had exercised him: why shuld we presume of our owne cõstancy? And god by such exãples doth shew vnto vs, first our owne weaknes, ỹ we shuld not ware proud but stãd in feare: Then he sheweth vnto vs his iudgemẽt, ỹ he cã beare nothing lesse than pride either against himself or against our brethrẽ. Paule therfore saith not without cause: Considering thy selfe lest thou also be tempted. They that be exercised with temptations do know how necessary this commaundement is. On the other side, they which be not tried therwith, do not vnderstãd Paule, and therfore are not touched with any pity toward them that are fallen: as was to be seene in Poperie, where nothing else raigned but tyrannie and crueltie.

1.Cor.10.12.

2.Sam.11.

Verse.2. Beare ye one an others burden, & so fulfil the lavv of Christ.

This is a gentle cõmaundemẽt: to ỹ which he ioyneth a great cõmendatiõ. The law of Christ is ỹ law of loue. Christ after he had redemed vs, renewed vs & made vs his church: gaue vs no other law but ỹ law of mutual loue. John.13. A nevv cõmaũdemẽt geue I to you, that ye loue together, &c. And to loue is not (as ỹ Popish Sophisters dreame) to wish well one to an other: but one to beare an others burdẽ, that is, to beare those things which be greeuous vnto thee, and which thou

wouldest not willingly beare. Therfore Christians must haue strong shoulders & mighty bones that they may beare flesh, that is, the weaknes of their brethern: for Paule sayth ỳ they haue burdens & troubles.

Loue. 1.Cor.13.4. Loue therfore is milde, courteous, patient, not in receiuing but in geuing. For it is constrained to winke at many things & to beare them. Faithful teachers do see in the church many errours & offences which they are cõpelled to beare. In ỳ common weale subiectes are neuer so obedient to the lawes of the magistrates as they should be. Therefore vnlesse ỳ magistrate can winke & dissemble in time & place, he shal neuer be meete to rule the commõ wealth. In houshold affaires there be many things done which displease the master of ỳ house. But if we can beare & winke at our owne vices & offences which we daily cõmit: let vs also beare other mens faults, according to that saying: bear ye one Rom.13.9. an others burdẽ, &c. Again: Thou shalt loue thy neighbor as thy self.

Seing then there be vices in euery state of life & in all men, therfore Paule setteth forth the law of Christ vnto ỳ faithful, wherby he exhorteth them to beare one an others burden. They which do not so, doe plainly witnesse that they vnderstand not one iote of the law of Christ, which is the law of loue: which (as Paule sayth. 1. Cor. 13.) beleueth all things, hopeth all things, and beareth all the burdens of the brethern: yet alwayes holding notwithstanding the first cõmaundement, wherin they that offend do not transgresse the law of Christ, that is to say, the law of charitie, they doe not hurt nor offend their neighbour, but Christe and his kingdom which he hath purchased with his owne blood. This kingdom is not maintained by the lawe of charitie, but by the word of God, by Faith and by the holy Ghost. This commaundement then of bearing one an others burden, belongeth not to them which deny Christ, and not only doe not acknowledge their sinne, but also defend it: neither doth it belong vnto those which continue still in 1.Tim.5.22. their sinnes (who also do partly deny Christ): but such must be forsakẽ lest we become partakers of their euil workes. On the contrary, they which willingly heare the word of God & beleue, and yet notwithstãding against their will do fall into sinne, & after they be admonished doe not only receaue such admonition gladly, but also detest their sinne & endeuour to amend: these I say are they which be ouertaken wt sinne, and haue the burdens that Paule commaũdeth vs to beare. In this case let vs not be rigorous and merciles: but after the example of Christ, who beareth and forbeareth such, let vs beare and forbeare them also: for if he punish not such (which thing notwithstanding he might iustly doe) much lesse ought we so to doe.

VVhose burdens are to be borne.

Verse. 3. For if any man thinke him selfe to be somevvhat, vvhen in deede he is nothing, he deceaueth himselfe.

Here againe he reprehendeth the authors of Sects and painteth them out in their right colours: to wit, that they be hard harted, merciless and without compassion, such as despise the weake, & will not vouchsafe to beare their burdens, but require all things straitly and precisely (like waiward husbandes and seuere Scholemasters) whom nothing can please but what they themselues doe: who also will be alwayes thy bitter enemies vnlesse thou commend what so euer they say or do, & in all things frame thy selfe according to their appetite. Of all men therfore they are the proudest, and dare take vpō them all things. And this is it that Paule sayeth here: they thinke themselues to be somewhat, that is to say, that they haue the holy Ghost, that they vnderstand all the mysteries of the Scriptures, that they cā not erre, &c. The authors of Sectes painted out i their right colours.

Wherfore Paule addeth very well that they are nothing: but that they deceaue themselues with the foolish perswasions of their owne wisedome and holines. They vnderstand nothing therefore either of Christ or of ỳ law of Christ: For if they did, they would say: Brother, thou art infected with such a vice, & I am infected with an other. God hath forgeuen me tenne thousand talents, and I will forgeue thee an hundred pence. But when they will require all things so exactly and with such perfection, & will in no wise beare the burdens of the weake, they offend many with this their sharpnes and seueritie: who begin to despise, hate and shunne them, and seeke not comfort or counsel at their hands, nor regard what or how they teach: Wheras contrariwise Pastours ought so to behaue themselues towardes those ouer whom they haue taken charge, that they might loue and reuerence them, not for their person, but for their office and Christian vertues which especially ought to shine in them. *Mat. 18. 24. 28.*

Paule therfore in this place hath rightly painted out such seuere and mercilesse Sainctes, when he sayeth: They thinke them selues to be somevvhat, that is to say, being puffed vp with their owne foolish opinions and vaine dreames, they haue a maruelous perswasion of their owne knowledge and holines, and yet in very deede they are nothing, and doe but deceaue them selues. For it is a manifest beguiling when a man perswadeth him selfe that he is somewhat, when in deede he is nothing Such men are well described in the. 3. of the Apocalips in these wordes: Thou sayest: I am rich and encreased vvith Deceauers of themselues. *Apoc. 3. 17.*

goodes, and haue neede of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

Verse. 4. But let euery man trie his owne worke, and then he shall haue reioysing in himselfe onely, and not in an other.

Defire of vain glory.

He goeth forward in painting out those proude and vainglorious felowes. For the desire of vainglory is an odious and cursed vice, it is the occasion of all euils, and troubleth both common weales and consciences. And specially in spirituall matters it is such an euill as is incurable. And albeit that this place may be vnderstand of the workes of this life or ciuill conuersation, yet principally the Apostle speaketh of the worke of the ministery, and inueyeth against those vaineglorious heads, which with their fantastical opinions doe trouble well enstructed consciences.

Vainglorious heades.

And this is the property of those which are infected wt this poyson of vainglory, that they haue no regard whether their worke, that is to say, their ministery be pure, simple & faithfull or not: but this they only seeke that they may haue the praise of the people. So ỳ false apostles, when they saw that Paule preached the gospel purely to ỳ Galathiãs, and that they could not bring any better doctrine, they began to finde fault at those things which he had godly & faithfully taught, & to prefer their owne doctrine before the doctrine of Paule, & by this subtiltie they wonne ỳ fauour of the Galathians, & brought Paule into hatred among them. Therfore ỳ proud & vainglorious do ioyne these .iii. vices together. First they are greedy of glory. Secõdly they are marueloꝰ witty & wily in finding fault wt other mens doings and sayings, therby to purchase ỳ loue, the wel liking and praise of the people. And thirdly when they haue once gotten a name (though it be by other mens trauaile) they become so stout and full of stomacke that they dare venture vpon all things. Therefore they are pernicious and pestilent felowes, whom I hate euen with my very heart: for they seeke their owne, and not that which is of Iesus Christ, &c.

Three vices of the vaineglorious linked together.

Phil. 2. 21.

Against such Paule speaketh here. As if he should say: Such vaineglorious spirites do their worke, that is to say, they teach the Gospell to this ende that they may winne praise & estimation among men, that is, that they may be counted excellent doctors, with whom Paule and others might not be compared. And whẽ they haue gotten this estimation, then begin they to reprehend the sayings and doings of other mẽ,

and

and highly commend their owne: and by this subteltie they bewitch ẏ mindes of the people, who because they haue itching eares are not only delited with new opinions, but also reioyce to see those teachers which they had afore, to be abased and defaced by these new vpstartes and glorious heades, and all because they are come to a fulnes and lothing of the word.

The people delited with nouelties.

Thus it ought not to be (sayth he): but let euery man be faithfull in his office: let him not seeke his owne glory, nor depende vppon the praise & commendation of ẏ people, but let his only care be to doe his worke truly, that is, let him teach ẏ gospel purely. And if his worke be sincere & sound, let him assure him selfe that he shall lacke no praise either before God or among ẏ godly. In the meane space if he be not cõmended of ẏ vnthankful world, let this nothing moue him: For he knoweth that the end of his ministerie is, not that he, but that Christ shuld be glorified therby. Wherfore, being furnished wᵗʰ the armour of righteousnes on the right hand & on the left, let him say: I begã not to teach ẏ gospel to the ende that the world should magnifie me, and therfore I wil not shrinke frõ that which I haue begun if the world hate, sclaũder or persecute me. He that is such a one, teacheth the word and attendeth vppon his office faithfully, without any worldly respect, that is, without regard of glory or gaine, without the strength, wisedom or authoritie of any man. He leaneth not to the praise of other men, for he hath it in him selfe.

He shall lacke no praise that preacheth the Gospel purely

The ende of the ministerie of the vvord. 2. Tim. 4. 5.

Wherfore he that truly & faithfully executeth his office, careth not what the world speake of him: he careth not whether the world praise or dispraise him, but he hath praise in himselfe, which is the testimonie of his cõscience and praise or glory in God. He may therfore say with Paule: This is our reioysing, this is our praise & glory, euen ẏ testimonie of our conscience, that in simplicitie and sinceritie before God & not in fleshly wisdom, but in ẏ grace of God we haue had our conuersation in the world. This glory is vncorrupt & stedfast: for it depẽdeth not on other mens iudgemẽts, but of our own cõsciẽce, which beareth vs witnes ẏ we haue taught ẏ word purely, ministred ẏ sacraments rightly, & haue done all things wel, & therfore it cã not be defaced or takẽ frõ vs.

To haue praise in himselfe.

The other glory which these proud spirites doe seeke, is vncertaine & most perilous for that they haue it not in thẽselues, but it cõsisteth in ẏ mouth & opinion of ẏ people: Therfore can they not haue ẏ testimony of their owne conscience, that they haue done all things wᵗʰ simplicity & sincerity for ẏ aduauncing of the glory of God onely and the saluation

VVhat is the glory of heretikes.

of soules. For this is it which they seeke, that they may be counted famous through the worke and labour of their preaching, and be praised of men. They haue therfore a glory, a trust and a testimony, but before men, not in themselues nor before God. The godly doe not desire glory after this manner. If Paule had had his praise before men, and not in himselfe, he should haue bene compelled to despaire, whē he saw many cities, countreis and all *Asia* fall from him: when he saw so many offences or sclaunders, & so many heresies to follow his preaching. Christe when he was alone, that is, when he was not onely sought for by the Iewes to be put to death, but also was forsaken of his disciples, was not yet alone, but the father was with him, for he had glory and reioysing in him selfe.

The glory of the godly.

Iohn.16.32.

So at this day if our trust, our glory and reioysing did depende vppon the iudgement and fauour of men, we should die with very anguish and sorrow of heart. For so farre of is it that the Papistes, Sectaries and the whole world doe iudge vs worthy of any reuerence or praise, that they hate & persecute vs most bitterly: yea they wold gladly ouerthrow our ministerie and roote out our doctrine for euer. We haue therfore nothing before men but reproch: but we reioyce and we glory in the Lord, & therfore we attend vppon our office therefully and faithfully, which we know is acceptable to him. Thus doing we care not whether our worke doe please or displease the Deuill: whether the world loue vs or hate vs. For we knowing our worke to be well done, and hauing a good conscience before God, goe forward by honour and dishonour, by euill report and good report, &c. This sayeth Paule is to haue reioysing or glory in thy selfe.

Phil.4.4.
The vvorld dishonoreth the godly ministers of the vvord.

1.Cor.6.8.

And this admonition is very necessary against that erecrable vice of vaineglory. The Gospel is a doctrine which both of it selfe, and also by the malice of the Deuill bringeth with it the crosse and persecution. Therfore Paule is wont to call it the word of the crosse and of offence. It hath not alwayes stedfast and constant disciples. Many there be that to day make profession thereof and embrace it, which to morrow being offended with the crosse, will fall from it and deny it. They therfore that teach the Gospell to the end that they may obtaine the fauour and praise of men, must needes perish and their glory be turned vnto shame when the people cease to reuereuce and magnifie them. Wherfore let all pastours and ministers of the word learne to haue glory and reioysing in themselues, and not in the mouth of other men. If there be any that praise them, as the godly are wont to doe (By euill report and

The Gospell is the vvord of the crosse and offence.
1.Cor.1.18.

The disciples of the gospel.

and good report saith Paule): yet let them receaue this glory but as a shadow of true glory: and let them thinke the substance of glory to be in deede the testimonie of their owne conscience. He that doth so, proueth his owne worke, that is, he regardeth not his owne glory, but his only care is to do his office faithfully, that is to say, to teach ỳ gospell purely, & to shew the true vse of the Sacraments. When he thus proueth his owne worke, he hath glory and reioysing in himself, which no man can take from him: for he hath it surely planted and grounded in his owne heart, & not in other mens mouthes: whom Sathan can very easily turne away, and can make that mouth and tounge now full of cursing, which a little before was full of blessing.

VVhat it is for a man to proue his ovvne vvork.

Therfore (sayth Paule) if ye be desirous of glory, seeke it where it should be sought, not in the mouth of other men, but in your owne heart: which ye then doe when ye execute your office truely and faithfully. So shall it come to passe that besides the glory which ye haue in your selues, ye shall haue praise and commendation also before men. But if ye glory in other men and not in your selues, that shame & confusion which ye haue in your selues, shall not be without reproch and confusion also before men. This haue we seene in certaine fantasticall spirites in these our dayes, which proued not their worke: that is, they did not seeke onely to preach the Gospell purely and simple, but missed it to gaine praise among men, contrary to the second commaundement. Therfore after their inward cõfusion, there folowed also an outward confusion and shame among men, according to that saying: The Lord vvill not hold him giltlesse that taketh his name in vaine. And againe: They vvhich despise me, shall be despised.

Exod. 20 7. 1. Sam. 2. 30.

Contrariwise, if we seeke first the glory of God by the ministerie of the word, then surely our glory wil folow, according to that saying: Him that honoureth me I vvill glorifie. To conclude, lette euery man proue his worke: that is, let him doe his endeuour that his ministerie may be found faithful: for this aboue all things is required in the Ministers of the word. 1. Cor. 4. As if he should say: let euery man endeuour purely & faithfully to teach the word, & let him haue an eye to nothing else but ỳ glory of God & the saluation of soules: then shall his worke be faithfull and sound: then shall he haue glory & reioysing in his owne conscience, so that he may boldly say: This my doctrine and ministerie pleaseth God. And this is in deede an excellent glory.

1. Cor. 4. 2.

This sentence may also be well applied to those workes which are done of the faithfull in euery state of life. As if a Magistrate, an

The vvorke of euery mans calling.

houlholder, a ſeruaunt, a ſcholemaſter, a ſcholer abide in his vocation and do his duetie therein faithfully, not troubling him ſelfe with thoſe wozkes which pertaine not to his vocation, he may glozy and reioyce in himſelfe: foz he may ſay, I haue done the wozkes of my vocation appoynted vnto me by God, with ſuch faithfulnes and diligẽce as I was able. Therfoze I know that this wozke being done in faith & obedience to God, pleaſeth God. If other ſpeake euill of it, I paſſe little thereof. Foz there be alwayes ſome which deſpiſe and ſclaunder the doctrine & life of the godly: but God hath threatned to deſtroy all lying lippes & ſclanderous tounges. Therfoze whileſt ſuch men doe greedely ſeeke after vaineglozy, and with lies and ſclaunders goe about to deface the godly, it hapneth to them as Paule ſaith: vvhoſe glory is their ſhame. And in an other place: Their foolishnes ſhalbe knovvne to all mẽ. By whom? Euen by God the righteous iudge, who as he will vtter their falſe accuſations and ſclaunders, ſo will he reueale the righteouſnes of the godly like the none day, as it is ſaid, Pſal. 17.

Phil. 3. 19.
2. Tim. 3. 9.
Pſal. 37. 6.

This clauſe: in himſelfe (to touch this alſo by the way) muſt ſo be vnderſtand ẏ God be not excluded: That is, that euery man may know, in what godly ſtate of life ſo euer he be, ẏ his wozke is a diuine wozke: foz it is the wozke of his vocation hauing the cõmaundement of God.

Verſe. 5. For euery man ſhall beare his ovvne burden.

In death, and in the day of iudgement other mennes praiſes profit not.

This is as it were the reaſon oz confirmation of the fozmer ſentence, leſt any man ſhould leane to other mens iudgement in prayſing & commending of him. As if he ſayde: It is extreme madnes foz thee to ſeeke glozy in an other & not in thy ſelfe: foz in ẏ agony of death and the laſt iudgement it ſhall nothing profite thee ẏ other men haue prayſed thee: foz other men ſhall not beare thy burden, but thou ſhalt ſtand befoze the iudgement ſeat of Chriſt & ſhalt beare thine burden alone. There thy prayſers ſhall nothing helpe thee. Foz when we die theſe prayſes ſhall ceaſe. And in that day when ẏ Lozd ſhall iudge ẏ ſecretes of all harts, the witnes of thine owne conſcience ſhal ſtand either wỉ thee oz againſt thee: Againſt thee if thou glozy in other men: with thee if thou haue it in thy ſelfe, that is to ſay, if thy conſcience beare thee witnes that thou haſt done thy duetie in the miniſterie of the wozd oz otherwiſe accozding to thy calling ſincerely and faithfully, hauing reſpect to the glozy of God onely and the ſaluation of ſoules. And theſe wozds Euery man ſhall beare his ovvne iudgement, are very vehement and ought ſo to terrifie vs that we ſhould not be deſirous of vaineglozy.

Rom. 2. 16.

And

And this moreouer is to be noted, ꝑ we are not here in ꝑ matter of iustification, where nothing auaileth but mere grace and forgeuenes of sinnes, which is receaued by faith alone: where all our works also, yea euen our best works, and such as are done according to Gods calling, haue nede of forgeuenes of sinnes. But this is an other case. He treteth not here of the remission of sinnes, but cõpareth true works & hypocritical works together. These things therfore ought thus to be taken, ꝑ although ꝑ work or ministery of a godly pastor is not so perfect but ꝑ he hath nede of forgeuenes of sinnes, yet in it selfe it is good & perfect, in cõparison of the ministerie of the vainglorious mã. So our ministery is good & sound, because we seeke therby the glory of God & the saluation of soules. But the ministery of these fantastical heads is not so, for they seke their owne praise. Albeit therfore that no works cã quiet ꝑ conscience before God: yet is it necessary ꝑ we should perswade our selues that we haue done our worke vprightly, truly, & according to Gods calling, that is, that we haue not corrupted the word of God, but haue taught it purely & faithfully. This testimony of cõscience we haue neede of ꝑ we haue done our duety vprightly in our function & calling, & led our life accordingly. So farre ought we then to glory as touchig our works, as we know thẽ to be cõmaũded of God, & that they please him. For euery one in ꝑ last iudgemẽt shal beare his owne burden, and therefore other mens praises shall there nothing helpe or profit him.

A comparison betwene good vvorkes, and hypocriticall vvorkes.

Hetherto he hath spoken against that most pestilent vice of vainglory, for the suppressing wherof no man is so strong, but that he hath nede of continuall praier. For what mã almost euen among the godly is not delited with his owne praises? Only ꝑ holy Ghost can preserue vs that we be not infected with this vice.

Vaineglory.

Verse.6. Let him that is taught in the vvord, make him that teacheth him partaker of all his goodes.

Here he preacheth to ꝑ disciples or hearers of ꝑ word, cõmanding thẽ to bestow al good things vpõ those which haue taught & instructed thẽ in ꝑ word. I haue somtime maruelled why the Apostle cõmanded the churches so diligẽtly to nourish their teachers. For in Popery I sawe ꝑ all men gaue abundantly to the building & maintaining of goodly tẽples, to the encreasing of the reuenues & liuings of those which were apoynted to their idolatrous seruice. Hereof it came that ꝑ estimation & riches of the bishops and the rest of the Clergie did so encrease, that euery where they had in possession the best and most fruteful grounds.

A commaundemẽt for the nourishing of the ministers of the vvord of God.

Therfore thought I that Paule had commaunded this in vaine, seeing that all maner of good things were not only abundantly geuen to the Cleargie, but also they ouerflowed in wealth and riches. Wherfore I thought that men ought rather to be exhorted to withhold their handes from geuing, then encouraged to geue any more: for I sawe that by this excessiue liberalitie of men, the couetousnes of ỳ Cleargie did encrease. But now I know the cause why they had such abundance of all good things heretofore, and now the pastors and ministers of the word doe want.

The ministers of Sathā haue plẽtie, but the ministers of Christe doe vvant.

Before time, when nothing else was taught but errours and wicked doctrine, they had such plentie of all things, that of Peters patrimonie (which denied that he had either siluer or gold), and of spirituall goods (as they called them) the Pope was become an Emperour, the Cardinals and Bishops were made kings and Princes of the world. But now since the Gospell hath bene preached and published, the professors therof be as rich as sometime Christe and his Apostles were. We finde then by experience, how well this commaundement of nourishing and maintaining the pastours and ministers of Gods word is obserued, which Paule here and in other places so diligently repeateth and beateth into ỳ heads of his hearers. There is now no City, which is knowen vnto vs, that nourisheth and maintaineth her pastours and preachers: but they are all entertained with those goodes which were geuen, not vnto Christ, to whom no man geueth any thing (for whē he was borne he was laid in a maunger in steede of a bedde, because there was no roome for him in the Inne: afterwards being conuersant amōg men, he had not whereon to lay his head: and briefly being spoyled of his garmentes and hanging naked on the crosse betwene two theeues, he died most miserably): but to the Pope for the maintainance of his abhominations, and because he oppressing the Gospel, taught the doctrines and traditions of men and set vppe idolatrie.

Luke.2.7.

Luke.9.58. Iohn.19.

And as oft as I read the exhortations of Paule, whereby he perswadeth the Churches that they should either nourish their pastours, or geue somewhat to the releife of the poore Sainctes in Iewrie: I do greatly maruell and am ashamed that so great an Apostle should be constrained to vse so many wordes for the obtaining of this benefite of the congregations. Writing to the Corrinthians he treateth of this matter in two whole Chapters. I would be loth to defame *VVyttenberge*, which in deede is nothing to *Corinth*, as he defamed the Corrinthians in begging so carefully for the releife and succour of the poore.

2.Cor.8.& 9.

poore. But this is the lotte of the Gospel when it is preached, that not onely no man is willing to geue any thing for the finding of ministers and maintaining of scholers, but men begin to spoyle, to robbe and to steale, and with diuers craftie meanes one to beguile an other. To be briefe, men seeme suddenly to grow out of kind, and to be transformed into cruell beastes. Contrariwise, when the doctrine of Deuils was preached, then men were prodigall, and offred all things willingly to those that deceaued them. The Prophets doe reproue the same sinne in the Iewes, which were loth to geue any liuing to the godly priests and Leuites, but gaue all things plentifully to the wicked. *1. Tim. 4. 1.*

Now therefore we begin to vnderstand how necessary this commaundement of Paule is as touching ỳ maintenaunce of the ministers of the Church. For Sathan can abide nothing lesse then the light of the Gospell. Therefore when he seeth that it beginneth to shine, then doth he rage and goeth about with all maine and might to quench it. And this he attempteth two maner of wayes. First by lying spirites and force of tyrannes: and then by pouertie and famine. But because he could not hetherto oppresse the Gospell in this countrey (praised be God) by heretikes and tyrannes: therefore he attempteth to bring it to passe the other way, that is, by withdrawing the liuings of the ministers of the word, to the ende that they being oppressed with pouertie and necessitie should forsake the ministerie, and so the miserable people being destitute of the word of God should become in time as sauage and wilde beastes. And Sathan helpeth forwardes this horrible enormitie by vngodly Magistrates in the Cities, and also by noble men and gentlemen in the countrey, who take away the church goods whereby the ministers of the Gospell should liue, and turne them to wicked vses. These goods (sayeth the Prophet Micha) were gathered of the hire of a harlot, and therefore to a harlottes hire they shall returne. *Sathã oppresseth the gospell two waies.* *M. ch. 1. 7.*

Moreouer, Sathan turneth men particularly also from the gospell by ouermuch fulnes. For when the Gospell is diligently and daily preached, many being glutted therwith begin to loth it, and by litle and litle become negligent & vntoward to all godly exercises. Againe, there is no man that will now bring vp his children in good learning, & much lesse in the study of the holy Scripture, but they employ them wholy to gainfull artes or occupations. All these are Sathans practises, to no other ende but that he may oppresse the Gospell in this our countrey wout any violence of tyrãnes, or subtill deuises of heretikes. *Fulnes of Gods word bringeth lothing.*

It is not without cause therfore that Paule warneth the hearers of the Gospel to make their pastours and teachers partakers with them in all good things. If we (sayth he to the Corinthians) haue sowne to you spirituall things, is it a great matter if we reape your worldly things? The hearers therefore ought to minister carnall things to thē of whom they haue receaued spirituall things. But both hūd bād men, Citizens and gentlemen doe at this day abuse our doctrine, that vnder the colour therof they may enrich thēselues. Heretofore when ỳ Pope raigned there was no man which paid not somwhat yerely to ỳ priests for masses, diriges, trentals & such trash. The begging friers had also their part. The marchaūdises of Rome likewise and daily offrings caried away somwhat. Frō these & from an infinite numbre of such exactions our countreymen are now deliuered by the Gospel. But so farre of is it that they are thankfull vnto God for this libertie, that of prodigall geuers they are now become starke theeues and robbers, & will not bestow one farthing vppon the Gospel or the ministers therof, or geue any thing for the relefe and succour of the poore Saincts: which is a certaine token that they haue lost both the word and faith, and that they haue no spirituall goodnes in them. For it is impossible that such as are godly in deede, should suffer their pastours to liue in necessity & penurie. But for as much as they laugh and reioyce when their pastours suffer any aduersitie, and withhold their liuing or geue it not with such faithfulnes as they ought: it is a plaine token that they are worse then the heathen.

2. Cor. 9. 11.

The world lodeth the ministers of Sathan with all worldly good things.

But they shal feele ere it be lōg what calamities wil folow this vnthankfulnes. For they shal lose both temporal & spiritual things. For this sinne must nedes be grieuously punished. And certainly I thinke that ỳ churches in *Galatia, Corinth,* and other places were so troubled by the false apostles for no other cause, but for that they litle regarded their true pastours & preachers. For it is good reason that he which refuseth to geue a peny to God who offereth vnto him all good things & life euerlasting, should geue a peece of gold to the Deuil, the author of all euils & death euerlasting. Who so will not serue God in a litle, & that to his owne inestimable benefite, let him serue ỳ Deuill in much to his extreme & vtter cōfusion. Now therfore since ỳ light of the Gospel beginneth to shine, we see what the Deuill is & what the world is.

The punishment of vnthankfulnes.

In all good things.

In that he saith: in al his goods, it is not so to be taken that all men are bound to geue all that they haue to their ministers, but that they shuld maintaine them liberally, and geue them that wherby they may be wel able to liue.

Verse.7. Be not deceiued, for God is not mocked.

The Apostle prosecuteth this place of the nourishing and maintaining of ministers so earnestly, that to his former reprehension and exhortation he addeth now also a threatning, saying: God is not mocked. And here he toucheth to the quicke the propertie of our countrey men, which proudly despise our ministerie. For they thinke it to be but a spoyt and a game: and therefore they goe about (especially the Gentlemen) to make their pastours subiect vnto them like seruaunts and slaues. And if we had not so godly a Prince, and one that so loueth the truth, they had ere this time driuen vs out of the countrey. When the pastours aske their dutie or complaine that they suffer penurie, they cry out: the preestes be couetous, they would haue plentie, no man is able to satisfie their vnsatiable couetousnes, if they were true Gospellers they should haue nothing of their owne, but as poore men ought to folow poore Christ, & to suffer all aduersities, &c. Gentlemen, citizens and husbandmen despisers of Gods ministers.

Paule horribly threatneth here such tyrannes & such mockers of God, who so carelesly & proudly doe scorne the miserable preachers, and yet will seeme to be Gospellers, and not to be mockers of God, but to worshippe him very deuoutly. Be not deceiued (sayth he), God is not mocked, that is to say, he doth not suffer him selfe to be mocked in his ministers. For he sayeth: He that despiseth you despiseth me. *Luke.10.16.* Also he sayeth vnto Samuel: They haue not cast thee away, but me. *1.Sam.8.7.* Therfore, O ye mockers, although God differre his punishment for a season, yet when he seeth time he will finde you out, and will punish this contempt of his word & bitter hatred which ye beare against his ministers. Therfore ye deceiue not God but your selues, and ye shall not laugh at God, but he will laugh at you, Psalme.2. But our proud Gentlemen, citizens and common people are nothing at all moued with this dreadfull threatning. Neuertheles they shall feele when death approcheth, whether they haue mocked thēselues or vs, nay rather not vs but God himselfe, as Paule saith here. In the meane time, because they proudly despise our admonitiōs wt an intollerable pride, we speake these things to our cōfort, to the ende we may know that it is better to suffer wrong than to do wrōg: for patience is euer innocēt & harmles. Moreouer, God will not suffer his ministers to starue for honger, but euen when the rich men suffer scarsitie and honger, he wil feede them, and in the dayes of famine they shall haue enough. *Psal.34.10.* *Psal.37.19.*

Verse.7. For vvhatsoeuer a man sovveth that shall he reape.

All these things tende to this purpose that ministers should be nourished and maintained. For my part I doe not gladly interprete such sentences: for they seeme to commend vs, and so they doe in deede. Moreouer, if a mā stand much in repeting such things to his hearers, it hath some shew of couetousnes. Notwithstanding men must be admonished hereof, that they may know that they ought to yelde vnto their pastours both reuerence and a necessary liuing. Our Sauiour Christe teacheth the same thing in the. 10. of Luke. Eating and drinking such things as they haue: for the labourer is vvorthy of his revvard. And Paule sayth in an other place: Doe ye not knovv that they vvhich sacrifice in the tēple, liue of the sacrifices? & that they vvhich serue at the altare, are partakers of the altare? euē so hath the lord ordained that they vvhich preach the gospel should liue of the Gospel.

Reuerence & necessary liuing due to the ministers of the vvord.

1 Cor. 9. 13. 14.

It is good that we also which are in the ministerie, should know these things, lest for our labour we might with euill cōscience receaue the stipend which is geuen vnto vs of ỳ Popes goods. And although such goodes were heaped together by mere fraud & disceit: yet notwstanding God spoyling the Egyptians, that is to say, the Papistes of their goods, turneth them here amongst vs, to a good and holy vse: not when noble men and gentlemen spoile them and abuse them, but when they which sette forth Gods glory, and bring vppe youth vertuously are maintained therewith. Let vs know then that we may with good conscience (since God hath ordained and commaūded that they which preach the Gospell should liue of the Gospell) vse those things that are geuen vs of the Church goodes for the necessary sustentation of our life, to the ende we may attend vpon our office the better. Let no man therefore make any scrupule hereof, as though it were not lawfull for him to vse such goodes.

Exod. 3. 22.

Verse. 8. For he that sovveth in the flesh, shall of the flesh reape corruption: but he that sovveth in the spirite, shall of the spirite reape euerlasting life.

He addeth a similitude and an allegorie. And this generall sentence of sowing he applieth to the particular matter of nourishing and maintaining the ministers of the word, saying: He that sovveth in the spirite, that is to say, he that chearisheth the teachers of Gods word, doth a spirituall worke and shall reape euerlasting life. Here riseth a question whether we deserue eternall life by good workes? for so Paule seemeth

VVhat it is to sovve in the spirite.

seemeth to auouch in this place. As touching such sentences which speake of workes and the reward of them, we haue treated very largely before in the .5. chapter. And very necessary it is, after the example of Paule, to exhort the faithfull to good workes, that is to say, to exercise their faith by good workes. For if they folow not faith, it is a manifest token that their Faith is no true faith. Therefore the Apostle sayth: He that sowweth in the flesh (some vnderstand it, in his owne flesh), that is to say, he that geueth nothing to the ministers of Gods word, but onely feedeth and careth for him selfe (which is the counsell of the flesh) that man shall of the flesh reape corruption, not onely in this present life, but also in the life to come. For the goods of the wicked shall wast away, and they them selues also at length shall shamefully perish. The Apostle would faine stirre vp his hearers to be liberall and beneficiall towards their pastours and preachers. But what a misery is it, that the peruersenes and ingratitude of men should be so great, that the churches should neede this admonition?

The Encratites abused this place for the confirmation of their wicked opinion against mariage, expounding it after this maner: He that soweth in the flesh shall reape corruption: that is to say, he that marieth a wife shall be damned: *Ergo* a wife is a damnable thing, and mariage is euill, for as much as there is in it a sowing in the flesh. These beastes were so destitute of all iudgement, that they perceiued not whereabout the Apostle went. I speake this to the ende ye may see how easily the Deuill by his ministers can turne away the heartes of the simple from the truth. *Germanie* shall shortly haue an infinite number of such beastes, yea and already hath very many: For on the one side it persecuteth and killeth ỹ godly ministers, and on the other side it neglecteth and despiseth them, and suffereth them to liue in great penurie. Let vs arme our selues against these and such like errours, and let vs learne to know the true meaning of the Scriptures. For Paule speaketh not here of matrimonie, but of nourishing the ministers of the church, which euery mã that is endued but with ỹ common iudgement of reason may perceaue. And although this nourishing is but a corporall thing, yet notwithstanding he calleth it a sowing in ỹ spirit. Cõtrariwise when men greedely scrape together what they can, & seke only their owne gaine, he calleth it a sowing in ỹ flesh. He pronoũceth those which sowe in ỹ spirite, to be blessed both in this life and in the life to come: and the other which sowe in the flesh to be accursed both in this life, and in the life to come.

The heretikes called *Encratites*: VVnose errour the Papistes haue reuiued as touching matrimonie, and therfore they may truely be called newe Encratites.

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Verse.9. And let vs not be vveery of doing good, for in due time vve shall reape vvithout vveerines.

The apostle intending to close vp his Epistle, passeth from ỳ particular to the generall, and exhorteth generally to all good workes. As if he should say: let vs be liberall and bountefull, not onely towardes the Ministers of the word, but also towardes all other men, and that without weerines. For it is an easie matter for a man to doe good once or twice: but to continue and not to be discouraged through the ingratitude and peruersenes of those to whom he hath done good, that is very hard. Therfore he doth not onely exhort vs to doe good, but also not to be weery in doing good. And to perswade vs the more easily thervnto, he addeth: For in due time vve shall reape vvithout vveerines. As if he sayd: wait and looke for the perpetuall harueſt that is to come, and then shall no ingratitude or peruerse dealing of men be able to plucke you away from well doing: For in the harueſt time ye shall receaue most plentifull encrease and frute of your seede. Thus with most swete words he exhorteth the faithfull to the doing of good workes.

VVe must doe good vvithout vveerines.

Verse.10. Therefore vvhile vve haue time, let vs doe good vnto all men, but specially to those that be of the household of Faith.

This is the knitting vp of his exhortation for the liberall maintaining and nourishing of the Ministers of the word, & geuing of almes to all such as haue neede. As if he had sayd: Let vs doe good while it is day, for when night cometh we can no lōger worke. In deede men worke many things when the light of ỳ truth is taken away, but all in vaine: for they walke in darkenes and wotte not whether they goe, and therfore all their life, workes, sufferings and death are in vaine. And by these wordes he toucheth the Galathians. As if he should say: Except ye continue in the sound doctrine which ye haue receaued of me, your working of much good, your suffering of many troubles, and such other things profite you nothing: as he sayd before in the .3. chapter. Haue ye suffered so many things in vaine? And by a new kinde of speech he termeth those the houshold of Faith which are ioyned with vs in the felowship of Faith, among whom the Ministers of the word are the chiefest, and then all the rest of the faithfull.

Iohn.9.4.

Iohn.12.35.

The houshold of faith.

Verse.11.

Verse. 11. Behold vvhat a letter I haue vvrytten to you vvith mine ovvne hand.

He closeth vppe his Epistle with an exhortation to the faithfull, and with a sharpe rebuke or inuectiue against the false apostles: Behold (sayth he) vvhat a letter I haue vvrytē vnto you vvith mine ovvn hand. This he sayeth to moue them and to shew his motherly affection towardes them. As if he should say: I neuer wrote so long an Epistle w̄ mine owne hand to any other church as I haue done vnto you. For as for his other Epistles, as he spake other wrote them, & afterwardes he subscribed his salutation & name w̄ his owne hād, as it is to be seene in ẏ end of his Epistles. And in these words (as I suppose) he hath respect to the length of the Epistle. Other some take it otherwise. The motherly affection of Paule.

Verse. 12. As many as desire to please in the flesh, compell you to be circumcised, onely because they vvould not suffer the persecution of the crosse of Christ.

Before he cursed the false apostles. Now as it were repeating ẏ same thing againe, but with other words, he accuseth them very sharply, to the ende he may feare and turne away the Galathians from their doctrine, notwithstanding the great authority which they seemed to haue. The teachers which ye haue (sayeth he) are such as first regard not the glory of Christe and the saluation of your soules, but onely seeke their owne glory: secondly, they flie the crosse: thirdly, they vnderstād not those things which they teach. Enormities in the false apostles.

These false teachers being accused of the Apostle for three such execrable enormities, were worthy to be auoided of all men. But yet all the Galathians obeyed not this warning of Paule. And Paule doth the false apostles no wrong when he so vehemently inueyeth against them: but he iustly condemneth them by his Apostolike authority. In like maner when we call the Pope Antichriste, his bishops and his shauelings a cursed generation, we sclaunder them not, but by Gods authoritie we iudge them to be accursed, according to that which is sayd in the first Chapter: If vve or an angell from heauen preach otherwise then vve haue preached vnto you, accursed be he: For they hate, persecute and ouerthrow the doctrine of Christ. *Galath. 1. 2.*

Your teachers (sayth he) are vaine heads, and not regarding the

glory of Christ and your saluation, they seeke onely their owne glory. Againe, because they are afraid of the crosse, they preach circumcision and the righteousnes of the flesh, lest they should prouoke the Iewes to hate and persecute them. Wherefore, although ye heare them neuer so gladly and neuer so long: yet shall ye heare but such as make their belly their God, seeke their owne glory, and shunne the crosse. And here is to be noted a certaine vehemencie in this word compell. For circumcision is nothing of it selfe: but to be compelled to circumcision, and when a man hath receaued it to put righteousnes and holines therein, and if it be not receaued to make it a sinne, that is an iniurie vnto Christ. Of this matter I haue spoken largely enough heretofore.

Phil.3.19

Verse.13. For they them selues that are circumcised doe not keepe the lavv: but they vvould haue you circumcised, that they might glory in your flesh.

Is not Paule here worthy to be called an heretike? For he sayth, that not onely the false apostles, but all the nation of the Iewes which were circumcised keepe not the law, but rather that they which were circumcised, in fulfilling the lawe fulfill it not. This is against Moises, who sayeth that, to be circumcised is to keepe the lawe: and not to be circumcised is to make the couenaunt voide. Gen. 17. And the Iewes were circumcised for none other cause but to keepe the lawe, which commaunded that euery malechild should be circumcised the eight day. Hereof we haue before entreated at large, and therfore we neede not now to repeate the same againe. Now, these things serue to ỹ condemning of the false apostles, that the Galathiãs may be feared from hearing of them. As if he should say: Behold, I sette before your eyes what maner of teachers ye haue. First they are vaineglorious men, which seeke nothing but their owne profite, and care for nothing but their owne bellie. Secondly they flie the crosse: and finally they teach no truth or certaintie, but all their sayings and doings are counterfet and full of hypocrisie. Wherefore although they keepe the lawe outwardly: yet in keping it they keepe it not. For without the holy ghost, the law can not be kept. But the holy Ghost can not be receaued wout christ: and where ỹ holy ghost dwelleth not, ther dwelleth an vncleane spirit, that is to say, despising god, & seking his owne gaine and glory. Therfore al that he doth as touchig ỹ law, is mere hypocrisie & double sinne. For an vncleane heart doth not fulfill the lawe, but only maketh

Gen.17.10.14.

Gen.17.12.

Phil.3.21.

The lavv is not accomplished vvith outvvard vvorkes.

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an outward shew thereof, and so is it more confirmed in his wickednes and hypocrisie.

And this sentence is diligently to be marked, that they which are circumcised keepe not the lawe: that is to say, that they which are circumcised are not circũcised. It may also be applied vnto other workes. He that worketh, prayeth, or suffereth without Christ, worketh, praieth & suffereth in vaine: for all that is not of faith is sinne. It profiteth a man therefore nothing at all to be outwardly circumcised, to fast, to pray or to doe any other worke, if he be within a despiser of grace, of forgeuenes of sinnes, of faith, of Christe, &c. and be puffed vp with the opinion & presumption of his owne righteousnes: which are horrible sinnes against the first table: and afterward there folow also other sinnes against the secõd table, as disobedience, whoredom, furiousnes, wrath, hatred, and such other. Therfore he saith very wel, that they which be circumcised keepe not the lawe, but onely pretend that they keepe it. But this counterfetting, or rather hypocrisie is double wickednes afore God. Rom. 14. 23.

VVorks done vvithout faith are sinnes.

What meane the false apostles whē they would haue you to be circumcised? Not ỳ ye might become righteous: although they so beare you in hand, but that they may glory in your flesh. Now, who would not detest this most pestilēt vice of ambition and desire of glory, which is sought with so great perill of mennes soules? They are (sayth he) deceitfull, shameles and vaine spirites, which serue their owne belly and hate the crosse. Againe (which is worst of all) they compel you to be circumcised according to the lawe, that they may therby abuse your flesh to their owne glory, & in the meane season they bring your soules into daũger of euerlasting destruction. For what gaine ye else before God but damnation? and what else before men, but that the false apostles may glory that they are your teachers, and ye their disciples? and yet they teach you that which they them selues do not. Thus doth he sharply reproue the false apostles.

The peril that followeth ambition and vaine glory.

These wordes: That they may glory in your flesh, are very effectuall. As if he should say: they haue not the word of the spirit: therfore it is impossible for you to receaue the spirite by their preaching. They do but only *exercise your flesh, making you fleshly Iusticiaries or iustifiers of your selues. Outwardly they obserue dayes, times, sacrifices and such other things according to the lawe, which are altogither carnall, whereby ye reape nothing else but vnprofitable labour and damnation. And on the other side, this they gaine thereby, that

*That is, they do but kepe your flesh in a seruile and slauish exercise.

they boast that they are your teachers and haue called you backe from the doctrine of Paule the heretike, vnto their mother the Synagoge. So at this day the Papistes bragge, that they call backe those to the bosome of their mother the holy church, whom they deceaue and seduce. Contrariwise, we glory not in your flesh, but we glory as touching your spirite, because ye haue receaued the spirite by our preaching, Galath. 3. 2.

Verse. 14. But God forbid that I should glory but in the crosse of our Lord Iesu Christ.

The Apostle closeth vp the matter with an indignation, & with great vehemencie of spirite he casteth out these wordes: But God forbid, &c. As if he should say: This carnall glory and ambition of the false apostles is so daungerous a poyson, that I wish it were buried in hell, for it is the cause of the destruction of many. But let them glory in the flesh that list, and let them perish with their cursed glory. As for me, I desire no other glory but that whereby I glory and reioyce in the crosse of Christe. After the same maner speaketh he also Rom. 5. We glory in our afflictions. Also in the. 2. Cor. 12. I will glory in mine infirmities. Here Paule sheweth what is the glory and reioysing of the Christians, namely to glory and to be proud in tribulations, reproches, infirmities, &c.

The glory of the Christians.

The world iudgeth of the Christians, not onely that they are wretched and miserable men, but also most cruelly, and yet (as it thinketh) with a true zeale hateth, persecuteth, condemneth, and killeth them as most pernicious plages of the spirituall & worldly kingdom, that is to say, like heretikes and rebels. But because they do not suffer these things for murther, theft, and such other wickednes, but for the loue of Christe whose benefite and glory they sette forth, therefore they glory in tribulations and in the crosse of Christe, and are glad with the Apostles that they are counted worthy to suffer rebuke for the name of Christ. So must we glory at this day when the Pope and the whole world most cruelly persecute vs, condemne vs, and kill vs, because we suffer these things, not for our euil dedes, as theeues, murtherers, &c. but for Christes sake our Lord and Sauiour, whose Gospell we truly preach.

Actu. 5. 41.

Now, our glory is encreased and confirmed principally by these two things: First because we are certaine that our doctrine is sound & perfect.

perfect: Secondly, because our crosse and suffering is the suffering of Christ. Therfore when the world persecuteth and killeth vs, we haue no cause to complaine or lament, but we ought rather to reioyce and be glad. In deede ẏ world iudgeth vs to be vnhappy & accursed. But on the other side, Christ, who is greater thā the world, and for whom we suffer, pronoūceth vs to be blessed, & willeth vs to reioyce. Blessed are ye (sayth he) vvhen men reuile you & persecute you, and falsly say all maner of euill against you for my sake. Reioyce and be glad. Our glory then is an other maner of glory then the glory of the world is, which reioyceth not in tribulation, reproch, persecution and death, &c. but glorieth altogether in power, in riches, peace, honour, wisedom and his owne righteousnes. But mourning and confusion is the ende of this glory.

The faithfull suffer for Christe.

Matth. 5. 11. 12.

The glory of the vvorld.

Moreouer, the crosse of Christ doth not signifie that peece of wood which Christ did beare vpon his shoulders, and to the which he was afterwardes nailed, but generally it signifieth all the afflictions of the faithfull, whose sufferings are Christes sufferings. 2. Cor. 1. The sufferings of Christ abound in vs. Againe: Novv reioyce I in my sufferings for you, and fulfill the rest of the afflictiōs of Christ in my flesh for his bodies sake vvhich is the Church, &c. The crosse of Christe therfore generally signifieth all ẏ afflictiōs of ẏ church which it suffereth for Christe: which he him selfe witnesseth when he sayth, Saule Saule, vvhy persecutest thou me? Saule did no violence to Christ, but to his Church. But he that toucheth it, toucheth the apple of his eye. There is a more liuely feeling in the head then in the other members of the body. And this we know by experience: for the litle toe or the least part of a mannes body being hurt, the head forthwith sheweth it selfe by the countenaunce to feele the greefe thereof. So Christe our head maketh all our afflictions his owne, and suffereth also when we suffer which are his body.

The crosse of Christ.

2. Cor. 1. 5. Col. 1. 24.

The afflictiōs of the godly are the afflictiōs of Christ

Actes. 9. 4.

Zach. 2. 8.

The feeling of the head is most sensible.

It is profitable for vs to know these things, lest we should be swalowed vppe with sorow or fal to despaire when we see that our aduersaries doe cruelly persecute, excommunicate & kill vs. But let vs thinke with our selues, after the example of Paule, that we must glory in the crosse which we beare, not for our owne sinnes, but for Christes sake. If we consider onely in our selues ẏ sufferings which we endure, they are not only grieuous but intolerable: but when we may say: Thy sufferings O Christe abound in vs: Or as is said in the Psal. 44. For thy sake are vve killed all the day, then these sufferings are not onely

The crosse of the godly is svveete

2. Cor. 1. 5. Psal. 44. 22.

Matth.11.30. easie, but also sweete, according to that saying: My burden is easie and my yoke is svveete.

Now, it is well knowen that we at this day doe suffer the hatred and persecution of our aduersaries for none other cause, but for that we preach Christe faithfully and purely. If we would deny him and approue their pernicious errours and wicked religion, they would not onely cease to hate and persecute vs, but woulde also offer vnto vs honour, riches, and many goodly things. Because therefore we suffer these things for Christes sake, we may truely reioyse and glory wt Paule in ẏ crosse of our Lord Iesus Christ: that is to say, not in riches, in power, in the fauour of men, &c. but in afflictions, weaknes, sorow, fightings in the body, terrours in the spirite, persecutions and all other euils. Wherefore we trust it will shortly come to passe, that Christe will say the same to vs that Dauid sayd to Abiathar the priest: I am the cause of all your deaths. Againe: He that toucheth you, toucheth the apple of mine eye. As if he had sayd: he that hurteth you hurteth me. For if ye did not preach my worde and confesse me, ye should not suffer these things. So sayth he also in Iohn: If ye vvere of the vvorld, the vvorld vvould loue his ovvne: but because I haue chosen you out of the vvorld, therfore the vvorld hateth you. But these things are treated of afore.

To glory in the crosse of Christ. Rom.5.3. 2.Cor.7.5.

1.Sam.22.22. Zach.2.8.

Iohn.15.19.

Verse.14. By vvhom the vvorld is crucified to me, & I vnto the vvorld.

This is Paules maner of speaking. The worlde is crucified to me, that is, I iudge the worlde to be damned. And I am crucified to the worlde, that is: the worlde againe iudgeth me to be damned. Thus we crucifie and condemne one an other. I abhorre all the doctrine, righteousnes and workes of the worlde as the poyson of the Deuil. The worlde againe detesteth my doctrine and deedes, and iudgeth me to be a seditious, a pernicious, a pestilent felow, and an heretike. So at this day the worlde is crucified to vs, and we vnto the worlde. We curse and condemne all mans traditions concerning Masses, Orders, vowes, willworshippings, workes, & all ẏ abhominations of ẏ Pope & other heretikes, as the dirt of the Deuil. They againe do persecute & kill vs as destroyers of religion and troublers of the publike peace.

To be crucified to the vvorld.

The Monkes dreamed that the worlde was crucified to them when they entred into their Monasteries: but by this meanes Christ is crucified and not the worlde, yea the worlde is deliuered from crucifying

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and is the more quickened by that opinion of holines and truft which they had in their owne righteoufnes that entred into religion. Moft foolifhly & wickedly therfore was this fentence of the Apoftle wrefted to the entring into Monafteries. He fpeaketh here of an high matter & of great importance: that is to fay, that euery faithfull man iudgeth that to be the wifedom, righteoufnes and power of God, which the world condemneth as the greateft folly, wickednes and weaknes. And contrariwife, that which the world iudgeth to be the higheft religion and feruice of God, the faithfull doe know to be nothing elfe but execrable and horrible blafphemie againft God. So the godly condemne the world, and againe the world condemneth the godly. But the godly haue the right iudgement on their fide: for the fpirituall man iudgeth all things. *The contrary iudgement of the faithful & of the vvorld as concerning true doctrine.* *1.Cor.2.15.*

Wherefore the iudgement of the world touching religion and righteoufnes before God, is as contrary to the iudgement of the godly, as God and the Deuill are contrary the one to the other. For as God is crucified to the Deuill and the Deuill to God: that is to fay, as God condemneth the doctrine and workes of the Deuill (for the Sonne of God appeared, as Iohn fayth, to deftroy the workes of the Deuill): and contrariwife the Deuill condemneth and ouerthroweth the word and the workes of God, for he is a murtherer and the father of lies: fo the world condemneth the doctrine and life of the godly, calling them moft pernicious heretikes and troublers of the publike peace. And againe, the faithfull call the world the fonne of the Deuil, which rightly foloweth his fathers fteppes, that is to fay, which is as great a murtherer and lier as his father is. This is Paules meaning when he fayth: vvhereby the vvorld is crucified to me and I vnto the vvorld. Now, the world doth not onely fignifie in the Scriptures vngodly and wicked men, but the very beft, the wifeft and holieft men that are of the world. *1.Iohn.3.8.* *Iohn.8.44.* *The vvorld condemneth the life and doctrine of the godly.*

And here by the way he couertly toucheth the falfe apoftles. As if he fhould fay: I vtterly hate and deteft all glory which is without the croffe of Chrift, as a curfed thing: for the world with all the glory thereof is crucified to me and I to the world. Wherefore accurfed be all they which glory in your flefh and not in the croffe of Chrift. Paule therefore witneffeth by thefe wordes that he hateth the world with a perfect hatred of the holy Ghoft: and againe, the world hateth him with a perfect hatred of a wicked fpirite. As if he fhould fay: It is impoffible that there fhould be any agreement betweene me and the *Pfal.139.22.*

worlde. What shall I then doe? shall I geue place & teach those things which please the worlde? No: but with a stout courage I will set my selfe against it, and will as well despise and crucifie it, as it despiseth and crucifieth me.

To conclude, Paule here teacheth how we should fight against Sathan (which not onely tormenteth our bodies wt sundry afflictions, but also woundeth our hearts continually with his fery dartes, that by this continuance, when he can no otherwise preuaile, he may ouerthrow our faith, & bring vs from ẏ truth & from Christ), namely that like as we see Paule him selfe to haue stoutly despised the worlde: so we also should despise the Deuill the Prince therof, with all his force, deceits & hellish furies, and so trusting to the aide and helpe of Christe, should triumph against him after this maner: O Sathã, the more thou hurtest and goest about to hurt me, the more proud and stout I am against thee, and laugh thee to scorne. The more thou terrifiest me, and seekest to bring me to desperation, so much the more confidence & boldnes I take, & glory in the middest of thy furies & malice: not by mine owne power, but by ẏ power of my Lord and Sauiour Christe, whose strength is made perfect in my weaknes. Therfore when I am weake then am I strong. On the contrary, when he seeth his threatnings and terrours to be feared, he reioyceth, & then he terrifieth more and more such as are terrified already.

Ephes. 6. 16.

2. Cor. 12. 9.

Verse. 15. For in Christe Iesu, neither circumcision auaileth any thing, nor vncircumcision, but a newe creature.

This is a wonderfull kinde of speech which Paule here vseth when he sayth: neither circũcision nor vncircũcision preuaileth any thing. It may seeme that he should rather haue sayd: either circumcision or vncircumcision auaileth somwhat, seeing these are two contrary things. But now he denieth that either the one or ẏ other do any thing auaile. As if he shuld haue said: Ye must mount vp higher: for circũcision and vncircũcision are things of no such importãce that they are able to obtaine righteousnes before God. True it is ẏ they are cõtrary ẏ one to ẏ other: but this is nothing as touching christian righteousnes, which is not earthly but heauẽly, & therfore it cõsisteth not in corporal thigs. Therfore, whether thou be circũcised or vncircũcised, it is al one thig: for in Christ Iesu neither ẏ one nor the other auaileth any thing at all.

Christiã righteousnes.

The Iewes were greatly offended when they heard that circumci-

sion

ſion auailed nothing. They eaſily graunted ẏ vncircũciſion auailed nothing. But they could not abide to heare ẏ ſo much ſhuld be ſaid of circũciſion: for they fought euen vnto bloud for ẏ defence of the law & circũciſion. The Papiſtes alſo at this day do vehemently contend for the maintenãce of their traditiõs as touching ẏ eating of fleſh, ſingle life, holy daies & ſuch other: and they excõmunicate & curſe vs which teach ẏ in Chriſt Ieſu theſe things do nothing auaile. But Paule ſayth that we muſt haue an other thing which is much more excellẽt & precious, whereby we may obtaine righteouſnes before God. In Chriſte Ieſu (ſayth he) neither circũciſion nor vncircũciſion, neither ſingle life nor mariage, neither meate nor faſting do any whit auaile. Meate maketh vs not acceptable before God. We are neither ẏ better by abſtaining, nor the worſe by eating. All theſe things, yea the whole world with all the lawes and righteouſnes therof, auaile nothing to Iuſtification. 1.Cor.8.8.

Reaſon and the wiſedom of the fleſh doth not vnderſtand this: for it perceiueth not thoſe things vvhich are of the ſpirit of God. Therefore it will needes haue righteouſnes to ſtand in outward things. But we are taught out of the word of God, that there is nothing vnder the ſonne which auaileth vnto righteouſnes before God, but Chriſt only, or (as Paule ſayeth here) a new creature. Politike lawes, mens traditions, ceremonies of the church, yea and the law of Moiſes are ſuch things as are without Chriſte: therefore they auaile not vnto righteouſnes before God. We may vſe them as things both good and neceſſary, but in their place and time. But if we talke of the matter of iuſtification, they auaile nothing, but hurt very much. 1.Cor.2.14.

VVithout Chriſt there is no ſaluation.

And by theſe two things: Circumciſion & vncircumciſion, Paule reiecteth al other things what ſo euer, and denieth that they auaile any thing in Chriſt Ieſu, that is, in the cauſe of faith and ſaluation. For he taketh here a part for the whole, that is, by vncircumciſion he vnderſtandeth all the Gentiles, by circumciſion all the Iewes with all their force and all their glory. As if he ſayd: whatſoeuer the Gentiles can doe with all their wiſedom, righteouſnes, lawes, power, kingdomes, Empires, it auaileth nothing in Chriſte Ieſus. Alſo, whatſoeuer the Iewes are able to do, with their Moiſes, their law, their circumciſion, their worſhippings, their temple, their kingdom and prieſthoode, it nothing auaileth. Wherefore in Chriſt Ieſu or in the matter of Iuſtification we muſt not diſpute of the lawes either of the Gentiles or of the Iewes, but we muſt ſimply pronounce that neither circumciſion nor vncircumciſion auaileth any thing.

Vncircumciſion ſignifieth all the Gentiles, Circumciſion all the Ievves.

Are the lawes then of no effect? Not so. They be good and profitable: albeit in their place and time, that is, in corporall and ciuill things, which without lawes cannot be guided. Moreouer we vse also in the churches certaine ceremonies and lawes: not that the keping of them auaileth vnto righteousnes, but for good order, example, quietnes & concord, according to that saying: Let all things be done comely and orderly. But if lawes be so set forth and vrged as though ỳ keping of them did iustifie a man, or the breaking thereof did condemne him, they ought to be taken away and to be abolished: for then Christ loseth his office and his glory, who onely iustifieth vs, and geueth vnto vs the holy Ghost. The Apostle therfore by these words plainly affirmeth that neither circumcision nor vncircumcision auaileth any thing, but the new creature, &c. Now, since that neither the lawes of ỳ Gentiles nor of the Iewes auaile any thing, the Pope hath done most wickedly, in that he hath constrained men to keepe his lawes with the opinion of righteousnes.

Lawes be good.

The vse of ceremonies and lawes. 1. Cor. 14. 40.

Gal. 5. 3.

Now, a new creature whereby the image of God is renewed, is not made by any colour or coũterfaiting of good works (for in Christ Iesu neither circumcision auaileth any thing, nor vncircumcision) but by Christ, by whom it is created after ỳ image of God in righteousnes and true holines. When workes are done, they bring in deede a newe shew and outward appearance wherwith the world & the flesh are delited, but not a new creature: for the heart remaineth wicked as it was before, full of the contempt of God & infidelitie. Therfore a new creature is the worke of the holy Ghost, which cleanseth our heart by faith, & worketh the feare of God, loue, chastity and other christian vertues, and geueth power to bridle the flesh & to reiect the righteousnes and wisedom of the world. Here is no colouring or new outward shew, but a thing done in deede. Here is created an other sense and an other iudgement, that is to say, altogether spirituall, which abhorreth those things that before it greatly esteemed. The Mõkish life and Order did so bewitch vs in time past, that we thought there was no other way to saluation. But now we iudge of it farre otherwise. We are now ashamed of those things which we adored as most beautifully and holy, before we were regenerate into this new creature.

Eph. 4. 24. A newe creature.

Acts. 15. 9.

Wherfore the chaunging of garments & other outward things is not a new creature (as the Monkes dreame): but it is the renewing of the minde by the holy Ghost: after the which foloweth a chaunge of the members and senses of the whole body. For when the heart hath

The renewing of the members of the body folowe the renewing of the minde.

conceaued

conceaued a new light, a new iudgement and new motions through ỹ Gospell, it commeth to passe that the inward senses are also renewed: for the eares desire to heare the word of God, and not the traditiõs and dreames of men. The mouth and tounge doe not vaunt of their owne works, righteousnes and Rules: but they set forth the mercy of God onely offered vnto vs in Christ. These chaunges consist not in words, but are effectuall, and bring a new spirit, a new will, new senses & new operations of the flesh, so that the eyes, eares, mouth and tounge doe not onely see, heare and speake otherwise than they did before, but the minde also approueth, loueth and followeth another thing than it did before. For before being blinded with popish errours and darknes, it imagined God to be a marchaũt, who would sell vnto vs his grace for our works and merites. But now in the light of the Gospell it assureth vs that we are counted righteous by faith onely in Christ. Therefore it now reiecteth all wilworkes and accomlisheth the workes of charitie & of our vocation cõmaunded by God. It praiseth & magnifieth God: it reioyceth and glorieth in the only trust and confidence of Gods mercy through Iesus Christ. If it must suffer any trouble or affliction, it endureth the same cherefully and gladly, although the flesh repine and grudge thereat. This Paule calleth a new creature.

The Papists imagined God to be a marchaunt, and to sell his grace for vvorkes and merites.

Verse. 16. And to as many as vvalke according to this rule, peace be vpon them and mercy.

This he addeth as a conclusion. This is the onely and true rule wherin we ought to walke, namely the new creature, which is neither circumcision nor vncircumcision, but the new man created vnto the image of God in righteousnes & true holines, which inwardly is righteous in the spirite, and outwardly is holy and cleane in the flesh. The Monkes haue a righteousnes and holines, but it is hypocriticall and wicked, because they hope not to be iustified by onely faith in Christe, but by the keping of their Rule. Moreouer, although outwardly they counterfet an holines, and refraine their eyes, handes, tounge & other members from euill: yet they haue an vncleane heart, ful of filthy lust, enuie, wrath, lecherie, idolatrie, contempt and hatred of God, blasphemie against Christe, &c. for they are most spitefull and cruell enemies of the truth. Wherefore the Rule and religion of the Monkes is most wicked, and accursed of God.

A right rule.

Eph. 4, 24.

The righteousnes of Monkes.

But this rule whereof Paule speaketh in this place, is blef-

sed, by the which we liue in the Faith of Chriſte, and are made newe creatures, that is to say, righteous and holy in deede by the holy ghoſt, wbout any colouring or counterfetting. To them which walke after this rule belongeth peace, that is, the fauour of God, forgeuenes of sinnes, quietnes of conscience, and mercy: that is to say, helpe in afflictions and pardon of the remnantes of sinne which remaine in our flesh. Yea although they which walke after this rule be ouertaken with any sinne, yet for that they are the children of grace and peace, mercy vpholdeth them, so that their sinne and fall shall not be layd vnto their charge.

Peace.
Mercy.

Verse. 16. And vpon the Israel of God.

Here he toucheth the false apostles and Iewes, which gloried of their fathers, bragged that they were the people of God, that they had the lawe, &c. As if he sayd: They are the Israel of God, which wt faithfull Abraham beleue the promises of God offered already in Christ, whether they be Iewes or Gentiles, and not they which are begotten of Abraham, Isaac, and Iacob after the flesh. This matter is largely handled before in the third Chapter.

Rom. 9. 4. 5.

Rom. 9. 7 8.

Verse. 17. From hence forth let no man put me to busines.

He concludeth his Epistle with a certaine indignation. As if he sayd: I haue faithfully taught the Gospel as I haue receaued it by the reuelation of Iesus Christ: Who so will not folow it, let him folowe what he will, so that hereafter he trouble me no more. At a word, this is my censure, that Christe which I haue preached is the onely high Priest and Sauiour of the world. Therefore either lette the world walke according to this rule, of which I haue spoken here & thorough out all this Epistle, or elle let it perish for euer.

Verse. 17. For I beare in my body the markes of the Lord Iesus.

This is the true meaning of this place: The markes that be in my body doe shew well enough whose seruaunt I am. If I sought to please men, requiring circumcision & the keeping the law as necessary to saluation, and reioysing in your flesh as the false apostles doe, I

needed

needed not to beare these markes in my body. But because I am the seruaunt of Iesus Christe, and walke after a true rule: that is, I openly teach and confesse that no man can obtaine the fauour of God, righteousnes and saluation but by Christe alone, therfore it behoueth me to beare the badges of Christe my Lord: which be not markes of mine owne procuring, but are laid vppon me against my will by the world and the Deuill, for none other cause but for that I preach Iesus to be Christe.

He calleth therefore the stripes and sufferings which he did beare in his body, markes: also the fierie dartes of the Deuill, anguish and terrour of spirite, &c. Of these sufferings he maketh mention euery where in his Epistles: As Luke also doth in the Acts. I thinke (sayth he) that God hath sette forth vs the last Apostles as men appoynted to death: For vve are made a gasing stocke vnto the vvorld, and to the aungels, and to men. Againe: Vnto this houre vve both hunger and thirst, and are naked, and are buffeted, and haue no certaine dvvelling place, and labour vvorking vvith our ovvne handes: VVe are reuiled, vve are persecuted, vve are euill spoken of, vve are made as the filth of the vvorld, the offcouring of all things. Also in an other place. In much patience, in afflictions, in necessities, in distresses, in stripes, in prisonmentes, in tumultes, in labours, by vvatchings, by fastings, &c. And againe: In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Ievves fiue times receiued I fortie stripes saue one. I vvas thrise beaten vvith roddes, I vvas once stoned, I suffered thrise shippevvracke, night and day haue I bene in the deepe sea. In iourneyings I vvas often, in perilles of vvaters, in perilles of robbers, in perilles of mine ovvne nation, in perilles among the Gentiles, in perilles in the Citie, in perilles in the vvildernes, in perilles in the sea, in perilles among false brethren, &c.

Ephes. 1. 16.

1. Cor. 4. 9.

1. Cor. 4. 11. 12. 13.

2. Cor. 6. 4. 5. 6.

2. Cor. 11. 23. 24. 25. 26.

These be the true markes and imprinted signes, of which the Apostle speaketh in this place. The which we also at this day by the grace of God, beare in our bodies for Christes cause. For the world persecuteth & killeth vs, false brethren deadly hate vs, Sathã inwardly in our heart w̃ his fiery dartes terrifieth vs, and for none other cause but for that we teach Christ to be our righteousnes & life. These markes we choose not of any deuotion, neither do we gladly suffer them: but because the world and the Deuill do lay them vpon vs for Christes

The markes vvhich vve beare at this day.

Ephes. 6. 16.

cause we are compelled to suffer them, and we reioyce in spirite with Paule (which is alwayes willing, glorieth, and reioyceth) that we beare them in our body: for they are a seale and most sure testimonie of true doctrine and faith. These things Paule spake (as I shewed afore) with a certaine displeasure and indignation.

Math.26.41.

Verse.18. Brethren, the grace of our Lord Iesus Christe be with your spirite, *Amen.*

This is his last farewell. He endeth the Epistle with the same wordes wherewith he began. As if he sayd: I haue taught you Christ purely: I haue entreated you: I haue chidden you, and I haue lette passe nothing which I thought profitable for you. I can say no more, but that I heartely pray, that our Lord Iesus Christe would blesse and encrease my labour, and gouerne you with his holy spirite for euer.

Thus haue ye the exposition of Paules Epistle to the Galathians. The Lord Iesus Christ, our iustifier and Sauiour, who gaue vnto me the grace and power to expound this Epistle and to you likewise to heare it, preserue and stablish both you and me (which I most hartely desire), that we daily growing more and more in the knowledge of his grace and Faith vnfained, may be found vnblameable and without fault in the day of our redemption. To whom with the father and the holy Ghost be glory world without end.

AMEN.

I. TIMOT. I.

Vnto the King euerlasting, immortall, inuisible, vnto God onely wise be honour and glory for euer and euer. AMEN.

FINIS.

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